THE MISSAL

The
Liturgy
for Layfolk

THE MISSAL

The Missal

Compiled by lawful authority
from the Missale Romanum
A new edition
agreeable with the
Vatican Typical Edition
With a supplement
containing the
Additional Masses used
in English-speaking countries
and those for the
greater feasts of the
Principal Religious Orders

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THE HOLY SACRIFICE, THE MASS AND THE MISSAL

By ADRIAN FORTESCUE

THE Church of Christ knows only one sacrifice, that of the Body and Blood of our Lord, offered for us, once only, on the cross. The Jews had many sacrifices and many High Priests, "because they were prevented by death from remaining" (Heb. vii. 23). We have one High Priest, Christ, and a better tabernacle, not made with hands. He went up once, not with the blood of goats and calves, but with his own blood, into the holy place, and found for us eternal redemption (Heb. ix. 11). The cross is the only sacrifice Christians know.

Yet we are told that, in the kingdom of the Messiah, "in every place a sacrifice is made and a pure oblation offered to my name, says the Lord of hosts" (Mal. i. 11). We have an altar, that is, a place of sacrifice, of which we only may eat (Heb. xiii. 10). In what sense can we be said to eat of the sacrifice of the cross? We do so when we receive the holy Eucharist. For in the Eucharist our Lord gives us not merely his Body and Blood, but the Body broken for us, the Blood shed for us (1 Cor. ix. 24; Matt. xxvi. 28), that is, his Body and Blood sacrificed.

The holy Eucharist, then, is a true sacrifice, the same sacrifice as that of the cross. It is the same victim, offered by the same High Priest; it is the same offering. It adds nothing to the one sacrifice, offered once for all; it is that sacrifice. Christ, our High Priest, who lives ever to make intercession for us (Heb. vii. 25), continues in the Eucharist the act of oblation begun on the first Good Friday.

In every sacrifice there are two elements, the slaying of the victim, and the act by which this victim is offered to God. The slaying of the victim is in no sense repeated; if it were, there would be some ground for looking on the Mass as at least a repetition of the sacrifice. But the victim, our Lord, was slain once only on the cross; that can never be

repeated : "Christ risen from the dead dies no more ; death has no more power over him" (Rom. vi. 9). What continues now is the offering of that victim, slain once outside the city in the reign of Tiberius. Nor is the Eucharist a repetition ; it is a continuation of the same act of oblation. Our Lord offered himself for us on the cross ; he did not cease to make that act of offering when the soldier pierced his side ; living always as Priest to intercede for us, he still offers to his Father, through the ministry of his priests, the Body broken, the Blood shed once for all then.

Yet the Eucharist is not merely the memory of a sacrifice ; it is itself a sacrifice complete. It contains all the elements of sacrifice, because that slaying of the Victim, though it took place so long ago, is an integral part of each Mass. Each Mass contains the slaying of the Victim, not repeated here in the West after centuries, made once only long ago in Palestine, yet part of the sacrifice offered throughout the world each morning. All Masses are one sacrifice, including the death of the cross, continuing through all time the act of offering then begun. So at every Mass, in a real sense, we kneel at the foot of the cross. The centuries that have passed since the first Good Friday are nothing before God. With God there is no time ; a thousand years before his eyes are as yesterday that passed (Ps. lxxxix. 4). Every time we hear Mass we look across that gulf of time, we are again before the cross, with his mother and St. John ; we offer still that victim then slain, present here under the forms of bread and wine. The act of Calvary is an integral part of every Mass. It is of the altar of Calvary that we eat when we make our Communion. When the priest stands vested at the altar of some church here in the West, looking we may see above that altar the hill outside the walls, the three crosses against the afternoon sky, the soldiers watching, the saints at the foot. It is the sacred blood from those wounds that is now poured into the chalice. So we show forth the death of the Lord till he come (1 Cor. xi. 26).

It is not wonderful that the Eucharist has always

been the supreme act of Christian worship. Faithful to her Lord's command, the Church of Christ does this, what he did at the last Supper, in memory of him, day by day, till he come again. And she has always known that what she does is a sacrifice. "On the day of the Lord come together, break bread and give thanks, after you have confessed your sins, that your sacrifice be pure" (Didache, xiv. 1). In every Eucharist the Church does what Christ did at the last Supper. This forms the essential nucleus of all rites. Around this nucleus there are other prayers, readings of the Bible, and so on. In the earliest period there was still much latitude as to these other elements. Then the forms crystallized. They did not crystallize in exactly the same way everywhere. So we have different liturgies still used in various provinces of the Church. Our Roman Mass is one of these. But in all rites the general outline of the service is much the same. There is first a service of lessons from the Bible, prayers and chants, originally a separate office. This is the Liturgy, or Mass, of the Catechumens, at which catechumens and strangers could be present. It seems that at Rome the catechumens were expelled before the Gospel ; in other rites they heard the Gospel. Then follows the Liturgy of the Faithful, at which only the baptized, who could receive Communion, were present. The bread and wine are brought up and are offered to God ; this is the Offertory. The Eucharistic prayer begins, the prayer of Consecration, always with the form "Lift up your hearts," and a prayer like our Preface. In the course of this Eucharistic prayer the bread and wine are consecrated by the Words of Institution, as our Lord used them at the last Supper. There is also always prayer for all kinds of men, a memory of the saints, prayer for the faithful departed. A solemn recitation or singing of the Lord's Prayer comes at some point after the Consecration. The holy Bread is broken ; Communion is given. Then a few short prayers of thanksgiving close the rite.

The Roman rite spread throughout so great a part of Christendom, not so much because of its inherent advantage, as because of the importance of the See

that used it. The principle obtained that rite should follow Patriarchate, that all the bishops of each patriarchate should use the rite of their Chief. It is because the Roman Patriarchate is so much the greatest that the Roman rite is used in the greater part of the Catholic Church. Yet, in itself, our Roman rite has beauties and advantages that can be claimed by no other. It is the most archaic form of the Eucharist now used anywhere. The very difficulties of our Canon, the strange forms, and phrases hard to explain, are witnesses of its unchanged antiquity. The special note of the Roman rite is its austere simplicity, compared with the poetic, more florid Eastern rites. In this sobriety, this absence of decorative ceremonial, it represents faithfully the sterner Roman mind. The mediæval Western rites were only modifications, often very slight modifications, of the original Roman rite. Now that, since the Council of Trent, the great part of the West has returned to the Roman rite in its older form (in spite of a few early additions from rites North of the Alps), we celebrate the holy Mysteries in a form that has such venerable antiquity as no other can claim.

The Missal (Missale, Mass-book) contains all the rite of Mass and certain other services closely connected with it, such as the " Asperges " ceremony, the blessing of candles, ashes, palms, the morning offices in Holy Week. In the earliest period no book was used except the Bible, from which the lessons were read. The celebrant said the prayers extempore, the people knew what to answer from custom and memory. Then, as the forms became fixed, they were written down. Among liturgical books the older arrangement was that each book was not for any special service, but rather for the person who would use it. So there would be one book for the priest's part of any service, another for the deacon, others for singers, and so on. This arrangement is still common in many Eastern rites. In the West too we once had " Sacramentaries," containing, not the whole Mass, but those parts said or sung by the celebrant, but also his part in other Sacraments and rites. The Lectionary contained the lessons, ar-

ranged from the Bible ; the choir (when there was a special choir) had Antiphonaries and Graduals. The development of Low Mass made a collection of all its parts in one book necessary—namely, at Low Mass the priest himself has to substitute the parts said at High Mass by the deacon and the choir. The result of Low Mass was twofold. First, it led to the present rule that, even when Mass is celebrated with a deacon, subdeacon and choir, nevertheless the celebrant also says all, or nearly all, the parts belonging to the others. The other development is the compilation of the "missale plenarium," containing all the Mass, so that he can say all from one book. This book, as we have it now, does not appear till about the tenth century. In the middle ages, during the period of prolific derived rites, there were Missals in great variety for these. The Council of Trent abolished all which could not show a prescription of at least two centuries. In 1570 Pope Pius V published the restored Roman Missal, in accordance with the decree of the Council. This is the book we use. It has been slightly re-edited by three Popes since, and a great number of additional Masses have been added to its supplements. Now a further reform has been made, according to the liturgical laws of Pius X. This only affects the Calendar and the number and arrangement of particular Masses. Later a reform of the lessons is proposed, according to the revised Vulgate. In spite of such changes as these, the book remains essentially the Missal of Pius V.

ADRIAN FORTESCUE.

A GUIDE TO THE USE OF THE MISSAL

I. THE CALENDAR

THE Ecclesiastical Calendar is twofold. Certain feasts are appointed to fixed days in the twelve months of the year; others are based on the Sundays and the great seasons of the liturgical year, and are therefore movable. The Calendar must therefore vary from year to year. Moreover, the fixed feasts are not the same in every country nor in every diocese within the same country. Even individual churches have their own proper feast-days, such as the Dedication and Titular festivals, and, in churches of religious orders, the special feasts of the Order. The Calendar must, therefore, vary not only from year to year, but from place to place within the same year. The reform of the Calendar, lately effected, aims at greater simplicity and uniformity. Much more than hitherto the same Mass is said by every priest throughout the Roman rite. This edition of the Missal contains, besides the Feasts of the Universal Church, the Masses for the Feasts proper to England, Wales, Scotland, and Ireland, as well as certain proper Masses used in other English-speaking countries.

2. Festivals are ranked according to the following order of precedence: doubles of the first class, doubles of the second class, greater doubles, lesser doubles, semidoubles and simples, which are respectively indicated in the Calendar by the abbreviations: d1, d2, gd, d, sd. When none of these abbreviations appear, the feast is a simple.

If two feasts fall on the same day, the lesser must yield precedence to the greater. The lesser is then generally commemorated, if it is of lower rank than a double of the second class. It is transferred to another day, if it is a double of the first or second class.

3. Sundays and the greater ferias follow special rules of precedence. Greater Sundays of the first class never yield to any feast. These are the first Sunday of Advent, the first, second, third, and fourth in Lent, Passion Sunday, Palm Sunday, Easter Day, Low Sunday, Pentecost, and Trinity. Greater Sun-

days of the second class only yield to double feasts of the first class. These Sundays are Septuagesima, Sexagesima and Quinquagesima, and the second, third and fourth Sundays of Advent. The remaining Sundays of the year only yield to a double feast of the first or second class, or to a feast of our Lord and its octave-day. When a festal Mass is said on a Sunday, a commemoration is made of the Sunday, and the last Gospel is that of the Sunday.

If a greater or lesser double, or a semidouble feast fall on a Vigil, an Ember day, Monday in Rogation week, or a week-day in Lent, Low Mass may be either that of the vigil or feria with a commemoration of the feast, or that of the feast with a commemoration and the last Gospel of the vigil or feria. But in Cathedral and Collegiate churches, the chief Mass on such days is of the feria or vigil, with commemoration of the Feast.

4. COMMEMORATIONS. When two feasts fall on the same day and neither is transferred to another day, the mass of the feast of higher rank is celebrated in its entirety, and a small part of the mass of the lesser feast is generally added to it. The added part is called a Commemoration. Commemoration is made by reciting the Prayer or Collect, Secret and Postcommunion of the commemorated feast after the Collect, Secret and Postcommunion respectively of the Mass of the day. There may be several commemorations, which should be recited in the order indicated in the Calendar. Sometimes also the Gospel from the commemorated Mass is said at the end of Mass instead of the Gospel of St John. The Masses with " strictly proper " Gospels, used at the end of Mass as last Gospels in place of the Gospel of St John, when they are only commemorated in some other Mass, are as follows: all Feasts of our Lord (except the Dedication of a Church); all Feasts of Our Lady (except the Assumption); all Feasts of Archangels, and that of the holy Guardian Angels; all feasts of St John Baptist, of St Joseph, of the twelve Apostles, of the Holy Innocents, of St Mary Magdalen, of St Martha, and the Commemoration of All Holy Popes; and, moreover, those of the Votive Masses of the first section (pages 799-813 in this book).

5. OCTAVES. Certain greater feasts have an octave, that is, they are continued for eight days. The eighth is the octave day. According to the new rules there are now three kinds of octaves, privileged, common and simple. Easter, Pentecost, Christmas, Epiphany, Ascension Day, Corpus Christi have privileged octaves. During the octaves of Easter and Pentecost no other feast may be kept, during those of Epiphany and Corpus Christi only a double of the first class. The Christmas octave contains many feasts; but it is always commemorated. The octave of the Ascension is also always commemorated. The Immaculate Conception, Assumption, Birth of St John Baptist, Solemnity of St Joseph (Wednesday after the second Sunday after Easter), St Peter and St Paul, the Dedication of the church, Patron of the church, Patron of the diocese have common octaves. The days of these octaves are ordinary semidoubles; their octave day is a greater double. The Birth of the Blessed Virgin Mary, St Stephen, St John the Evangelist, the Holy Innocents and St Lawrence have simple octaves. The days within the octave of these are not kept at all; the octave day is kept as a simple.
6. MASSES FOR THE DEAD. Immediately after the death of a Catholic, till the funeral and for two days after it, as soon as the news of a death has been received, also on the third, seventh, thirtieth day after the death or burial, on the anniversary of a death or burial, a Requiem Mass may be sung or said, except on certain chief feasts and sometimes during solemn octaves. A priest may always say a Requiem Mass, at his discretion, on any week-day when no double occurs, except on Ember days, vigils, during certain octaves, or when the Sanctissimum is exposed. During Lent only one such Mass may be said each week, on the first day not a double.
At a Requiem Mass no commemoration of the feast or feria is made. The Psalm " Iudica me," " Gloria in excelsis " and Creed are omitted; and there are certain other changes in the rite.

II. THE ARRANGEMENT OF THE MISSAL

1. The "Order of Mass," pages 1 to 32, and the "Canon of the Mass," pages 33 to 49, contain the order of the prayers and rites of the Mass, together with the text of those prayers which do not vary in form with the character of the day or feast. It includes the Common of the Mass, viz. the Kyrie, Gloria, Credo, Sanctus and Agnus Dei, which at Sung Mass are always sung by the choir. The Prefaces for the various seasons and feasts are collected together immediately before the Canon.

2. There are two series of Masses: first, "Masses appointed to the Several Seasons," pages 50 to 470, following the course of the Church's year, week by week and season by season; secondly, "Masses appointed for Saints' Days" and other Festivals, assigned to the days of the months, pages 471 to 723. The Masses for the festivals at Christmas time, although assigned to fixed days in December, belong to the first series, and are found on pages 79 to 101.

Since, however, the framework of the Mass is contained in the "Order and Canon of the Mass," pages 1 to 49, only the variable portions need be included in either Proper. These are the Introit, Prayer or Collect, Epistle or other Lesson, Gradual, Tract, Sequence or Alleluia verse, Gospel, Offertory antiphon, Secret, Communion antiphon and Postcommunion. At Sung Mass the Introit, Gradual, Tract, Sequence or Alleluia verse, Offertory and Communion are sung by the choir.

3. Now these variable parts of the Mass are not always special for each saint. Sometimes nothing, often only the Prayer or Collect, is strictly proper to the feast of the day; while the rest is common to many members of the class to which the saint may belong. Thus one martyr may have the same Introit, Gradual, and so on as another martyr; one confessor the same as another confessor. Such parts need not be printed every time that a martyr's or confessor's feast occurs, but they are collected once for all in that part of the Missal entitled "Common of Saints." Therefore on a saint's day one should turn to the Mass of the saint among the "Proper of Saints" and note the reference that may be given there to a Mass in the "Common of Saints."

4. At the end of the "Common of Saints" will be found the Dedication Mass; Votive Masses; Masses for various occasions (e.g. for a wedding); Collects sometimes added to the Mass of the day; and Masses for the Dead.

5. At the end of the book will be found a collection of Masses appointed for certain feasts locally observed, with directions for their use.

CONTRACTIONS USED IN THE MISSAL CALENDAR

ab	abbot.
ap	apostle.
bp, bps	bishop, bishops.
cf, cfs	confessor, confessors.
com.	a commemoration is made of.
d	lesser double feast.
d1, d2	double feast of the first or second class.
d1 oct, d2 oct	double feast of the first or second class with an octave.
doctor	doctor of the church.
evang	evangelist.
gd	greater double feast.
m, mm	martyr, martyrs.
p	pope.
s	simple feast.
sd	semidouble feast.
v, vv	virgin, virgins.

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928	*a g*	5 Feb	22 Feb.	8 Apr.	17 May	27 May	7 June	26	2 Dec.
929	*f*	27 Jan.	13 Feb.	31 Mar.	9 May	19 May	30 May	27	1 Dec.
930	*e*	16 Feb.	5 Mar.	20 Apr.	29 May	8 June	19 June	24	30 Nov.
931	*d*	1 Feb.	18 Feb.	5 Apr.	14 May	24 May	4 June	26	29 Nov.
932	*c b*	24 Jan.	10 Feb.	27 Mar.	5 May	15 May	26 May	27	27 Nov.
933	*a*	12 Feb.	1 Mar.	16 Apr.	25 May	4 June	15 June	25	3 Dec.
934	*g*	28 Jan.	14 Feb.	1 Apr.	10 May	20 May	31 May	27	2 Dec.
935	*f*	17 Feb.	6 Mar.	21 Apr.	30 May	9 June	20 June	24	1 Dec.
936	*e d*	9 Feb.	26 Feb.	12 Apr.	21 May	31 May	11 June	25	29 Nov.
937	*c*	24 Jan.	10 Feb.	28 Mar.	6 May	16 May	27 May	27	28 Nov.
938	*b*	13 Feb.	2 Mar.	17 Apr.	26 May	5 June	16 June	24	27 Nov.
939	*a*	5 Feb.	22 Feb.	9 Apr.	18 May	28 May	8 June	26	3 Dec.
940	*g f*	21 Jan.	7 Feb.	24 Mar.	2 May	12 May	23 May	28	1 Dec.
941	*c*	9 Feb.	26 Feb.	13 Apr.	22 May	1 June	12 June	25	30 Nov.
942	*d*	1 Feb.	18 Feb.	5 Apr.	14 May	24 May	4 June	26	29 Nov.
943	*e*	21 Feb.	10 Mar.	25 Apr.	3 June	13 June	24 June	23	28 Nov.
944	*b a*	6 Feb	23 Feb.	9 Apr.	18 May	28 May	8 June	26	3 Dec.
945	*g*	28 Jan.	14 Feb.	1 Apr.	10 May	20 May	31 May	27	2 Dec.
946	*f*	17 Feb.	6 Mar.	21 Apr.	30 May	9 June	20 June	24	1 Dec.
947	*e*	2 Feb.	19 Feb.	6 Apr.	15 May	25 May	5 June	26	30 Nov.

THE KALENDAR

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25. Conversion of St Paul, ap, gd, 499; com. St Peter, 491
26. St Polycarp, bp, m, d, 502
27. St John Chrysostom, bp, cf, doctor, d, 503
28. St Agnes, v, m, s, 503
29. St Francis de Sales, bp, cf, doctor, d, 504
30. St Martina, v, m, sd, 505
31. St Peter Nolasco, cf, d, 505

FEBRUARY

1. St Ignatius, bp, m, d, 505
2. The Purification of the B. V. Mary, d2, 506
3. St Blaise, bp, m, s, 513
4. St Andrew Corsini, bp, cf, d, 513
5. St Agatha, v, m, d, 514
6. St Titus, bp, cf, d; com. St Dorothy, v, m, 515
7. St Romuald, ab, d, 516
8. St John of Matha, cf, d, 516
9. St Cyril, bp of Alexandria, cf, doctor, d; com. St Apollonia, v, m, 516
10. St Scholastica, v, d, 517
11. The Apparition of the Immaculate Virgin Mary, gd, 517
12. The Seven Holy Founders of the Servites, cfs, d, 519
13.
14. St Valentine, priest, m, s, 522
15. SS. Faustinus and Jovita, mm, s, 522
16.
17.
18. St Simeon, bp, m, s, 522
19.
20.
21.
22 St Peter's Chair at Antioch, gd, 522; com. St Paul, ap, 491
23. St Peter Damian, bp, cf, doctor, d, 522; com. vigil, 523
24. St Matthias, ap, d2, 523
25.
26.
27.
28.

NOTE. In leap year the vigil of St Matthias is kept on February 24, and St Matthias on February 25.

MARCH

1.
2.
3.
4. St Casimir, cf, sd; com. St Lucius, p, m, 525
5.
6. SS. Perpetua and Felicitas, mm, d, 525
7. St Thomas Aquinas, cf, doctor, d, 526

MARCH—Continued

8. St John of God, cf, d, 527
9. St Frances of Rome, widow, d, 527
10. The Forty Martyrs, sd, 527
11.
12. St Gregory the Great, p, cf, doctor, d, 528
13.
14.
15.
16.
17. St Patrick, bp, cf, d, 530
18. St Cyril, bp of Jerusalem, cf, doctor, d, 530
19. St Joseph, Spouse of B. V. Mary, d1, 531
20.
21. St Benedict, ab, gd, 533
22.
23.
24. St Gabriel, Archangel, gd, 533
25. The Annunciation of B. V. Mary, d1, 533*b*
26.
27. St John of Damascus, cf, doctor, d, 535
28. St John of Capistran, cf, sd, 538
29.
30.
31.

Friday after Passion Sunday, The Seven Dolours of the B. V. Mary, gd, 540; com. of the Feria.

APRIL

1.
2. St Francis of Paula, cf, d, 546
3.
4. St Isidore, bp, cf, doctor, d, 546
5. St Vincent Ferrer, cf, d, 546
6.
7.
8.
9.
10.
11. St Leo the Great, p, cf, doctor, d, 547
12.
13. St Hermenegild, m, sd, 547
14. St Justin, m, d, 547; com. SS. Tiburtius, Valerian and Maximus, mm, 548

15.
16.
17. St Anicetus, p, m, s, 550
18.
19.
20.
21. St Anselm, bp, cf, doctor, d, 551
22. SS. Soter and Caius, pp, mm, sd, 551
23. St George, m, sd, 551
24. St Fidelis of Sigmaringen, m, d, 551
25. St Mark, evang, d2, 552
26. SS. Cletus and Marcellinus, pp, mm, sd, 553
27. St Peter Canisius, c, doctor, d, 553
28. St Paul of the Cross, cf, d, 554; com. St. Vitalis, m, 554
29. St Peter, Martyr, d, 556
30. St Catharine of Siena, v, d, 557

Wednesday after the Second Sunday after Easter, The Solemnity of St Joseph, Spouse of the B. V. Mary, Patron of the universal Church, cf, d1 with octave, 557

Wednesday after the Third Sunday after Easter, octave of St Joseph, gd, 560

MAY

1. SS. Philip and James, app, d2, 560
2. St Athanasius, bp, cf, doctor, d, 562
3. The Finding of the Holy Cross, d2; com. St Alexander, p, Eventius and Theodulus, mm, and Juvenal, bp, cf, 564
4. St Monica, widow, d, 567
5. St Pius V, p, cf, d, 567
6. St John before the Latin Gate, gd, 567
7. St Stanislaus, bp, m, d, 568
8. The Apparition of St Michael the Archangel, gd, 568
9. St Gregory Nazianzen, bp, cf, doctor, d, 570
10. St Antoninus, bp, cf, d, 570; com. SS. Gordian and Epimachus, mm, 570
11.
12. SS. Nereus, Achilleus, Domitilla and Pancras, mm, sd, 571
13.
14. St Boniface, m, s, 573

MAY—Continued

15. St John Baptist de la Salle, cf, d, 573
16. St Ubald, bp, cf, sd, 573
17. St Paschal Baylon, cf, d, 574
18. St Venantius, m, d, 574
19. St Peter Celestine, p, cf, d, 574; com. St Pudentiana, v, 575
20. St Bernardine of Siena, cf, sd, 575
21.
22.
23.
24.
25. St Gregory VII, p, cf, d, 575; com. St Urban, p, m, 575
26. St Philip Neri, cf, d, 575; com. St Eleutherius, p, m, 576
27. St Bede the Venerable, cf, doctor, d, 577; com. St John, p, m, 577
28. St Augustine, bp, c, d, 577
29. St Mary Magdalen de Pazzis, v, sd, 578
30. St Felix I, p, m, s, 578
31. St Angela of Merici, v, d, 578; com. St Petronilla, v, 579

Friday after the octave of Corpus Christi, The Feast of the Sacred Heart of Jesus, d1, 579

JUNE

1.
2. SS. Marcellinus, Peter and Erasmus, mm, s, 582
3.
4. St Francis Caracciolo, cf, d, 583
5. St Boniface, bp, m, d, 584
6. St Norbert, bp, cf, d, 587
7.
8.
9. SS. Primus and Felician, mm, s, 587
10. St Margaret, Queen, widow, sd, 588
11. St Barnabas, ap, gd, 588
12. St John of St Facundus, cf, d, 590; com. SS. Basilides, Cyrinus, Nabor and Nazarius, mm, 591
13. St Anthony of Padua, cf, d, 591
14. St Basil the Great, bp, cf, doctor, d, 592
15. SS. Vitus, Modestus and Crescentia, mm, s, 593
16.

JUNE—Continued

17.
18. St Ephraem, deacon, cf, doctor of the church, d, 594; com. SS. Mark and Marcellianus, mm, 595
19. St Juliana of Falconieri, v, d; com. SS. Gervase and Protase, mm, 596
20. St Silverius, p, m, s, 596
21. St Aloysius, cf, d, 596
22. St Paulinus, bp, c, d, 598
23. Vigil, 599
24. Birthday of St John Baptist, d1 with octave, 602
25. St William, ab, d, 604; com. octave
26. SS. John and Paul, mm, d, 604; com. octave
27. Of the octave of St John Baptist, sd, 602
28. St Irenæus, bp, m, d, 607; com. octave and vigil, 607b
29. SS. Peter and Paul, app, d1 with octave, 609
30. Commemoration of St. Paul, ap, gd 612; com. St Peter, ap, 491; and octave St John Baptist, 602

JULY

1. The Most Precious Blood of our Lord Jesus Christ, d2, 613; com. octave day of St John Baptist, 602
2. The Visitation of the B. V. Mary, d2, 616; com. SS. Processus and Martinianus, mm, 616
3. St Leo II, p, cf, sd, 618; com. octave, 619
4. Of the octave of SS. Peter and Paul, sd, 619
5. St Antony Mary Zaccaria, cf, d, 619; com. octave, 619
6. Octave-day of SS. Peter and Paul, app, gd, 622
7. SS. Cyril and Methodius, bps, cfs, d, 623
8. St Elizabeth, Queen, widow, sd, 624
9.
10. The Seven Holy Brothers, and SS. Rufina and Secunda, vv, mm, sd, 624
11. St Pius I, p, m, 625
12. St John Gualbert, ab, d; com. SS. Nabor and Felix, mm, 625
13. St Anacletus, p, m, sd, 626
14. St Bonaventure, bp, cf, doctor, d, 626
15. St Henry, emperor, cf, sd, 627
16. Commemoration of B. V. Mary of Mount Carmel, gd, 627

JULY—Continued

17. St Alexius, cf, sd, 629
18. St Camillus de Lellis, cf, d; com. SS. Symphorosa and her Seven Sons, mm, 630
19. St Vincent de Paul, cf, d, 631
20. St Jerome Æmilian, cf, d, 631; com. St Margaret, v, m, 632
21. St Praxedes, v, s, 634
22. St Mary Magdalene, penitent, d, 634
23. St Apollinaris, bp, m, d; com. St Liborius, bp, cf, 635
24. Vigil; com. St. Christina, v, m, 637
25. St James, ap, d2, 637; com. St Christopher, m, 638
26. St Anne, mother of B. V. Mary, d2, 639
27. St Pantaleon, m, s, 641
28. SS. Nazarius and Celsus, mm, Victor I, p, m, and Innocent I, p, cf, sd, 641
29. St Martha, v. sd; com. St Felix II, p, Simplicius, Faustinus and Beatrice, mm, 641
30. SS. Abdon and Sennen, mm, s, 642
31. St Ignatius of Loyola, cf, gd, 643

AUGUST

1. St Peter's Chains, gd, 644; com. St Paul, ap, 491; and the Holy Machabees, mm, 644
2. St Alphonsus Mary de Liguori, bp, cf, doctor, d; com. St Stephen I, p, m, 645
3. The Finding of St Stephen, protomartyr, sd, 649
4. St Dominic, cf, gd, 649
5. The Dedication of the Church of our Lady of the Snow, gd, 650
6. The Transfiguration of our Lord Jesus Christ, d2; com. SS. Sixtus II, p, Felicissimus and Agapitus, mm, 650
7. St Cajetan, cf, d; com. St Donatus, bp, m, 652
8. SS. Cyriacus, Largus, and Smaragdus, mm, sd, 652
9. St John Mary Vianney, cf, d, 654; com. Vigil and St Romanus, m, 654.
10. St Lawrence, m, d2 with simple octave, 656
11. SS. Tiburtius and Susanna, mm, s, 658
12. St Clare, v, d, 658
13. SS. Hippolytus and Cassian, mm, s, 658
14. Vigil, 658; com. St Eusebius, cf, 659
15. The Assumption of B. V. Mary, d1 with octave, 660

AUGUST—Continued

16. St Joachim, Father of B. V. Mary, d2, 662
17. St Hyacinth, cf, d; com. octave of the Assumption and of the octave-day of St Lawrence, 663a
18. Of the octave of the Assumption, sd, 660; com. St. Agapitus, m, 665
19. St John Eudes, cf, d, 665; com. of octave, 660
20. St Bernard, ab, doctor, d, 665; com. octave, 660
21. St Jane Frances Fremiot de Chantal, widow, d, 665; com. octave, 660
22. Octave-day of the Assumption of B. V. Mary, gd; com. SS. Timothy, Hippolytus and Symphorian, mm, 666
23. St Philip Benizi, cf, d, 666; com. vigil, 667
24. St Bartholomew, ap, d2, 667
25. St Louis, King of France, cf, sd, 669
26. St Zephyrinus, p, m, s, 669
27. St Joseph Calasanctius, cf, d, 669
28. St Augustine, bp, cf, doctor, d; com. St Hermes, m, 671
29. The Beheading of St John the Baptist, gd; com. St Sabina, m, 671
30. St Rose of Lima, v, d; com. SS. Felix and Adauctus, mm, 674
31. St Raymund Nonnatus, cf, d, 674

SEPTEMBER

1. St Giles, ab, s; com. the Twelve Holy Brothers, mm, 675
2. St Stephen, King, cf, sd, 675
3.
4.
5. St Lawrence Justinian, bp, cf, sd, 676
6.
7.
8. The Birthday of B. V. Mary, d2 with simple octave; com. St Adrian, m, 676
9. St Gorgonius, m, s, 678
10. St Nicholas of Tolentino, cf, d, 678
11. SS. Protus and Hyacinth, mm, s, 678
12. The Holy Name of Mary, gd, 679
13.
14. The Exaltation of the Holy Cross, gd, 679
15. The Seven Dolours of the B. V. Mary, d2, 681; com. St Nicomedes, m, 681

SEPTEMBER—Continued

16. SS. Cornelius, p, and Cyprian, bp, mm, sd; com. SS. Euphemia and Companions, mm, 681
17. The Imprinting of the Holy Stigmata of St Francis, cf, d, 682
18. St Joseph of Cupertino, cf, d, 684
19. SS. Januarius, bp, and Companions, mm, d, 685
20. SS. Eustace and Companions, mm, d, 686; com. vigil, 686
21. St Matthew, ap, evang, d2, 686
22. St Thomas of Villanova, bp, cf, d, 688; com. SS. Maurice and Companions, mm, 688
23. St Linus, p, m, sd, 688; com. St Thecla, v, m, 688
24. Our Lady of Ransom, gd, 689
25.
26. SS. Cyprian and Justina, mm, s, 689
27. SS. Cosmas and Damian, mm, sd, 689
28. St Wenceslaus, Duke, m. sd, 691
29. The Dedication of St Michael the Archangel, d1, 691
30. St Jerome, cf, doctor, d, 691

OCTOBER

1. St Remigius, bp, cf, s, 692
2. The Guardian Angels, gd, 692
3. St Teresa of Lisieux, v, d, 693
4. St Francis of Assisi, cf, gd, 693
5. SS. Placid and Companions, mm, s, 694
6. St Bruno, cf, d, 694
7. The Holy Rosary of the B. V. Mary, d2, 694; com. St Mark I, p, cf, and of SS. Sergius and Companions, mm, 696
8. St Bridget, widow, d, 697
9. St Denis, bp, Rusticus and Eleutherius, mm, sd, 697
10. St Francis Borgia, c, sd, 698
11.
12.
13. St Edward, king, cf, sd, 699
14. St Callistus I, p, m, d, 699
15. St Teresa, v, d, 700
16.
17. St Hedwig, widow, sd, 700
18. St Luke, evang, d2, 700
19. St Peter of Alcantara, cf, d, 702

OCTOBER—Continued

20. St John Cantius, cf, d, 702
21. St Hilarion, ab, s; com. SS. Ursula and Companions, mm, 704
22.
23.
24. St Raphael, Archangel, gd, 704
25. SS. Chrysanthus and Daria, mm, s, 704a
26. St Evaristus, p, m, s, 705
27. Vigil, 705
28. SS. Simon and Jude, app, d2, 706
29.
30.
31. Vigil, 707*d*

Last Sunday in October. The Kingship of Our Lord Jesus Christ, d1, 707*a*; com. of the Sunday

NOVEMBER

1. All Saints, d1, with octave, 709
2. All Souls' Day, d, 712
3. Of the octave of All Saints, sd, 709
4. St Charles Borromeo, bp, cf, d, 713; com. octave, 709; SS. Vitalis and Agricola, mm, 713
5. Of the octave of All Saints, sd, 709
6. Of the octave, sd, 709
7. Of the octave, sd, 709
8. Octave-day of All Saints, gd, 713; com. the Four Crowned Martyrs, 713
9. The Dedication of the Basilica of our Saviour, d2, 714; com. St Theodore, m, 714
10. St Andrew Avellino, cf, d, 714; com. SS. Trypho, Respicius, mm, and St Nympha, v, m, 715
11. St Martin, bp, cf, d, 715; com. St Mennas, m, 715
12. St Martin I, p, m, sd, 716
13. St Didacus, cf, sd, 716
14. St Josaphat, bp, m, d, 716
15. St Gertrude, v, d, 718
16.
17. St Gregory Thaumaturgus, bp, cf, sd, 718
18. Dedication of the Basilica of SS. Peter and Paul, gd, 719
19. St Elizabeth, widow, d; com. St Pontianus, p, m, 719
20. St Felix of Valois, cf, d, 719
21. The Presentation of B. V. Mary, gd, 719
22. St Cecily, v, m, d, 720

NOVEMBER—Continued

23. St Clement I, p, m, d, 720; com. St Felicitas, m, 721
24. St John of the Cross, cf, doctor, d, 722; com. St Chrysogonus, m, 722
25. St Catharine, v, m, d, 723
26. St Silvester, ab, d, 723; com. St Peter of Alexandria, bp, m, 723
27.
28.
29. Vigil of St Andrew, 471
30. St Andrew, ap, d2, 473

DECEMBER

1.
2. St Bibiana, v, m, sd, 475
3. St Francis Xavier, cf, gd, 476
4. St Peter Chrysologus, bp, cf, doctor, d, 477; com. St Barbara, v, m, 477
5. St Sabbas, ab, s, 477
6. St Nicholas, bp, cf, d, 477
7. St Ambrose, bp, cf, doctor, d, 479; com. vigil, 480
8. The Immaculate Conception of B. V. Mary, d1 with octave, 482
9. Of the octave, sd, 482
10. Of the octave, sd, 482; com. St Melchiades, p, m, 485
11. St Damasus I, p, cf, sd, 485; com. octave, 482
12. Of the octave, sd, 482
13. St Lucy, v, m, d, 485; com. octave, 482
14. Of the octave, sd, 482
15. Octave-day of the Immaculate Conception of B. V. Mary, gd, 486
16. St Eusebius, bp, m, sd, 487
17.
18.
19.
20. Vigil, 487
21. St Thomas the Apostle, d2, 487
22.
23.
24. Christmas Eve, 70
25. Christmas Day, d1 with octave, 72, 74, 77
26. St Stephen, Protomartyr, d2 with simple octave, 79; com. octave, 77

DECEMBER—Continued

27. St John, ap, evang, d2 with simple octave, 82; com. octave of Christmas, 77
28. The Holy Innocents, mm, d2 with simple octave, 84; com. octave of Christmas, 77
29. St Thomas of Canterbury, bp, m, d, 88; com. octave of Christmas, 77
30. Of the octave of Christmas, sd, 86
31. St Silvester I, p, cf, d, 90; com. octave of Christmas, 77

HOLY DAYS OF OBLIGATION

On which Catholics are bound to hear Mass, and to abstain from servile works.

In England and Wales.

All Sundays of the year.
Jan. 1. The Circumcision.
Jan. 6. The Epiphany.
Ascension Day.
Corpus Christi.
June 29. SS Peter and Paul.
Aug. 15. The Assumption.
Nov. 1. All Saints.
Dec. 25. Christmas Day.

In Scotland.

As above for England, with the addition of:
Mar. 19. St Joseph.
Dec. 8. The Immaculate Conception.

In Ireland.

As for England, with the addition of:
Mar. 17. St Patrick.
Dec. 8. The Immaculate Conception.

In the United States of America.

All Sundays of the year.
Jan. 1. The Circumcision.
Ascension Day.
Aug. 15. The Assumption.
Nov. 1. All Saints.
Dec. 8. The Immaculate Conception.
Dec. 25. Christmas Day.

In Canada.

All Sundays of the year.
Jan. 1. The Circumcision.
Jan. 6. The Epiphany.
The Ascension.
Nov. 1. All Saints.
Dec. 8. The Immaculate Conception.
Dec. 25. Christmas Day.

In Australia and New Zealand.

As for the United States, above, except that the Immaculate Conception is omitted.

PREPARATION FOR MASS OR HOLY COMMUNION

Antiphon. Remember not, O Lord, our offences, nor those of our fathers ; and take not vengeance on our sins. At Eastertide Alleluia is added.

Psalm 83. Quam dilecta

HOW lovely are thy tabernacles, O Lord of hosts ! my soul longeth and fainteth for the courts of the Lord.
My heart and my flesh have rejoiced in the living God.
For the sparrow hath found her a house : and the turtle a nest for herself, where she may lay her young:
Even thine altars, O Lord of hosts : my King and my God.
Blessed are they that dwell in thy house, O Lord : they shall praise thee for ever and ever.
Blessed is the man whose help is in thee : in his heart he hath disposed to ascend by steps, in the vale of tears, in the place which he hath set.
For the lawgiver shall give a blessing : they shall go from strength to strength : the God of gods shall be seen in Sion.
O Lord God of hosts, hear my prayer : give ear, O God of Jacob.
Behold, O God, our protector : and look upon the face of thy Christ.
For one day in thy courts is better than a thousand.
I had rather be despised in the house of my God, than to dwell in the tents of sinners.
For God loveth mercy and truth : the Lord will give grace and glory.
For he will not withhold good things from them that walk in innocence; O Lord of hosts, blessed is the man that hopeth in thee.
Glory be.

Psalm 84. Benedixisti

LORD, thou hast blessed thy land ; thou hast turned away the captivity of Jacob.
Thou hast forgiven the iniquity of thy people : thou hast covered all their sins.

Thou hast mitigated all thy anger; thou hast turned away from the wrath of thy indignation.
Convert us, O God our Saviour; and turn off thy anger from us.
Wilt thou be angry with us for ever; or wilt thou extend thy wrath from generation to generation?
Thou wilt turn, O God, and bring us to life; and thy people shall rejoice in thee.
Show us, O Lord, thy mercy; and grant us thy salvation.
I will hear what the Lord God will speak in me; for he will speak peace unto his people;
And unto his saints; and unto them that are converted to the heart.
Surely his salvation is near to them that fear him; that glory may dwell in our land.
Mercy and truth have met each other; justice and peace have kissed.
Truth is sprung out of the earth; and justice hath looked down from heaven.
For the Lord will give goodness; and our earth shall yield her fruit.
Justice shall walk before him; and shall set his steps in the way.
Glory be.

Psalm 85. Inclina, Domine

INCLINE thine ear, O Lord, and hear me: for I am needy and poor.
Preserve my soul, for I am holy: O my God, save thy servant, that trusteth in thee.
Have mercy upon me, O Lord: for unto thee have I cried all the day.
Give joy to the soul of thy servant, for unto thee, O Lord, have I lifted up my soul.
For thou, O Lord, art sweet and mild: and plenteous in mercy unto all that call upon thee.
Give ear, O Lord, to my prayer: and attend to the voice of my petition.
I have called upon thee in the day of my trouble: for thou hast heard me.
Among the gods there is none like unto thee, O Lord: and there is none that can do works like unto thy works.
All the nations whom thou hast made shall come and worship before thee, O Lord: and shall glorify thy name.

For thou art great, and doest wondrous things: thou art God alone.
Lead me, O Lord, in thy way, and I will walk in thy truth: let my heart rejoice that it may fear thy name.
I will praise thee, O Lord my God, with my whole heart: and I will glorify thy name for ever.
For great is thy mercy toward me: and thou hast delivered my soul out of the lower hell.
O God, the wicked are risen up against me; and the assembly of the mighty have sought after my soul: and they have not set thee before their eyes.
And thou, O Lord, art a God full of compassion, and merciful: long suffering, and of much mercy, and true.
O look upon me, and have mercy on me: give thy strength unto thy servant, and save the son of thine handmaid.
Show me a sign for good, that they may see it who hate me, and be confounded: for thou, O Lord, hast helped me and consoled me.
Glory be.

Psalm 115. Credidi

I HAVE believed, therefore have I spoken; but I have been humbled exceedingly.
I said in my excess, Every man is a liar.
What shall I render to the Lord for all the things that he hath rendered to me?
I will take the chalice of salvation; and I will call upon the name of the Lord.
I will pay my vows to the Lord before all his people; precious in the sight of the Lord is the death of his saints.
O Lord, for I am thy servant; I am thy servant and the son of thy handmaid.
Thou hast broken my bonds. I will sacrifice to thee the sacrifice of praise, and I will call upon the name of the Lord.
I will pay my vows to the Lord in the sight of all his people; in the courts of the house of the Lord, in the midst of thee, O Jerusalem.
Glory be.

Psalm 129 De profundis

OUT of the depths have I cried unto thee, O Lord: Lord, hear my voice.
O let thine ears consider well: the voice of my supplication.

If thou, O Lord, wilt mark iniquities: Lord, who shall abide it?

For with thee there is merciful forgiveness: and because of thy law I have waited for thee, O Lord.

My soul hath waited on his word: my soul hath hoped in the Lord.

From the morning watch even until night: let Israel hope in the Lord.

For with the Lord there is mercy; and with him is plenteous redemption.

And he shall redeem Israel: from all his iniquities.

Glory be.

Antiphon. Remember not, O Lord, our offences, nor those of our fathers; and take not vengeance on our sins. (In Eastertide add Alleluia.)

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father. ℣. And lead us not into temptation. ℟. But deliver us from evil.

℣. I said: Lord, have mercy upon me. ℟. Heal my soul, for I have sinned against thee. ℣. Turn thee, O Lord, a little. ℟. And be entreated for thy servants. ℣. Let thy mercy, O Lord, be upon us. ℟. As we have hoped in thee. ℣. Let thy priests be clothed with righteousness. ℟. And let thy saints rejoice. ℣. From my secret sins cleanse me, O Lord. ℟. And from those of others spare thy servant. ℣. Lord, hear my prayer. ℟. And let my cry come unto thee.

Let us pray.

INCLINE the ears of thy loving-kindness, most gracious God, to our prayers, and enlighten our heart with the grace of the Holy Ghost; so that we may be worthy to assist at thy mysteries and to love thee with everlasting love.

O GOD, before whom every heart lieth open, and every wish speaketh, and from whom no secret is hidden, cleanse the thoughts within our heart by the inpouring of the Holy Ghost, so that we may be worthy to love thee perfectly and to give thee fitting praise.

BURN our reins and our heart, O Lord, with the fire of the Holy Ghost; that we may serve thee with a chaste body and please thee with a clean heart.

MAY the Comforter, who proceedeth from thee, we beseech thee, O Lord, enlighten our minds and lead us into all truth, as thy Son hath promised.

MAY the power of the Holy Ghost be with us, O Lord, we beseech thee, mercifully cleansing our hearts and keeping them from all harm.

O GOD, who didst teach the hearts of the faithful by the light of the Holy Ghost, grant that in the same Spirit we may be truly wise and ever rejoice in his consolation.

CLEANSE our thoughts, O Lord, we beseech thee, by thy visitation, that when our Lord Jesus Christ thy Son shall come, he may find within us a dwelling prepared for him; who liveth and reigneth with thee in the unity of the Holy Ghost, God, for ever and ever. ℟. Amen.

PRAYER OF ST AMBROSE, BISHOP OF MILAN

Sunday

O GREAT high priest, the true Pontiff, Jesus Christ, who didst offer thyself to God the Father a pure and spotless victim upon the altar of the cross for us miserable sinners, and didst give us thy flesh to eat and thy blood to drink, and didst ordain this mystery in the power of thy Holy Spirit, saying, Do this for the commemoration of me: I pray thee, by the same thy blood, the great price of our salvation; I pray thee, by that wonderful and unspeakable love wherewith thou deignedst so to love us, miserable and unworthy, as to wash us from our sins in thine own blood: teach me, thine unworthy servant, by thy Holy Spirit, to approach so great a mystery with that reverence and honour, that devotion and fear, which is due and fitting. Make me, through thy grace, always so to believe and understand, to conceive and firmly to hold, to think and to speak, of that exceeding mystery, as shall please thee and be good for my soul.

Let thy good spirit enter my heart, and there be heard without utterance, and without the sound of words speak all truth. For thy mysteries are exceeding deep, and covered with a sacred veil. For thy great mercy's sake, grant me to approach thy holy mysteries with a clean heart and a pure mind. Free my heart from all defiling and unholy, from all vain and hurtful thoughts. Fence me round about with the holy and faithful guard and mighty protection of thy blessed angels, that the enemies of all good

may go away ashamed. By the virtue of this mighty mystery, and by the hand of thy holy angel, drive away from me and from all thy servants the hard spirit of pride and vain-glory, of envy and blasphemy, of impurity and uncleanness, of doubting and mistrust. Let them be confounded that persecute us. Let them perish who are bent upon our ruin.

Monday

KING of virgins and lover of chastity and innocence, extinguish in my frame, by the dew of thy heavenly blessing, the fuel of evil concupiscence, that so an equal purity of soul and body may abide in me. Mortify in my members the lusts of the flesh and all harmful emotions, and give me true and persevering chastity with thine other gifts which please thee in truth, so that I may with chaste body and pure heart offer unto thee the sacrifice of praise. For with what contrition of heart and fountain of tears, with what reverence and awe, with what chastity of body and purity of soul, should that divine and heavenly sacrifice be celebrated, wherein thy flesh is indeed eaten, where thy blood is indeed drunk, wherein things lowest and highest, earthly and divine, are united, where the holy angels are present, and where thou art in a marvellous and unspeakable manner both sacrifice and priest.

Tuesday

WHO can worthily be present at this sacrifice unless thou, O God, makest him worthy? I know, O Lord, yea, truly do I know, and this do confess to thy lovingkindness, that I am unworthy to approach so great a mystery, by reason of my numberless sins and negligences; but I know, and truly with my own heart do I believe, and with my mouth confess, that thou canst make me worthy, who alone canst make that clean which proceedeth from that which is unclean, and sinners to be just and holy. By this thine almighty power I beseech thee, O my God, to grant that I, a sinner, may assist at this sacrifice with fear and trembling, with purity of heart and plenteous tears, with spiritual gladness and heavenly joy. May my mind feel the sweetness of thy most blessed presence and the love of thy holy angels, who keep watch around me.

Wednesday

MINDFUL then, O Lord, of thy worshipful passion, I approach thine altar, sinner though I am, to join in offering unto thee that sacrifice which thou hast instituted and commanded to be offered in remembrance of thee for our well-being. Receive it, I beseech thee, O God most high, for thy holy church, and for the people whom thou hast purchased with thine own blood. Let not, through my unworthiness, the price of their salvation be wasted, whose saving victim and redemption thou didst thyself vouchsafe to be. Also behold in pity, O Lord, the sorrows of thy people, which I bring before thee; the perils of thy servants; the sorrowful sighing of prisoners; the miseries of widows and orphans, and all that are desolate and bereaved; the necessities of strangers and travellers; the helplessness and sadness of the weak and sickly; the depressions of the languishing; the weakness of the aged and of children; the trials and aspirations of young men; and the vows of virgins.

Thursday

FOR thou hast mercy upon all, O Lord, and hatest nothing that thou hast made. Remember how frail our nature is, and that thou art our Father and our God. Be not angry with us for ever, and shut not up thy tender mercies in displeasure. For it is not for any value in our works of themselves that we present our prayers before thy face, but for the multitude of thy tender mercies. Take away from us, O Lord, our iniquities, and mercifully kindle in us the fire of the Holy Spirit. Take away from us the heart of stone, and give us a heart of flesh, a heart to love and adore thee, a heart to delight in, to follow, and to enjoy thee. And we entreat thy mercy, O Lord, that thou wouldst look down graciously upon thy family as it pays its vows to thy most holy name; and that the desire of none may be in vain, and the petitions of none unfulfilled, do thou inspire our prayers, that they may be such as thou delightest to hear and answer.

Friday

WE pray thee also, O Lord, holy Father, for the souls of the faithful departed: that this great

sacrament of thy love may be to them health and salvation, joy and refreshment. O Lord, my God, grant them this day a great and abundant feast of thee, the living bread, who camest down from heaven and givest life unto the world; even of thy holy and blessed flesh, the lamb without spot, who takest away the sins of the world; that flesh, which was taken of the blessed Virgin Mary, and conceived by the Holy Ghost; and of that fountain of mercy which, by the soldier's lance, flowed from thy most sacred side; that they be thereby fed and satisfied, refreshed and comforted, and may rejoice in thy praise and in thy glory. I pray thy loving mercy, O Lord, that on the bread and wine to be offered unto thee may descend the fulness of thy blessing and sanctification of thy divinity. May there descend also the invisible and incomprehensible majesty of thy holy spirit, as it descended of old on the sacrifices of the fathers, which shall make these oblations thy body and blood; and may this offering be acceptable unto thee, through him who offered himself a sacrifice to thee, O Father, even Jesus Christ, thine only Son our Lord.

Saturday

I ENTREAT thee also, O Lord, by this most holy mystery of thy body and blood, wherewith we are daily fed, and cleansed, and sanctified in thy church, and are made partners of the one supreme divinity, grant unto me thy holy virtues, that filled therewith I may draw near with a good conscience unto thy holy altar, so that these heavenly mysteries may be made unto me salvation and life; for thou hast said with thy holy and blessed mouth: The bread which I will give is my flesh, for the life of the world. I am the living bread which came down from heaven. If any man eat of this bread he shall live for ever. O most sweet bread, heal the palate of my heart, that I may taste the sweetness of thy love. Heal it of all infirmities, that I may find sweetness in nothing out of thee. O most pure bread, having all delight and all savour, which ever refreshest us, and never failest, let my heart feed on thee, and may my inmost soul be filled with the sweetness of thy savour. The angels feed on thee fully; let pilgrim man feed

on thee after his measure, so that, refreshed by this nourishment, he may not faint by the way. Holy bread! Living bread! Pure bread! who didst come down from heaven, and who givest life to the world, enter into my heart and cleanse me from all impurity of flesh and spirit. Come into my soul; heal and cleanse me within and without; be the protection and continual health of my soul and body. Drive far from me all foes that lie in wait; let them flee afar off at the presence of thy power; that, fortified by thee without and within, I may by a straight way arrive at thy kingdom, where, not as now in mysteries, but face to face, we shall behold thee; when thou shalt have delivered up the kingdom to God thy Father, and shalt be God all in all. Then shalt thou satisfy me with thyself by a wondrous fulness, so that I shall never hunger nor thirst any more for ever. Who with the same God the Father, and the Holy Ghost, ever livest and reignest world without end. Amen.

ANOTHER PRAYER BEFORE MASS

O MY most loving Lord Jesus Christ, I, a poor sinner, presuming not on my own merits, but trusting to thy mercy and goodness, am filled with fear when I approach the banquet of thy most sacred body and blood. I have defiled both my soul and body with many sins, and have not kept a strict guard over my heart and my tongue. Wherefore, O God of goodness and majesty, I a wretched creature, entangled as I am, have recourse to thee, the fountain of life; I fly to thee that I may be healed, I have recourse to thy protection, and I ardently desire to receive him as my saviour whom I fear to look upon as my judge. To thee, O Lord, I lay open my wounds; to thee I disclose my shame. I acknowledge my many grievous sins, on account of which I am filled with fear. I trust in thy mercy, which is unbounded. Look down, therefore, upon me with eyes of pity, O Lord Jesus, eternal king, God-man crucified for man. Graciously hear me, who have placed my hope in thee; have mercy on me so full of misery and sin; for thou art the full and ever-flowing fountain of mercy. Hail, saving victim, offered up for me and for all men on the tree of the cross! Hail, noble and

precious blood, flowing from the wounds of Jesus, my crucified Lord, and washing away the sins of the whole world! Remember, O Lord, thy creature, whom thou hast redeemed with thy precious blood. I am grieved because I have offended thee by sin; I desire to make amends for my past misconduct. Remove far from me, O most bountiful Father, all my sins, that being purified both in soul and body I may be made worthy to receive the holy of holies; and grant that this devout participation of thy body and blood may be to me the remission of all my sins, the perfect cleansing of my faults, the means of banishing all evil thoughts, the renewal of devout affections, the advancement of good works, as well as the strongest defence for soul and body against the snares of my enemies. Amen.

PRAYER OF ST THOMAS AQUINAS

ALMIGHTY and eternal God, behold, I approach this sacrament of thine only-begotten Son, Jesus Christ our Lord. I approach as one who is sick to the physician of life, as one unclean to the fountain of mercy, as one blind to the light of eternal brightness, as one poor and needy to the Lord of heaven and earth. Wherefore I beseech thy infinite goodness to wash away my filth, to enlighten my blindness, to enrich my poverty, and clothe my nakedness; that I may receive the bread of angels, the king of kings, and Lord of Lords, with such reverence and humility, such contrition and devotion, such purity and faith, and with such good resolutions, as may conduce to the salvation of my soul.

Grant, I beseech thee, that I may receive not only the sacrament of the body and blood of our Lord, but also the fruit and virtue of this sacrament. O most indulgent God, grant that I may so receive the body of thy only-begotten Son, Jesus Christ our Lord, which he took of the Virgin Mary, that I may be made worthy to be incorporated with his mystical body, and numbered among his members. O most loving Father, grant that I may one day be permitted to contemplate through all eternity, face to face, thy beloved Son, whom now in my pilgrimage I am about to receive concealed under the sacramental veils: who liveth and reigneth with thee in the unity of the Holy Ghost, God, world without end. Amen

THANKSGIVING AFTER MASS OR HOLY COMMUNION

Antiphon. Let us sing the hymn of the three children, which those holy ones sang in the furnace of fire, blessing the Lord.
At Eastertide, Alleluia.

THE SONG OF THE THREE CHILDREN. Dan. 3 Benedicite.

ALL ye works of the Lord, bless the Lord; praise and exalt him above all for ever.
O ye angels of the Lord, bless the Lord; O ye heavens, bless the Lord.
O all ye waters that are above the heavens, bless the Lord; O all ye powers of the Lord, bless the Lord.
O ye sun and moon, bless the Lord; O ye stars of heaven, bless the Lord.
O every shower and dew, bless the Lord; O all ye spirits of God, bless the Lord.
O ye fire and heat, bless the Lord; O ye cold and heat, bless the Lord.
O ye dews and hoar frosts, bless the Lord; O ye frosts and cold, bless the Lord.
O ye ice and snow, bless the Lord; O ye nights and days, bless the Lord.
O ye light and darkness, bless the Lord; O ye lightnings and clouds, bless the Lord.
O let the earth bless the Lord; let it praise and exalt him above all for ever.
O ye mountains and hills, bless the Lord; O all ye things that spring up in the earth, bless the Lord.
O ye fountains, bless the Lord; O ye seas and rivers, bless the Lord.
O ye whales and all that move in the waters, bless the Lord; O all ye fowls of the air, bless the Lord.
O all ye beasts and cattle, bless the Lord; O ye sons of men, bless the Lord.
O let Israel bless the Lord; let them praise and exalt him above all for ever.

O ye priests of the Lord, bless the Lord; O ye servants of the Lord, bless the Lord.
O ye spirits and souls of the just, bless the Lord; O ye holy and humble men of heart, bless the Lord.
O Ananias, Azarias and Misael, bless the Lord; praise and exalt him above all for ever.
Let us bless the Father and the Son with the Holy Ghost; let us praise and exalt him above all for ever.
Blessed art thou, O Lord, in the firmament of heaven; and worthy to be praised and glorious and exalted above all for ever.

Psalm 150. Laudate

PRAISE ye the Lord in his holy places; praise ye him in the firmament of his power.
Praise ye him for his mighty acts; praise ye him according to the multitude of his greatness.
Praise him with sound of trumpet; praise him with psaltery and harp.
Praise him with timbrel and choir; praise him with strings and organs.
Praise him on high-sounding cymbals; praise him on cymbals of joy; let every spirit praise the Lord.
Antiphon. Let us sing the hymn of the three children, which the holy ones sang in the furnace of fire, blessing the Lord. (In Eastertide, Alleluia.)
Lord have mercy on us. Christ have mercy on us. Lord have mercy on us. Our Father. ℣. And lead us not into temptation. ℟. But deliver us from evil. ℣. Let all thy works praise thee, O Lord. ℟. And thy saints give thanks unto thee. ℣. Thy saints shall be joyful with glory. ℟. They shall rejoice in their beds. ℣. Not unto us, O Lord, not unto us. ℟. But to thy name give glory. ℣. O Lord, hear my prayer. ℟. And let my cry come unto thee.

Let us pray.

O GOD, who didst allay the flames of fire for the three children, mercifully grant that the flame of vice may not consume us thy servants.

PREVENT, we beseech thee, O Lord, our actions by thy inspirations, and carry them on with thy continual help; that every prayer and work of ours may always begin by thee, and through thee likewise may be ended.

GRANT us, we beseech thee, almighty God, to extinguish within us the flames of vice, even as thou gavest blessed Lawrence grace to overcome his fiery torments. Through our Lord.

PRAYER OF ST THOMAS AQUINAS

I GIVE thee thanks, most holy Lord, almighty Father and eternal God, who hast deigned not for any merits of mine, but solely through the condescension of thy mercy, to satisfy me, a sinner and thine unworthy servant, with the most precious body and blood of thy Son Jesus Christ, our Lord. I implore thee let not this holy communion be to me a condemnation unto punishment, but a saving plea unto forgiveness; let it be to me the armour of faith and the shield of good will. Let it prove the emptying out of my vices, the extinction of all concupiscence and lust; the increase in me of charity and patience, humility and obedience, and of all virtues; a strong defence against the snares of all my enemies, visible and invisible; a bond of indissoluble union with thee, the one true God, and an earnest of final perseverance. And I beseech thee that thou wilt deign to conduct me, a sinner, to that ineffable banquet where thou, with thy Son and the Holy Ghost, art to thy saints true light, fulness of content, everlasting joy, gladness without alloy, and perfect bliss. Through Jesus Christ our Lord. Amen.

PRAYER OF ST BONAVENTURE

PIERCE, O most sweet Lord Jesus, my inmost soul with the most joyous and healthful wound of thy love and with true, calm and most holy apostolic charity, that my soul may ever languish and melt with entire love and longing for thee, may yearn for thee, may faint for thy courts, and long to be dissolved and to be with thee. Grant that my soul may hunger after thee, the bread of angels, the refreshment of holy souls, our daily and supersubstantial bread, having all sweetness and savour and every delightful taste. May my heart ever hunger after and feed upon thee, whom the angels desire to look upon, and may my inmost soul be filled with the sweetness of thy savour; may it ever thirst for thee, the fountain of life, the fountain of wisdom and

knowledge, the fountain of eternal light, the torrent of pleasure, the fulness of the house of God; may it ever compass thee, seek thee, find thee, run to thee, come up to thee, meditate on thee, speak of thee, and do all for the praise and glory of thy name, with humility and discretion, with love and delight, with ease and affection, with perseverance to the end; and be thou alone ever my hope, my entire confidence, my riches, my delight, my pleasure, my joy, my rest and tranquillity, my peace, my sweetness, my food, my refreshment, my refuge, my help, my wisdom, my portion, my possession, my treasure; in whom may my mind and my heart be ever fixed and firm and rooted immovably. Amen.

ADORO TE DEVOTE: Hymn of St THOMAS AQUINAS in honour of the most Blessed Sacrament.

ADORO te devote, latens Deitas,
Quæ sub his figuris vere latitas,
Tibi se cor meum totum subjicit,
Quia te contemplans totum deficit.
Visus, tactus, gustus in te fallitur;
Sed auditu solo tuto creditur.
Credo quidquid dixit Dei Filius:
Nil hoc verbo veritatis verius.
In cruce latebat sola Deitas:
At hic latet simul et humanitas.
Ambo tamen credens atque confitens,
Peto quod petivit latro pœnitens.
Plagas, sicut Thomas, non intueor,
Deum tamen meum te confiteor.

HIDDEN God, devoutly I adore thee,
Truly present underneath these veils:
All my heart subdues itself before thee,
Since it all before thee faints and fails.
Not to sight or taste or touch be credit,
Hearing only do we trust secure:
I believe, for God the Son has said it,
Word of truth that ever shall endure.
On the cross was veiled thy Godhead's splendour,
Here thy manhood lieth hidden too;
Unto both alike my faith I render,
And as sued the contrite thief, I sue.
Though I look not on thy wounds, with Thomas,
Thee, my Lord, and thee, my God, I call.

Fac me tibi semper magis credere,	Make me more and more believe thy promise,
In te spem habere, te diligere.	Hope in thee, and love thee over all.
O memoriale mortis Domini,	O memorial of my Saviour dying !
Panis vivus, vitam præstans homini,	Living bread, that givest life to man !
Præsta meæ menti de te vivere,	May my soul, its life from thee supplying,
Et te illi semper dulce sapere.	Taste thy sweetness, as on earth it can.
Pie Pelicane, Jesu Domine,	Deign, O Jesus, pelican of heaven,
Me immundum munda tuo sanguine;	Me, a sinner, in thy blood to lave,
Cujus una stilla salvum facere	To a single drop of which is given
Totum mundum quit ab omni scelere.	All the world from all its sin to save.
Jesu, quem velatum nunc aspicio,	Contemplating, Lord, thy hidden presence,
Oro fiat illud quod tam sitio;	Grant me what I thirst for and implore,
Ut te revelata cernens facie	In the revelation of thine essence
Visu sim beatus tuæ gloriæ. Amen.	To behold thy glory evermore. Amen.

ANIMA CHRISTI

SOUL of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesu, hear me.
Within thy wounds hide me.
Never permit me to be separated from thee.
From the wicked enemy defend me.
At the hour of my death call me
And bid me come unto thee,
That with thy saints I may praise thee
For ever and ever. Amen.

PRAYER before a figure of CHRIST CRUCIFIED

EN EGO

BEHOLD, O kind and most sweet Jesus, I cast myself upon my knees in thy sight, and with the most fervent desire of my soul, I pray and beseech thee that thou wouldst impress upon my heart lively sentiments of faith, hope and charity, with true repentance for my sins and a firm desire of amendment; whilst with deep affection and grief of soul I ponder within myself and mentally contemplate thy five most precious wounds, having before my eyes that which David spake of thee in prophecy, They have pierced my hands and my feet, they have numbered all my bones.

THE LITANIES OF THE SAINTS

On St Mark's day, April 25, and on the Rogation days, being Monday, Tuesday and Wednesday before Ascension Day, the Litanies are said or sung as follows:

KYRIE eleison.	LORD have mercy on us.
Christe eleison.	Christ have mercy on us.
Kyrie eleison.	Lord have mercy on us.
Christe audi nos.	Christ hear us.
Christe exaudi nos.	Christ graciously hear us.
Pater de cœlis Deus, miserere nobis.	God the Father of heaven, have mercy on us.
Fili Redemptor mundi Deus, miserere nobis.	God the Son, Redeemer of the world, have mercy on us.
Spiritus Sancte Deus, miserere nobis.	God the Holy Ghost, have mercy on us.
Sancta Trinitas, unus Deus, miserere nobis.	Holy Trinity, one God, have mercy on us.
Sancta Maria, ora pro nobis.	Holy Mary, pray for us.
Sancta Dei genitrix, ora	Holy Mother of God,
Sancta Virgo virginum, ora	Holy virgin of virgins,
Sancte Michael, ora	St Michael,
Sancte Gabriel, ora	St Gabriel,
Sancte Raphael, ora	St Raphael,
Omnes sancti angeli et archangeli, orate pro nobis.	All ye holy angels and archangels,
Omnes sancti beatorum spirituum ordines, orate	All ye holy orders of blessed spirits,
Sancte Joannes Baptista, ora	St John the Baptist,
Sancte Joseph, ora	St Joseph,
Omnes sancti patriarchæ et prophetæ, orate	All ye holy patriarchs and prophets,
Sancte Petre, ora	St Peter,
Sancte Paule, ora	St Paul,
Sancte Andrea, ora	St Andrew,
Sancte Jacobe, ora	St James,

Sancte Joannes, ora pro nobis	St John, pray for us.
Sancte Thoma, ora	St Thomas,
Sancte Jacobe, ora	St James,
Sancte Philippe, ora	St Philip,
Sancte Bartholomæe, ora	St Bartholomew,
Sancte Matthæe, ora	St Matthew,
Sancte Simon, ora	St Simon,
Sancte Thaddæe, ora	St Thaddeus,
Sancte Mathia, ora	St Matthias,
Sancte Barnaba, ora	St Barnabas,
Sancte Luca, ora	St Luke,
Sancte Marce, ora	St Mark,
Omnes sancti apostoli et evangelistæ, orate	All ye holy apostles and evangelists,
Omnes sancti discipuli Domini, orate	All ye holy disciples of our Lord,
Omnes sancti Innocentes, orate	All ye holy Innocents,
Sancte Stephane, ora	St Stephen,
Sancte Laurenti, ora	St Lawrence,
Sancte Vincenti, ora	St Vincent,
Sancti Fabiane et Sebastiane, orate	SS. Fabian and Sebastian,
Sancti Joannes et Paule, orate	SS. John and Paul,
Sancti Cosma et Damiane, orate	SS. Cosmas and Damian,
Sancti Gervasi et Protasi, orate	SS. Gervase and Protase,
Omnes sancti martyres, orate	All ye holy martyrs,
Sancte Silvester, ora	St Sylvester,
Sancte Gregori, ora	St Gregory,
Sancte Ambrosi, ora	St Ambrose,
Sancte Augustine, ora	St Augustine,
Sancte Hieronyme, ora	St Jerome,
Sancte Martine, ora	St Martin,
Sancte Nicolae, ora	St Nicholas,
Omnes sancti pontifices et confessores, orate	All ye holy bishops and confessors,
Omnes sancti doctores, orate	All ye holy doctors,
Sancte Antoni, ora	St Anthony,
Sancte Benedicte, ora	St Benedict,

Sancte Bernarde, ora pro nobis.	St Bernard, pray for us.
Sancte Dominice, ora	St Dominic,
Sancte Francisce, ora	St Francis,
Omnes sancti Sacerdotes et Levitæ, orate	All ye holy priests and levites,
Omnes sancti monachi et eremitæ, orate	All ye holy monks and hermits,
Sancta Maria Magdalena, ora	St Mary Magdalen.
Sancta Agatha, ora	St Agatha,
Sancta Lucia, ora	St Lucy,
Sancta Agnes, ora	St Agnes,
Sancta Cæcilia, ora	St Cecily,
Sancta Catharina, ora	St Catharine,
Sancta Anastasia, ora	St Anastasia,
Omnes sanctæ virgines et viduæ, orate	All ye holy virgins and widows,
Omnes sancti et sanctæ Dei, intercedite pro nobis.	All ye holy men and women, saints of God, make intercession for us.
Propitius esto, parce nobis, Domine.	Be merciful, spare us, O Lord.
Propitius esto, exaudi nos, Domine.	Be merciful, graciously hear us, O Lord.
Ab omni malo, libera nos Domine.	From all evil, O Lord, deliver us.
Ab omni peccato,	From all sin,
Ab ira tua,	From thy wrath,
A subitanea et improvisa morte,	From sudden and unprovided death,
Ab insidiis diaboli,	From the snares of the devil,
Ab ira, et odio, et omni mala voluntate,	From anger, hatred, and all ill-will,
A spiritu fornicationis,	From the spirit of fornication,
A fulgure et tempestate,	From lightning and tempest,
A flagello terræmotus,	From the scourge of earthquake,
A peste, fame, et bello,	From plague, famine and war,
A morte perpetua,	From everlasting death,
Per mysterium sanctæ	Through the mystery of

incarnationis tuæ, libera nos, Domine.
thy holy incarnation, O Lord, deliver us.

Per adventum tuum,
Through thy coming,

Per nativitatem tuam,
Through thy nativity,

Per baptismum et sanctum jejunium tuum,
Through thy baptism and holy fasting,

Per crucem et passionem tuam,
Through thy cross and passion,

Per mortem et sepulturam tuam,
Through thy death and burial,

Per sanctam resurrectionem tuam,
Through thy holy resurrection,

Per admirabilem ascensionem tuam,
Through thine admirable ascension,

Per adventum Spiritus Sancti Paracliti,
Through the coming of the Holy Ghost the Comforter,

In die judicii,
In the day of judgment,

Peccatores, te rogamus audi nos.
We sinners, beseech thee to hear us.

Ut nobis parcas,
That thou wouldst spare us, we beseech thee hear us.

Ut nobis indulgeas,
That thou wouldst pardon us,

Ut ad veram pœnitentiam nos perducere digneris,
That thou wouldst bring us to true penance,

Ut ecclesiam tuam sanctam regere et conservare digneris,
That thou wouldst vouchsafe to govern and preserve thy holy church,

Ut domnum apostolicum, et omnes ecclesiasticos ordines in sancta religione conservare digneris,
That thou wouldst vouchsafe to preserve our apostolic prelate, and all orders of the church in holy religion,

Ut inimicos sanctæ ecclesiæ humiliare digneris,
That thou wouldst vouchsafe to humble the enemies of holy church,

Ut regibus et principibus christianis pacem et veram concordiam donare digneris,
That thou wouldst vouchsafe to give peace and true concord to christian kings and princes,

Ut cuncto populo christiano pacem et unitatem largiri digneris,
That thou wouldst vouchsafe to grant peace and unity to all christian people,

Ut omnes errantes ad unitatem Ecclesiæ re-
That thou wouldst vouchsafe to recall all wanderers

vocare, et infideles universos ad Evangelii lumen perducere digneris,
Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris,

Ut mentes nostras ad cœlestia desideria erigas,

Ut omnibus benefactoribus nostris sempiterna bona retribuas,
Ut animas nostras, fratrum, propinquorum, et benefactorum nostrorum ab æterna damnatione eripias,
Ut fructus terræ dare et conservare digneris,

Ut omnibus fidelibus defunctis requiem æternam donare digneris,
Ut nos exaudire digneris.

Fili Dei,
Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.
Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.

Agnus Dei, qui tollis peccata mundi, miserere nobis.
Christe audi nos.
Christe exaudi nos.
Kyrie eleison.
Christe eleison.
Kyrie eleison.
Pater noster, secreto.
℣. Et ne nos inducas in tentationem.
℟. Sed libera nos a malo.

to the unity of the Church, and to lead all unbelievers to the light of the Gospel,
That thou wouldst vouchsafe to confirm and preserve us in thy holy service,
That thou wouldst lift up our minds to heavenly desires,

That thou wouldst render eternal blessings to all our benefactors,
That thou wouldst deliver our souls, and the souls of our brethren, relations and benefactors from eternal damnation,
That thou wouldst vouchsafe to give and preserve the fruits of the earth,

That thou wouldst vouchsafe to grant eternal rest to all the faithful departed,
That thou wouldst vouchsafe graciously to hear us,

Son of God,
Lamb of God, who takest away the sins of the world, spare us, O Lord.
Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.

Lamb of God, who takest away the sins of the world, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Our Father, silently.
℣. And lead us not into temptation.
℟. But deliver us from evil.

Psalm. 69.

DEUS in adjutorium meum intende: Domine, ad adjuvandum me festina.

Confundantur et reverentur, qui quærunt animam meam:

Avertantur retrorsum, et erubescant, qui volunt mihi mala:

Avertantur statim, erubescentes, qui dicunt mihi, Euge, euge.

Exsultent et lætentur in te omnes qui quærunt te, et dicant semper: Magnificetur Dominus: qui diligunt salutare tuum.

Ego vero egenus et pauper sum: Deus adjuva me.

Adjutor meus et liberator meus es tu: Domine ne moreris.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum.

℟. Amen.

℣. Salvos fac servos tuos.

℟. Deus meus, sperantes in te.

℣. Esto nobis, Domine, turris fortitudinis.

℟. A facie inimici.

℣. Nihil proficiat inimicus in nobis.

℟. Et filius iniquitatis non apponat nocere nobis.

Psalm 69.

O God, come to mine assistance: O Lord, make haste to help me.

Let them be confounded and ashamed, that seek after my soul.

Let them be turned backward, and blush for shame, that desire evils unto me.

Let them be straightway turned backward, blushing for shame, that say unto me, 'Tis well, 'tis well.

Let all that seek thee rejoice and be glad in thee; and let such as love thy salvation say always, The Lord be magnified.

But I am needy and poor: O God, help me.

Thou art my helper and my deliverer: O Lord, make no delay.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end.

℟. Amen.

℣. Save thy servants.

℟. Who hope in thee, O my God.

℣. Be unto us, O Lord, a tower of strength.

℟. From the face of the enemy.

℣. Let not the enemy prevail against us.

℟. Nor the son of iniquity have power to hurt us.

℣. Domine, non secundum peccata nostra facias nobis.
℟. Neque secundum iniquitates nostras retribuas nobis.
℣. Oremus pro pontifice nostro N.
℟. Dñs conservet eum, et vivificet eum, et beatum faciat eum in terra, et non tradat eum in animam inimicorum ejus.
℣. Oremus pro benefactoribus nostris.
℟. Retribuere dignare, Domine, omnibus nobis bona facientibus propter nomen tuum vitam æternam. Amen.
℣. Oremus pro fidelibus defunctis.
℟. Requiem æternam dona eis, Domine: et lux perpetua luceat eis.

℣. Requiescant in pace.
℟. Amen.
℣. Pro fratribus nostris absentibus.
℟. Salvos fac servos tuos, Deus meus, sperantes in te.
℣. Mitte eis, Domine, auxilium de sancto.
℟. Et de Sion tuere eos.

℣. Domine exaudi orationem meam.
℟. Et clamor meus ad te veniat.
℣. Dñs vobiscum.
℟. Et cum spiritu tuo.

℣. O Lord, deal not with us according to our sins.
℟. Neither requite us according to our iniquities.
℣. Let us pray for our sovereign pontiff, N.
℟. The Lord preserve him, and give him life, and make him blessed upon earth, and deliver him not to the will of his enemies.
℣. Let us pray for our benefactors.
℟. Vouchsafe, O Lord, for thy name's sake, to reward with eternal life all those who do us good. Amen.
℣. Let us pray for the faithful departed.
℟. Eternal rest give unto them, O Lord; and let perpetual light shine upon them.
℣. May they rest in peace.
℟. Amen.
℣. For our absent brethren.
℟. Save thy servants who hope in thee, O my God.
℣. Send them help, O Lord, from the holy place.
℟. And from Sion protect them.
℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.
℣. The Lord be with you.
℟. And with thy spirit.

Let us pray.

O GOD, whose property is always to have mercy and to spare, receive our petition; that we and all thy servants who are bound by the chains of sins, may by the compassion of thy goodness mercifully be absolved.

Graciously hear, we beseech thee, O Lord, the prayers of thy suppliants and pardon the sins of them that confess to thee, that in thy bounty thou mayest grant us both pardon and peace.

In thy clemency, O Lord, show unto us thine unspeakable mercy, that thou mayest both loose us of all our sins and deliver us from the punishments which we deserve for them.

O God, who by sin art offended and by penance pacified, mercifully regard the prayers of thy people making supplication to thee, and turn away the scourges of thine anger, which we deserve for our sins.

Almighty, everlasting God, have mercy upon thy servant N. our sovereign pontiff, and direct him according to thy clemency into the way of everlasting salvation, that by thy grace he may both desire those things that are pleasing to thee, and perform them with all his strength.

O God, from whom are holy desires, right counsels and just works, give to thy servants that peace which the world cannot give; that our hearts being devoted to the keeping of thy commandments, and the fear of enemies being removed, the times, by thy protection, may be peaceful.

Inflame, O Lord, our reins and hearts with the fire of thy Holy Ghost, that we may serve thee with a chaste body, and please thee with a clean heart.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins; that, through pious supplications, they may obtain the pardon which they have always desired.

Prevent, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance; that every prayer and work of ours may begin always from thee, and through thee be happily ended.

Almighty and everlasting God, who hast dominion

over the living and the dead, and art merciful to all whom thou foreknowest shall be thine by faith and good works; we humbly beseech thee that they for whom we intend to pour forth our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them out of their bodies, may, through the intercession of all thy saints, by the clemency of thy goodness, obtain the remission of all their sins. Through our Lord.

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.
Exaudiat nos omnipotens et misericors Dñs.
℟. Amen.
Et fidelium animæ per misericordiam Dei requiescant in pace. ℟. Amen.

℣. The Lord be with you.
℟. And with thy spirit.
May the almighty and most merciful Lord graciously hear us. ℟. Amen.
And may the souls of the faithful departed, through the mercy of God, rest in peace. ℟. Amen.

THE HYMN PANGE LINGUA

PAnge lingua gloriosi
Corporis mysterium,
Sanguinisque pretiosi,
Quem in mundi pretium
Fructus ventris generosi
Rex effudit gentium.

SIng, my tongue, the Saviour's glory,
Of his flesh the mystery sing;
Of the blood, all price exceeding,
Shed by our immortal king,
Destined for the world's redemption
From a noble womb to spring.

Nobis datus, nobis natus
Ex intacta virgine,
Et in mundo conversatus
Sparso verbi semine,
Sui moras incolatus
Miro clausit ordine.

Of a pure and spotless virgin
Born for us on earth below,
He, as man with man conversing,
Stayed, the seeds of truth to sow;
Then he closed in solemn order
Wondrously his life of woe.

In supremæ nocte cœnæ,
Recumbens cum fratribus,
Observata lege plene
Cibis in legalibus,
Cibum turbæ duodenæ
Se dat suis manibus.

On the night of that last supper,
Seated with his chosen band,
He, the paschal victim eating,
First fulfils the law's command;
Then as food to all his brethren,
Gives himself with his own hand.

Verbum caro, panem verum
Verbo carnem efficit:
Fitque sanguis Christi merum:
Et si sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit.

Word made flesh, the the bread of nature
By his word to flesh he turns;
Wine into his blood he changes:
What though sense no change discerns?
Only be the heart in earnest,
Faith her lesson quickly learns.

Tantum ergo sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui;
Præstet fides supplementum
Sensuum defectui.

Down in adoration falling,
Lo, the sacred host we hail;
Lo, o'er ancient forms departing,
Newer rites of grace prevail;
Faith for all defects supplying
Where the feeble senses fail.

Genitori, Genitoque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio. Amen.

To the everlasting Father,
And the Son who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honour, blessing,
Might, and endless majesty. Amen.

THE HYMN VEXILLA REGIS

After the Adoration of the Cross on Good Friday the priest goes to bring back the Blessed Sacrament from the place where it was placed the day before. During the procession the following hymn is sung:

Vexilla regis prodeunt:
Fulget crucis mysterium,
Qua vita mortem pertulit,
Et morte vitam protulit.

Forth comes the standard of the King:
All hail, thou Mystery adored!
Hail, Cross, on which the Life himself
Died, and by death our life restored!

Quæ vulnerata lanceæ
Mucrone diro, criminum
Ut nos lavaret sordibus,
Manavit unda et sanguine.

On which our Saviour's holy side,
Rent open with a cruel spear,
Of blood and water poured a stream,
To wash us from defilement clear.

Impleta sunt, quæ concinit
David fideli carmine,
Dicendo nationibus:
Regnavit a ligno Deus.

O sacred wood, in thee fulfilled
Was holy David's truthful lay,
Which told the world that from a tree
The Lord should all the nations sway.

Arbor decora et fulgida,
Ornata regis purpura,
Electa digno stipite
Tam sancta membra tangere.

Most royally empurpled o'er,
How beauteously thy stem doth shine!
How glorious was its lot to touch [divine!
Those limbs so holy and

Beata, cujus brachiis
Pretium pependit sæculi,
Statera facta corporis,
Tulitque prædam tartari.

Thrice blest, upon whose arms outstretched
The Saviour of the world reclined;
Balance sublime, upon whose beam
Was weighed the ransom of mankind.

O crux ave, spes unica,
Hoc passionis tempore
Piis adauge gratiam,
Reisque dele crimina.

Hail, cross! thou only hope of man,
Hail on this holy Passion day!
To saints increase the grace they have;
From sinners purge their guilt away.

Te, fons salutis, Trinitas,
Collaudet omnis spiritus:
Quibus crucis victoriam
Largiris, adde præmium.
Amen.

Salvation's spring, blest Trinity,
Be praise to thee through earth and skies:
Thou through the cross the victory
Dost give; oh, also give the prize. Amen.

Before the chief Mass on Sundays the priest goes to the foot of the altar and sprinkles the altar thrice with holy water, and then himself, intoning the Antiphon, Asperges me, as below. This is continued by the choir. Then the priest sprinkles the clergy and laity, saying in a low voice the Psalm, Miserere mei Deus.

ASPERGES me, Dñe, hyssopo, et mundabor : lavabis me, et super nivem dealbabor. Ps. 50. Miserere mei Deus secundum magnam misericordiam tuam. ℣. Gloria Patri.

THOU shalt sprinkle me with hyssop and I shall be cleansed : thou shalt wash me and I shall be made whiter than snow. Ps. 50. Have mercy on me, O God, according to thy great mercy. ℣. Glory be.

Then the Antiphon, Asperges me, is repeated. On Passion and Palm Sundays the Gloria Patri is not said. At Eastertide is sung instead the following Antiphon :

Vidi aquam egredientem de templo a latere dextro, alleluia : et omnes ad quos pervenit aqua ista, salvi facti sunt, et dicent, alleluia, alleluia. Ps. 117. Confitemini Domino, quoniam bonus : quoniam in sæculum misericordia ejus. ℣. Gloria Patri.

I saw water issuing from the temple on the right side, alleluia : and all to whom that water came shall be healed and shall say, alleluia, alleluia. Ps. 117. Give praise to the Lord for he is good : for his mercy endureth for ever. ℣. Glory be.

The antiphon, Vidi aquam, is repeated.

℣. Ostende nobis, Domine, misericordiam tuam. Tempore Paschali additur Alleluia. ℟. Et salutare tuum da nobis (Alleluia). ℣. Domine, exaudi orationem meam. ℟. Et clamor meus ad te veniat. ℣ Dñs vobiscum. ℟. Et cum spiritu tuo.

℣. Show us, O Lord, thy mercy. At Eastertide Alleluia is added. ℟. And give us thy salvation (Alleluia). ℣. Lord, hear my prayer. ℟. And let my cry come unto thee. ℣. The Lord be with you. ℟ And with thy spirit.

Oremus.

Let us pray.

MERCIFULLY hear us, O holy Lord, almighty Father, everlasting God: and vouchsafe to send thy holy angel from heaven to guard, nourish, protect, visit, and defend all that dwell in this dwelling. Through Christ our Lord. Amen.

THE ORDER OF MASS

When the priest has vested, he goes to the altar, bows or kneels before it, makes the sign of the cross, and says aloud:

IN nomine Patris, et Filii, et Spiritus sancti. Amen.

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then he joins his hands before his breast, and begins the Antiphon.

Introibo ad altare Dei.

I will go in unto the altar of God.

Ministri. R/. Ad Deum qui lætificat juventutem meam.

R/. Unto God, who giveth joy to my youth.

Then he says the following Psalm 42 alternately with the servers:

JUdica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo, et doloso erue me.

JUdge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

M. Quia tu es, Deus, fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

S. For thou, O God, art my strength: why hast thou cast me off? And why go I sorrowful, the enemy afflicting me?

S. Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

P. Send forth thy light and thy truth: they have led me, and brought me unto thy holy hill, and into thy tabernacles.

M. Et introibo ad altare Dei: ad Deum qui

S. And I will go in unto the altar of God; unto

lætificat juventutem meam.

God who giveth joy to my youth.

℣. Confitebor tibi in cithara Deus, Deus meus : quare tristis es, anima mea, et quare conturbas me ?

P. I will praise thee upon the harp, O God, my God ; why art thou sad, O my soul, and why dost thou disquiet me ?

℟. Spera in Deo, quoniam adhuc confitebor illi : salutare vultus mei, et Deus meus.

S. Hope in God, for I will yet praise him, who is the salvation of my countenance and my God.

℣. Gloria Patri, et Filio, et Spiritui sancto.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.

℟. Sicut erat in principio, et nunc, et semper : et in sæcula sæculorum. Amen.

S. As it was in the beginning, is now, and ever shall be, world without end. Amen.

℣. Añia. Introibo ad altare Dei.

P. Ant. I will go in unto the altar of God.

℟. Ad Deũ qui lætificat juventutem meam.

℟. Unto God, who giveth joy to my youth.

He makes the sign of the cross, saying :

℣. Adjutorium nostrum in nomine Dñi.

℣. Our help is in the name of the Lord.

℟. Qui fecit cœlum et terram.

℟. Who made heaven and earth.

Then with his hands joined together he bows low and makes the Confession. At mass for the dead and at all masses of the season from Passion Sunday to Holy Saturday exclusively Psalm 42 and Gloria Patri are not said, and the Antiphon is not repeated ; but when In nomine Patris, Introibo and Adjutorium have been said, the Confession is made as follows :

CONfiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Jo-

I Confess to almighty God, to blessed Mary ever a virgin, to blessed Michael the archangel, to blessed John the Bap-

anni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et vobis, fratres: quia peccavi nimis cogitatione, verbo, et opere: (Percutit sibi pectus ter, dicens:) mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et vos fratres, orare pro me ad Dominum Deum nostrum.

tist, to the holy apostles Peter and Paul, to all the saints, and to you, brethren, that I have sinned exceedingly, in thought, word and deed; (He strikes his breast three times, saying:) through my fault, thro' my fault, through my most grievous fault. Therefore I beseech the blessed Mary, ever a virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you brethren, to pray to the Lord our God for me.

The servers answer:

M. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

S. May almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

The priest says Amen and stands upright.

Then the servers repeat the Confession, and where the priest has said, vobis fratres and vos fratres, you brethren, the servers say tibi pater and te pater, thee, father. Then the priest with his hands joined gives the absolution, saying:

S. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris perducat vos ad vitam æternam. R. Amen.

P. May almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting. R. Amen.

The priest makes the sign of the cross, saying:

S. Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens, et misericors Dominus. ℟. Amen.

P. May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins. ℟. Amen.

And bowing, he continues:

℣. Deus tu conversus vivificabis nos. ℟. Et plebs tua lætabitur in te. ℣. Ostende nobis, Domine, misericordiam tuam. ℟. Et salutare tuum da nobis. ℣. Dñe, exaudi orationem meam. ℟. Et clamor meus ad te veniat. ℣. Dñs vobiscum. ℟. Et cum spiritu tuo.

℣. Thou shalt turn again, O God, and quicken us. ℟. And thy people shall rejoice in thee. ℣. Show unto us, O Lord, thy mercy. ℟. And grant us thy salvation. ℣. O Lord, hear my prayer. ℟. And let my cry come unto thee. ℣ The Lord be with you. ℟. And with thy spirit.

Stretching out and then joining his hands, the priest says aloud: Oremus, Let us pray; and going up to the altar he says silently:

AUFER a nobis, quæsumus, Dñe, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

TAKE away from us our iniquities, we beseech thee, O Lord, that we may be worthy to enter with clean minds into the holy of holies. Through Christ our Lord. Amen.

Bowing, with his hands joined above the altar he says:

ORamus te, Dñe, per merita sanctorum tuorum (osculatur altare in medio), quorum reliquiæ hic sunt, et omnium

WE beseech thee, O Lord, by the merits of thy saints (he kisses the altar in the middle), whose relics are here, and of all the

sanctorum: ut indulgere digneris omnia peccata mea. Amen.

saints, that thou wouldst vouchsafe to forgive me all my sins. Amen.

At high mass the priest, before reading the Introit, blesses incense, saying:

Ab illo bene✠dicaris, in cujus honore cremaberis. Amen.

Be thou ✠ blessed by him in whose honour thou shalt burn. Amen.

And receiving the thurible from the deacon, he incenses the altar in silence. Then the deacon, taking the thurible from the celebrant, incenses him alone. The celebrant, making the sign of the cross, begins the Introit. When it is finished, he says alternately with the servers:

KYrie, eleison. Kyrie, eleison. Kyrie, eleison. Christe, eleison. Christe, eleison. Christe, eleison. Kyrie, eleison. Kyrie, eleison. Kyrie, eleison.

LORD, have mercy. Lord, have mercy. Lord, have mercy. Christ, have mercy. Christ, have mercy. Christ, have mercy. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Then at the middle of the altar, stretching out and then joining his hands, and slightly bowing his head, he says the Gloria in excelsis Deo, if it is to be said. He bows his head when he says, Adoramus te, Gratias agimus tibi, Jesu Christe, and Suscipe deprecationem. He makes the sign of the cross at the end when he says, Cum sancto Spiritu.

GLoria in excelsis Deo. Et in terra pax hominibus bonæ voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Dñe Deus, Rex

GLory to God in the highest, & on earth peace to men of good will. We praise thee, we bless thee, we adore thee, we glorify thee. We give thee thanks for thy great glory. O Lord God, heavenly King, God the Father al-

cœlestis, Deus Pater omnipotens. Dñe Fili unigenite Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus altissimus, Jesu Christe. Cum sancto Spiritu, in gloria Dei Patris. Amen.

mighty. O Lord Jesus Christ, the only-begotten Son. O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy upon us. Who takest away the sins of the world, receive our prayer. Who sittest at the right hand of the Father, have mercy upon us. For thou only art holy. Thou only art Lord. Thou only, O Jesus Christ, art most high, together with the Holy Ghost, in the glory of God the Father. Amen.

The priest kisses the altar at the middle, and turning towards the people, says:

℣. Dominus vobiscum. ℣. The Lord be with you.
℟. Et cum spiritu tuo. ℟. And with thy spirit.

He then says, Oremus, Let us pray, and one or more Prayers, as required by the order of the office. The Epistle, Gradual, Tract or Alleluia with verse or Sequence follow, as the season requires.

At high mass the deacon then puts the book of the Gospels on the middle of the altar, and the celebrant blesses incense, as above. The deacon genuflects before the altar, and with joined hands says:

MUnda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiæ Prophetæ calculo mundasti ignito: ita me tua

CLeanse my heart and my lips, O God almighty, who didst cleanse the lips of the prophet Isaias with a live coal: vouchsafe of

grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dñm nostrum. Amen.

thy gracious mercy so to cleanse me that I may meetly proclaim thy holy gospel. Through Christ our Lord. Amen.

He takes tne book from the altar, genuflects again, and asks the priest for his blessing:

Jube, domne, benedicere.

Pray, sir, a blessing.

The priest answers:

DOminus sit in corde tuo, et in labiis tuis: ut digne et competenter annunties Evangelium suum: in nomine Patris, et Filii, ✠ et Spiritus sancti. Amen.

MAy the Lord be in thine heart and on thy lips, that so thou mayest meetly and fitly proclaim his holy gospel. In the name of the Father, and of the ✠ Son, and of the Holy Ghost. Amen.

Having received the blessing, he kisses the celebrant's hand, and with the other servers, incense and candles, goes to the place of the Gospel, where he stands with hands joined together, and says:

℣. Dominus vobiscum.

℣. The Lord be with you.

℟. Et cum spiritu tuo.

℟. And with thy spirit.

He announces:

Sequentia sancti Evangelii secundum N. sive Initium.

The continuation (or beginning) of the holy Gospel according to N.

With the thumb of his right hand he makes the sign of the cross on the book at the beginning of the Gospel he is about to read, then on his own forehead, mouth and breast, while the servers answer:

Gloria tibi, Domine.

Glory be to thee, O Lord.

He incenses the book three times, and reads the

Gospel with joined hands. When it is finished, the subdeacon takes the book to the priest, who kisses the Gospel, and says:

Per Evangelica dicta deleantur nostra delicta.

By the words of the gospel may our sins be blotted out.

The priest is then incensed by the deacon.

If the priest celebrates without a deacon and subdeacon, when the book is taken to the other side of the altar, he bows in the middle and, joining his hands together, says: Munda cor meum, as above, and:

JUbe, Dñe, benedicere. Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

PRay, Lord, a blessing. May the Lord be in my heart and on my lips, that so I may meetly and fitly proclaim his gospel. Amen.

Then, turning towards the book, with hands joined together, he says:

℣. Dominus vobiscum.

℣. The Lord be with you.

℟. Et cum spiritu tuo.

℟. And with thy spirit.

He announces:

Initium, sive Sequentia sancti Evangelii secundum N.

The beginning (or continuation) of the holy Gospel according to N.

He makes the sign of the cross on the book and on his forehead, mouth and breast, and reads the Gospel as said above. When it is finished, the server answers:

Laus tibi, Christe.

Praise be to thee, O Christ.

The priest kisses the Gospel, saying: Per evangelica dicta, as above. At mass for the dead Munda cor meum is said, but a blessing is not asked. Candles are not carried, neither does the priest kiss the book.

Then at the middle of the altar, stretching out,

lifting up and joining his hands, he says, on days when it is to be said: Credo in unum Deum, and continues it with his hands joined together. When he says Deum, he bows his head to the cross, also when he says, Jesum Christum, and simul adoratur. At the words Et incarnatus est, he kneels until the words, Et homo factus est. At the end, when he says, Et vitam venturi sæculi, he makes the sign of the cross from his forehead to his breast.

CRedo in unum Deum. Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium. Et in unum Dñm Jesum Christum Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de cœlis. (Hic genuflectitur.) Et incarnatus est de Spiritu sancto ex Maria Virgine: Et homo factus est. Crucifixus etiam pro nobis sub Pontio Pilato, passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et as-

I Believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages; God of God, light of light, true God of true God; begotten not made; consubstantial with the Father; by whom all things were made. Who for us men, and for our salvation, came down from heaven (here all kneel); and was incarnate by the Holy Ghost, of the Virgin Mary; and was made man. He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day he rose again according to the scriptures; and ascended into heaven. He sitteth at the right hand

cendit in cœlum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos: cujus regni non erit finis. Et in Spiritum sanctum, Dñm et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam sanctam Catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi sæculi. Amen.

of the Father; and he shall come again with glory to judge the living and the dead; and his kingdom shall have no end. And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who together with the Father and the Son is adored and glorified; who spoke by the prophets. And one holy catholic and apostolic church. I confess one baptism for the remission of sins. And I await the resurrection of the dead, and the life of the world to come. Amen.

He kisses the altar, and turning towards the people, says:

℣. Dominus vobiscum.

℣. The Lord be with you.

℟. Et cum spiritu tuo.

℟. And with thy spirit.

Then he says: Oremus, Let us pray, and the Offertory.

At high mass the deacon then hands the paten with the host to the celebrant. If it is low mass, the priest himself takes the paten with the host, and offering it up, says:

SUscipe, sancte Pater, omnipotens æterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi

RECEIVE, holy Father, almighty, eternal God, this spotless host, which I, thine unworthy servant, offer unto thee, my God, living

Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem in vitam æternam. Amen.

and true, for mine own countless sins, transgressions, and failings, and for all here present; as also for all faithful Christians, living or dead; that it may avail both me and them unto health for life everlasting. Amen.

Then, making a cross with the paten, he puts the host on the corporal. The deacon pours wine and the subdeacon water into the chalice; but if it is a low mass, the priest pours in both. He blesses the water to be mixed in the chalice, saying:

DEUS, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquæ et vini mysterium, ejus Divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus Dñs noster: Qui tecum vivit et regnat in unitate Spiritus sancti Deus: per omnia sæcula sæculorum. Amen.

O GOD, who in a marvellous manner didst create and ennoble man's being, and in a manner still more marvellous didst renew it; grant that through the mystical union of this water and wine we may become companions of the Godhead of our Lord Jesus Christ, thy Son, even as he vouchsafed to share with us our human nature; who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. Amen.

In masses for the dead the above prayer is said, but the water is not blessed. He then takes the chalice, and offers it up, saying:

OFferimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinæ majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

WE offer unto thee, O Lord, the chalice of salvation, beseeching thee in thy mercy that it may rise up as a sweet savour before thy divine majesty for our own salvation and for that of the whole world. Amen.

He makes the sign of the cross with the chalice, and puts it on the corporal, and covers it with the pall. With his hands joined over the altar he bows a little, and says:

IN spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

IN an humble spirit and a contrite heart may we be received by thee, O Lord; and may our sacrifice so be offered up in thy sight that it may be pleasing to thee, O Lord God.

Rising up, he stretches out his hands, lifts them up and joins them. He lifts his eyes upwards, and lowering them immediately, says:

VENI, sanctificator omnipotens æterne Deus:

COME, thou who makest holy, almighty and everlasting God;

He blesses the offerings, and continues:

et bene✠dic hoc sacrificium tuo sancto nomini præparatum.

and ✠ bless this sacrifice which is prepared for the glory of thy holy name.

If it is high mass, he blesses incense, saying:

PER intercessionem beati Michaelis archangeli stantis a dextris altaris incensi, et omnium electorum

BY the intercession of the blessed archangel Michael, who standeth on the right side of the altar of in-

suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum.

cense, and of all his elect, may the Lord vouchsafe to bless this incense and to receive it for a sweet savour. Thro' Christ our Lord. Amen.

Taking the thurible from the deacon, he incenses the offerings, saying:

INcensum istud a te benedictum, ascendat ad te, Domine: et descendat super nos misericordia tua.

LET this incense which thou hast blessed, rise before thee, O Lord, and let thy mercy come down upon us.

He incenses the altar, saying: Psalm 140.

DIrigatur, Domine, oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis; ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

LET my prayer, O Lord, be set forth as incense in thy sight; and the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips; lest my heart incline to evil words, to seek excuses in sin.

He returns the thurible to the deacon, saying:

ACcendat in nobis Dñs ignem sui amoris, et flammam æternæ caritatis. Amen.

MAY the Lord enkindle within us the fire of his love, and the flame of everlasting charity. Amen.

Then the priest is incensed by the deacon, and afterwards the rest in order.

Meanwhile the priest washes his hands, saying: Psalm 25.

LAvabo inter innocentes manus meas: et circumdabo

I Will wash my hands among the innocent; and will compass thine

altare tuum, Domine.
Ut audiam vocem laudis: et enarrem universa mirabilia tua.

altar, O Lord.
That I may hear the voice of praise, and tell of all thy wondrous works.

Domine, dilexi decorem domus tuæ: et locum habitationis gloriæ tuæ.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.
In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.
Pes meus stetit in directo: in ecclesiis benedicam te Domine.

O Lord, I have loved the beauty of thy house, and the place where thy glory dwelleth.
Take not away my soul with the wicked, nor my life with men of blood.
In whose hands are iniquities: their right hand is filled with gifts.
But I have walked in mine innocence: redeem me, and have mercy on me.
My foot hath stood in the right way: in the churches I will bless thee, O Lord.

Gloria Patri, et Filio, et Spiritui sancto.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Sicut erat in principio, et nunc, et semper: et in sæcula sæculorum. Amen.

As it was in the beginning, is now and ever shall be, world without end. Amen.

At mass for the dead and in Passiontide Gloria Patri is not said. Then, bowing a little at the middle of the altar, with his hands joined above it, the priest says:

SUscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam

REceive, O holy Trinity, this offering which we make to thee in remembrance of the

passionis, resurrectionis, et ascensionis Jesu Christi Dñi nostri: et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eumdem Christum Dñm nostrum. Amen.

passion, resurrection, and ascension of our Lord Jesus Christ, and in honour of blessed Mary, ever a virgin, of blessed John the Baptist, of the holy apostles Peter and Paul, of these, and of all the saints: that it may avail to their honour and our salvation; and that they whose memory we keep on earth may vouchsafe to make intercession for us in heaven. Through the same Christ our Lord. Amen.

He kisses the altar, turns towards the people, stretches out and then joins his hands, and says with his voice a little raised:

ORate fratres : ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

BRethren, pray that my sacrifice and yours may be acceptable to God the Father almighty.

The server or those around answer; or, if not, the priest himself says:

SUscipiat Dominus sacrificium de manibus tuis (vel meis) ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

MAY the Lord receive the sacrifice at thy (or my) hands, to the praise and glory of his own name, to our own benefit and to that of all his holy church.

The priest says Amen in a low voice. Immediately, with his hands stretched out, without

Oremus, he says the Secret prayers. At the end he says aloud:

Per omnia sæcula sæculorum. For ever and ever.

with the Preface, as below. He begins the Preface holding both hands over the altar. He raises them a little when he says, Sursum corda. He joins them before his breast, and bows his head, when he says: Gratias agamus; then he holds them apart till the end of the Preface, when, with his hands again joined and his head bowed, he says: Sanctus. When he says Benedictus qui venit, he makes the sign of the cross from his forehead to his breast.

At CHRISTMAS

The following Preface is said from Christmas till the Epiphany (except on the octave day of St John the Apostle); on the Purification of the Blessed Virgin Mary; on the feast of Corpus Christi, and during its octave, unless there is another feast which has its own Preface. Also on the Transfiguration of our Lord and on the feast of the Holy Name of Jesus, and also at a votive mass of the most holy Sacrament.

PER omnia sæcula sæculorum. ℟. Amen. ℣. Dominus vobiscum. ℟. Et cum spiritu tuo. ℣. Sursum corda. ℟. Habemus ad Dñm. ℣. Gratias agamus Dño Deo nostro. ℟. Dignum et justum est.

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Dñe sancte, Pa-

WOrld without end. ℟. Amen. ℣. The Lord be with you. ℟. And with thy spirit. ℣. Lift up your hearts. ℟. We have lifted them up unto the Lord. ℣. Let us give thanks unto the Lord our God. ℟. It is meet and just.

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto

ter omnipotens, æterne Deus. Quia per incarnati Verbi mysterium, nova mentis nostræ oculis lux tuæ claritatis infulsit: ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur. † Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes:

thee, O holy Lord, Father almighty, everlasting God; for by the mystery of the Word made flesh the light of thy glory hath shone anew upon the eyes of our mind: so that while we acknowledge him as God seen by men, we may be drawn by him to the love of things unseen. † And therefore with the angels and archangels, the thrones and dominions, and the whole host of the heavenly army we sing the hymn of thy glory, saying again and again:

SAnctus, Sanctus, Sanctus Dñs Deus Sabaoth. Pleni sunt cœli, et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Dñi. Hosanna in excelsis.

HOLY, holy, holy Lord God of hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

Infra actionem.

COmmunicantes, et diem sacratissimum celebrantes, quo beatæ Mariæ intemerata virginitas huic mundo edidit Salvatorem: sed et memoriam venerantes, in primis ejusdem gloriosæ semper Virginis

Within the action.

COmmunicating and keeping that most holy day on which the spotless virginity of the blessed Mary brought forth a Saviour to this world; & also reverencing the memory first of the same glorious Mary, ever a virgin, mother of

Mariæ, Genitricis ejusdem Dei et Domini nostri Jesu Christi: sed et beatorum apostolorum ac martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium sanctorum tuorum; quorum meritis, precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Jungit manus. Per eumdem Christum Dñm nostrum. Amen.

the same our God and Lord Jesus Christ; likewise of thy blessed apostles and martyrs, Peter & Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddæus; of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints; by their merits and prayers grant that we may be in all things guarded by thy protecting help. He joins his hands together. Through the same Christ our Lord. Amen.

At the first Christmas mass is said: noctem sacratissimam celebrantes, qua; keeping that most holy night; until the octave of Christmas: diem sacratissimum, quo; that most holy day.

At the EPIPHANY of our LORD

The following Preface is said on the Epiphany and during the octave:

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus. Quia

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto thee, O holy Lord, Father almighty, ever-

cum unigenitus tuus in substantia nostræ mortalitatis apparuit, nova nos immortalitatis suæ luce reparavit. Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes:

lasting God; for when thine only-begotten Son showed himself in the substance of our mortal nature, he restored us by the new light of his own immortality. And therefore with the angels and archangels, the thrones and dominions, and the whole host of the heavenly army we sing the hymn of thy glory, saying again and again:

SAnctus, Sanctus, Sanctus Dñs Deus Sabaoth. Pleni sunt cœli, et terra gloria tua. Hosanna in excelsis: Benedictus qui venit in nomine Dñi. Hosanna in excelsis.

HOLY, holy, holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

Infra actionem.

COmmunicantes, et diem sacratissimum celebrantes, quo Unigenitus tuus in tua tecum gloria coæternus, in veritate carnis nostræ visibiliter corporalis apparuit: sed et memoriam venerantes imprimis gloriosæ semper Virginis Mariæ, etc., ut in p. 34.

Within the action.

COmmunicating, and keeping the most holy day on which thine only-begotten Son, who is co-eternal with thee in thy glory, showed himself in true flesh and with a visible body like unto us; and also reverencing the memory, first, of the glorious Mary, ever a virgin, etc. as below, p. 34.

In LENT

The following Preface is said from Ash Wednesday till Saturday before Passion Sunday, except on feasts which have their own Preface.

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Dñe sancte, Pater omnipotens, æterne Deus. Qui corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et præmia: per Christum Dñm nostrum. Per quem majestatem tuam laudant angeli, adorant Dominationes, tremunt Potestates. Cœli, cœlorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes:
Sanctus, Sanctus, Sanctus, etc., p. 31.

It is truly meet and just, right and availing unto salvation, that we should always and in all places give thanks unto thee, holy Lord, Father almighty, everlasting God; who by fasting of the body dost curb our vices, dost lift up our minds, dost give us strength and reward; through Christ our Lord. Through whom the angels praise thy majesty, the dominions worship it, and the powers are in awe. The heavens and the heavenly hosts, and the blessed seraphim join together in celebrating their joy. With these we pray thee join our own voices also, while we say with lowly praise:
Holy, holy, holy, etc., p. 31.

At MASSES of the PASSION or of the CROSS The following Preface is said from Passion Sunday till Maundy Thursday, except on any feast having a proper Preface; at masses of the Passion and of the Cross, and also on the feasts of the Sacred Heart and of the Precious Blood.

Vere dignum et justum est, æquum et salu-

It is truly meet and just, right and availing unto

tare, nos tibi semper, et ubique gratias agere: Dñe sancte, Pater omnipotens, æterne Deus. Qui salutem humani generis in ligno Crucis constituisti: ut unde mors oriebatur, inde vita resurgeret: et qui in ligno vincebat, in ligno quoque vinceretur: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cœli, cœlorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes:

salvation, that we should always and in all places give thanks unto thee, O holy Lord, Father almighty, everlasting God; who didst set the salvation of mankind upon the tree of the cross, so that whence came death, thence also life might rise again, and he that overcame by the tree, on the tree also might be overcome: thro' Christ our Lord. Thro' whom the angels praise thy majesty, the dominions worship it, and the powers are in awe. The heavens and the heavenly hosts, and the blessed seraphim join together in celebrating their joy. With these we pray thee join our own voices also, while we say with lowly praise:

Sanctus, Sanctus, Sanctus, etc.

Holy, holy, holy, etc.

At EASTERTIDE

From Holy Saturday until Ascension day, except on feasts which have a proper Preface.

On Holy Saturday is said: in hac potissimum nocte; especially in this night; from Easter day till the following Saturday: in hac potissimum die; especially on this day; and thenceforth: in hoc potissimum gloriosius prædicare; especially at this season.

Vere dignum et justum est, æquum et salutare: Te quidem, Dñe,

It is truly meet and just, right and availing unto salvation, that at all

omni tempore, sed in hac potissimum die (vel in hoc potissimum) gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit.† Et ideo, etc.

times, but more especially on this day (or at this season) we should extol thy glory, when Christ our pasch was sacrificed. For he is the true lamb that hath taken away the sins of the world; who by dying hath overcome our death, and by rising again hath restored our life.† And therefore, etc., as above, p. 17.

Infra actionem.

COmmunicantes, et diem sacratissimum celebrantes Resurrectionis Dñi nostri Jesu Christi secundum carnum: sed et memoriam venerantes, imprimis gloriosæ semper Virginis Mariæ, etc., ut p. 34.

Within the action.

COmmunicating, and keeping the most holy day of the resurrection of our Lord Jesus Christ according to the flesh; and also reverencing the memory, first, of the glorious Mary, etc., as below, p. 34.

Spreading his hands over the offerings, he says:

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus pro his quoque, quos regenerare dignatus es ex aqua et Spiritu sancto, tribuens eis remissionem omnium peccatorum, quæsumus Dñe, ut placatus accipias: diesque nostros in tua pace disponas, atque ab æterna dam-

We therefore beseech thee, O Lord, to be appeased and to receive this offering, which we thy servants and also thy whole household do make unto thee on behalf of these also whom thou hast vouchsafed to bring to a new birth by water and the Holy Ghost, giving them remission of all their sins; order our days in thy peace; grant that we be

natione nos eripi, et in electorum tuorum jubeas grege numerari. Jungit manus. Per Christum Dominum nostrum. Amen.

rescued from everlasting damnation and counted within the fold of thine elect. He joins his hands together. Thro' Christ our Lord. Amen.

At mass on Holy Saturday is said: et noctem sacratissimam celebrantes; keeping the most holy night.

At the ASCENSION of our LORD

The following Preface is said from Ascension day until Whitsun eve, exclusively:

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Dñe sancte, Pater omnipotens, æterne Deus: Per Christum Dñm nostrum. Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cernentibus est elevatus in cœlum, ut nos divinitatis suæ tribueret esse participes. Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes:

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto thee, holy Lord, Father almighty, everlasting God. Through Christ our Lord, Who after his resurrection appeared and showed himself to all his disciples; and, while they beheld him, was lifted up into heaven, so that he might make us partakers of his Godhead. And therefore with the angels and archangels, the thrones and dominions, and the whole host of the heavenly army we sing the hymn of thy glory, saying again and again:

SAnctus, Sanctus, Sanctus Dñs Deus Sabaoth. Pleni sunt cœli, et terra gloria tua. Hosanna in ex-

HOLY, holy, holy, Lord God of hosts. Heaven and earth are full of thy glory. Hosanna in the highest.

celsis. Benedictus qui venit in nomine Dñi. Hosanna in excelsis.

Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

Infra actionem.

COmmunicantes, et diem sacratissimum celebrantes, quo Dñs noster unigenitus Filius tuus, unitam sibi fragilitatis nostræ substantiam, in gloriæ tuæ dextera collocavit: sed et memoriam venerantes, imprimis gloriosæ semper Virginis Mariæ, Genitricis ejusdem Dei, et Dñi nostri, etc., p. 34.

Within the action.

COmmunicating, and keeping the most holy day on which thine only-begotten Son our Lord set at the right hand of thy glory the substance of our frail human nature which he had taken to himself; and also reverencing the memory, first of the glorious Mary, ever a virgin, mother of the same our God and Lord Jesus Christ, etc., as on p. 34.

At PENTECOST

From Whitsun eve to the following Saturday exclusively; also at votive masses of the Holy Ghost, when the words hodierna die, on this day, should be left out.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus: per Christum Dominum nostrum. Qui ascendens super omnes cœlos, sedensque ad dexteram tuam, promissum Spiritum sanctum (hodierna die) in filios adoptionis effudit. Quapropter

It is truly meet and just, right and availing unto salvation, that at all times and in all places we give thanks to thee, O holy Lord, Father almighty, everlasting God: thro' Christ our Lord. Who going up above all the heavens, and sitting at thy right hand, (on this day) sent forth the Holy Ghost, as he had promised, on the children of adoption. Wherefore

profusis gaudiis, totus in orbe terrarum mundus exsultat. Sed et supernæ Virtutes, atque angelicæ Potestates, hymnum gloriæ tuæ concinunt, sine fine dicentes:

does the whole world rejoice with exceeding great joy all the earth over; and the hosts above and the angelic powers also join in singing the hymn of thy glory, saying without ceasing:

Sanctus, Sanctus, Sanctus, etc., p. 31.

Holy, holy, holy, etc., p. 31.

Infra actionem.

Communicantes, et diem sacratissimum Pentecostes celebrantes, quo Spiritus sanctus apostolis innumeris linguis apparuit: sed et memoriam venerantes, etc.

Within the action.

Communicating, and keeping the most holy day of Pentecost, whereon the Holy Ghost appeared to the apostles in countless tongues; and also reverencing the memory, etc., as p. 34.

Spreading his hands over the offerings, he says:

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus pro his quoque, quos regenerare dignatus es ex aqua, et Spiritu sancto, tribuens eis remissionem omnium peccatorum, quæsumus Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Jungit manus. Per Christum Dñm nostrum. Amen.

We therefore beseech thee, O Lord, to be appeased, and to receive this offering which we, thy servants, and also thy whole household do make unto thee on behalf of these whom thou hast vouchsafed to bring to a new birth by water and the Holy Ghost, giving them remission of all their sins; order our days in thy peace; grant that we be rescued from everlasting damnation, and counted within the fold of thine elect. He joins his hands together. Through Christ our Lord. Amen.

Quam oblationem, as in the Canon, p. 35.

At TRINITY and on SUNDAYS throughout the year

The following Preface is said on the feast of the Blessed Trinity, and on all the Sundays throughout the year which have not a proper Preface appointed for them.

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Dñe sancte, Pater omnipotens, æterne Deus. Qui cum unigenito Filio tuo, et Spiritu sancto, unus es Deus, unus es Dñs: non in unius singularitate personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu sancto, sine differentia discretionis sentimus. Ut in confessione veræ, sempiternæque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur æqualitas. Quam laudant angeli atque archangeli, cherubim quoque ac seraphim: qui non cessant clamare quotidie, una voce dicentes:

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto thee, O holy Lord, Father almighty, everlasting God: who with thine only-begotten Son and the Holy Ghost art one God, one Lord; not in the oneness of a single person, but in the Trinity of one substance. For that which we believe from thy revelation concerning thy glory, that same we believe of thy Son, that same of the Holy Ghost, without difference or separation. So that in confessing the true and everlasting Godhead, we shall adore distinction in persons, oneness in being, and equality in majesty; which angels and archangels, the cherubim too and the seraphim do praise; day by day they cease not to cry out, saying, as with one voice:

SAnctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt cœli, et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Dñi. Hosanna in excelsis.

HOLY, holy, holy, Lord God of hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

On FEASTS and in VOTIVE MASSES of the KINGSHIP of our LORD JESUS CHRIST

The following Preface is said:

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus; qui unigenitum Filium tuum Dominum nostrum Jesum Christum Sacerdotem æternum et universorum Regem, oleo exsultationis unxisti; ut seipsum in ara crucis, hostiam immaculatam et pacificam offerens, redemptionis humanæ sacramenta perageret; et suo subjectis imperio omnibus creaturis, æternum et universale regnum immensæ tuæ traderet Majestati: regnum veritatis et vitæ, regnum sanctificationis et gratiæ, regnum justitiæ, amoris et pacis. Et

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto thee, holy Lord, Father almighty, everlasting God: who hast anointed thy Son, our Lord Jesus Christ, the eternal High Priest and King of all things, with the oil of gladness; that offering himself on the altar of the Cross as an immaculate Host and peace offering, he might complete the mysteries of man's redemption; and all creation being made subject to his dominion, he might deliver into the hands of thine unbounded majesty an eternal and all-enfolding kingdom, a kingdom of truth and life, a kingdom of holiness and

ideo, etc., as above, p. 17.

grace, a kingdom of justice, love and peace. And therefore, etc., as on p. 17.

On FEASTS and at VOTIVE MASSES of the Blessed Virgin MARY

The following Preface is said on feasts of the B. V. Mary (except at Candlemas, when that of Christmas is said), and throughout their octaves, even on other feast days which may fall therein, unless they have their own Preface; also at votive masses of the B. V. Mary. According to the name of the feast is said: Et te in Annuntiatione; Visitatione; Assumptione; Nativitate; Præsentatione; Conceptione immaculata. On the feast of the Dedication of St Mary of the Snow and on those of her most holy Name, of the most holy Rosary, and of Ransom is said: Et te in Festivitate; on that of the Seven Sorrows: Et te in Transfixione; on the feast of Mount Carmel: Et te in Commemoratione. At votive masses and on Saturday is said: Et te in Veneratione.

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere, Dñe sancte, Pater omnipotens, æterne Deus: Et te in . . . beatæ Mariæ semper Virginis collaudare, benedicere, et prædicare. Quæ et Unigenitum tuum sancti Spiritus obumbratione concepit: et virginitatis gloria permanente, lumen æternum mundo effudit, Jesum Chri-

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks to thee, O holy Lord, Father almighty, everlasting God: and on the . . . of the blessed Mary ever a virgin should praise and bless and proclaim thee. For she conceived thine only-begotten Son by the overshadowing of the Holy Ghost; and losing not the glory of her virginity, gave forth

stum Dñm nostrum. Per quem majestatem tuam laudant angeli, adorant Dominationes, tremunt Potestates. Cœli, cœlorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur, supplici confessione dicentes:

to the world the everlasting light, Jesus Christ our Lord. Through whom the angels praise thy majesty, the dominions worship it, and the powers are in awe. The heavens and the heavenly hosts, and the blessed seraphim join together in celebrating their joy. With these we pray thee join our own voices also, while we say with lowly praise:

SAnctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt cœli, et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Dñi. Hosanna in excelsis.

HOLY, holy, holy, Lord God of hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

ON FEASTS OF ST JOSEPH, SPOUSE OF THE B. VIRGIN MARY

This Preface is said on the feast, on the Solemnity and during the octave of St Joseph. In votive Masses et te in veneratione, at the honouring, is said.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus: Et te in festivitate beati Joseph debitis magnificare præconiis, benedicere et

It is truly meet and just, right and availing unto salvation, that at all times and in all places we give thanks to thee, holy Lord, almighty Father, everlasting God; and that we should magnify thee with due praise, bless and confess thee

prædicare. Qui et vir justus, a te Deiparæ Virgini Sponsus est datus: et fidelis servus ac prudens, super Familiam tuam est constitutus: ut Unigenitum tuum, Sancti Spiritus obumbratione conceptum, paterna vice custodiret, Jesum Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cœli, cœlorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur, supplici confessione dicentes:

on the feast of holy Joseph, who, a righteous man, was given by thee to be the spouse of the virgin Mother of God, a faithful and wise servant, was set over thy family, that with a father's care he should guard thine only-begotten Son, conceived of the Holy Ghost, Jesus Christ our Lord, through whom the angels praise thy majesty, the dominions adore, the powers trembling worship, the heavens and the hosts of heaven with the blessed seraphs join in singing thy praise. With whom we pray thee to unite our voices, saying in lowly confession:

Sanctus, Sanctus, etc., p. 31.

Holy, holy, etc., as on p. 31.

On FEASTS of APOSTLES

The following Preface is said on feasts of apostles and evangelists (except on the feast of St John the Evangelist), and during their octaves, except on days for which a proper Preface is appointed, also at votive masses of the apostles.

Vere dignum et justum est, æquum et salutare: Te, Domine, suppliciter exorare, ut gregem tuum, Pastor æterne, non deseras: sed per beatos Apostolos tuos continua pro-

It is truly meet and just, right and availing unto salvation, humbly to pray thee, O Lord, the eternal Shepherd, to abandon not thy flock; but through thy blessed apostles to keep a conti-

tectione custodias. Ut iisdem rectoribus gubernetur, quos operis tui vicarios eidem contulisti præesse pastores. Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes:
Sanctus, Sanctus, etc., below.

nual watch over it; that it may be governed by those same rulers whom thou didst set over it as shepherds and as thy vicars. And therefore with the angels and archangels, the thrones and dominions, and the whole host of the heavenly army we sing the hymn of thy glory, saying again and again:
Holy, holy, etc., below.

On FEASTS and FERIAS

The following Preface is said throughout the year on feasts and ferias which have no proper Preface.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus: per Christum Dñm nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cœli, cœlorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur, supplici confessione dicentes:

It is truly meet and just, right and availing unto salvation, that at all times and in all places we give thanks to thee, O holy Lord, Father almighty, everlasting God: thro' Christ our Lord. Thro' whom the angels praise thy majesty, the dominions worship it, the powers are in awe. The heavens, and the heavenly hosts, and the blessed seraphim join together in celebrating their joy. With these we pray thee join our own voices also, while we say with lowly praise:

SAnctus, Sanctus, Sanctus Dñs Deus

HOLY, holy, holy. Lord God of hosts,

Sabaoth. Pleni sunt cœli, et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Dñi. Hosanna in excelsis.

Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

IN MASSES FOR THE DEAD

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus, per Christum Dominum nostrum. In quo nobis spes beatæ resurrectionis effulsit: ut quos contristat certa moriendi conditio, eosdem consoletur futuræ immortalitatis promissio. Tuis enim fidelibus, Domine, vita mutatur, non tollitur: et dissoluta terrestris hujus incolatus domo, æterna in cœlis habitatio comparatur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes:
Sanctus, Sanctus, etc., p. 31.

It is truly meet and just, right and availing unto salvation, that at all times and in all places we give thanks to thee, holy Lord, almighty Father, everlasting God, through Christ our Lord; in whom the hope of a blessed resurrection is shown to us, that they who are saddened by the certain necessity of dying be comforted by the promise of eternal life to come. For the life of thy faithful, O Lord, is changed, not destroyed: and when the home of this earthly life is dissolved, an everlasting dwelling in heaven shall be gained. Wherefore with the angels and archangels, with the thrones and dominions, with all the host of the army of heaven we sing the hymn of thy glory, saying without end:
Holy, holy, etc., as on p. 31.

THE CANON OF THE MASS

The priest stretches out, lifts up, and then joins his hands; lifts his eyes upwards, and lowers them immediately; bows low in front of the altar, and with his hands spread above it, says:

TE igitur, clementissime Pater, per Jesum Christum Filium tuum Dñm nostrum, supplices rogamus, ac petimus (osculatur altare), uti accepta habeas, et benedicas (jungit manus, deinde signat ter super obiata), hæc ✠ dona, hæc ✠ munera, hæc ✠ sancta sacrificia illibata (extensis manibus prosequitur:) in primis, quæ tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis, atque catholicæ, et apostolicæ fidei cultoribus.

WHerefore, O most merciful Father, we thy suppliants do pray and beseech thee (he kisses the altar), thro' Jesus Christ, thy Son, our Lord, to receive and bless (he joins his hands together, and then makes the sign of the cross thrice over the offerings), these ✠ gifts and ✠ offerings, this ✠ holy and unblemished sacrifice. (He stretches out his hands, and continues:) We offer them up to thee first for thy holy catholic church, that it may please thee to grant her peace, to watch over her, to bring her to unity, and guide her throughout the world; likewise for thy servant N. our pope, and N. our bishop, and for all true believers, who keep the catholic and apostolic faith.

Commemoration for the living.

MEmento, Dñe, famulorum famularumque tuarum N. et N.,

BE mindful, O Lord, of thy servants, men and women, N. and N.,

He joins his hands, prays a little while for those he wishes to pray for, then with his hands stretched out continues:

et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus: pro redemptione animarum suarum, pro spe salutis, et incolumitatis suæ: tibique reddunt vota sua æterno Deo, vivo et vero.

and of all here present, whose faith and devotion are known unto thee. For them do we offer, or they do themselves offer up to thee this sacrifice of praise for them and theirs; for the redeeming of their souls; for the hope of salvation and wholeness, and do now pay their vows unto thee, God everlasting, living and true.

Infra actionem.

COmmunicantes, et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium Sanctorum tuorum;

Within the action.

COmmunicating, and reverencing the memory first of the glorious Mary, ever a virgin, mother of God and of our Lord Jesus Christ; likewise of thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddæus; of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints; for the sake of their merits and prayers grant that

quorum meritis, precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. (Jungit manus.) Per eumdem Christum Dñm nostrum. Amen.

we may in all things be guarded by thy protecting help. (He joins his hands together.) Thro' the same Christ our Lord. Amen.

With his hands spread over the offerings, he says:

HAnc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. (Jungit manus.) Per Christum Dñm nostrum. Amen.

WE therefore beseech thee, O Lord, to be appeased, and to receive this offering which we, thy servants, and thy whole household do make unto thee; order our days in thy peace; grant that we be rescued from eternal damnation and counted within the fold of thine elect. (He joins his hands together.) Thro' Christ our Lord. Amen.

QUam oblationem tu, Deus, in omnibus, quæsumus,

THIS our offering, do thou, O God, vouchsafe in all things

He makes the sign of the cross three times over the offerings.

bene✠dictam, adscri✠ptam, ra✠tam, rationabilem, acceptabilemque facere digneris:

to ✠ bless, conse✠crate, ✠ approve, make reasonable and acceptable:

He makes the sign of the cross once over the host and once over the chalice.

ut nobis Cor✠pus et San✠guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

that it may become for us the ✠ body and ✠ blood of thy most beloved Son, our Lord Jesus Christ.

QUI pridie quam pateretur (Accipit Hostiam), accepit panem in sanctas, ac venerabiles manus suas (Elevat oculos ad cœlum), et elevatis oculis in cœlum ad te Deum Patrem suum omnipotentem, tibi gratias agens,

WHO the day before he suffered (he takes up the host), took bread into his holy and venerable hands (he lifts his eyes upwards), and with his eyes lifted up to heaven unto thee, God, his almighty Father, giving thanks to thee,

He makes the sign of the cross over the host.

bene✠dixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes.

he ✠ blessed, brake, and gave to his disciples, saying: Take and eat ye all of this.

Holding the host between the first fingers and thumbs of both hands, he says the words of consecration silently with clearness and attention over the host, and at the same time over all the other hosts, if several are to be consecrated.

Hoc est enim Corpus meum.

For this is my Body.

As soon as the words of consecration have been said, he kneels and adores the consecrated host. He rises, shows it to the people, puts it on the corporal, and again adores. Then, uncovering the chalice, he says:

SIMILI modo postquam cœnatum est,

IN like manner after he had supped,

He takes the chalice with both hands.

accipiens et hunc præclarum Calicem in sanctas, ac venerabiles manus suas: item tibi gratias agens,

taking also this excellent chalice into his holy and venerable hands: also giving thanks to thee,

Holding the chalice with his left hand, he makes the sign of the cross over it with his right.

bene✠dixit, deditque

he ✠ blessed it, and gave

discipulis suis, dicens: Accipite, et bibite ex eo omnes.

it to his disciples, saying: Take and drink ye all of it.

He utters the words of consecration over the chalice silently, attentively, carefully and without pausing, holding it slightly raised.

Hic est enim Calix Sanguinis mei, novi et æterni testamenti: mysterium fidei: qui pro vobis et pro multis effundetur in remissionem peccatorum.

For this is the chalice of my Blood, of the new and eternal testament: the mystery of faith, which shall be shed for you and for many unto the remission of sins.

As soon as the words of consecration have been said, he puts the chalice on the corporal, and says silently:

Hæc quotiescumque feceritis, in mei memoriam facietis.

As often as you shall do these things, you shall do them in memory of me.

He kneels, and adores; then rises, shows it to the people, puts it down, covers it, and again adores. Then holding his hands apart, he says:

UNde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, nec non et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis: offerimus præclaræ majestati tuæ de tuis donis, ac datis,

WHEREFORE, O Lord, we thy servants, as also thy holy people, calling to mind the blessed passion of the same Christ, thy Son, our Lord, and also his rising up from hell, and his glorious ascension into heaven, do offer unto thy most excellent majesty of thine own gifts bestowed upon us,

He joins his hands and makes the sign of the cross three times over the host and chalice together.

hostiam ✠ puram, hostiam ✠ sanctam, hostiam ✠ immaculatam,

a clean ✠ victim, a holy ✠ victim, a spotless ✠ victim,

stiam ✠ sanctam, hostiam ✠ immaculatam, ✠ victim, a spotless ✠ victim,

He makes the sign of the cross once over the host and once over the chalice.

Panem ✠ sanctum vitæ æternæ, et Calicem ✠ salutis perpetuæ. the holy ✠ bread of life everlasting, & the chalice ✠ of eternal salvation.

He continues with his hands stretched out:

SUpra quæ propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam Hostiam.

VOuchsafe to look upon them with a countenance merciful and kind, and to receive them, as thou wast pleased to receive the gifts of thy just servant Abel, and the sacrifice of our father Abraham, and that which Melchisedech thy high-priest offered up to thee, a holy sacrifice and spotless victim.

Bowing low, with his hands joined together and then laid on the altar, he says:

SUpplices te rogamus, omnipotens Deus: jube hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinæ majestatis tuæ: ut quotquot (Osculatur altare) ex hac altaris participatione sacrosanctum Filii tui,

WE most humbly beseech thee, almighty God, to command that these things be borne by the hands of thy holy angel to thine altar on high, in the sight of thy divine majesty, that so many of us (he kisses the altar) as at this altar shall partake of and receive the

He joins his hands together and makes the sign of the cross once over the host and once over the chalice.

Cor✠pus, et San✠- most holy ✠ body and

guinem sumpserimus (seipsum signat), omni benedictione cœlesti, et gratia repleamur. (Jungit manus.) Per eumdem Christum Dñm nostrum. Amen.

✠ blood of thy Son (he makes the sign of the cross on himself), may be filled with every heavenly blessing and grace. (He joins his hands together.) Through the same Christ our Lord. Amen.

The Commemoration for the dead.

MEmento etiam, Domine, famulorum, famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

BE mindful, O Lord, of thy servants, men and women, N. and N., who are gone before us with the sign of faith, and sleep the sleep of peace.

He joins his hands, prays a little while for those dead whom he means to pray for, then with his hands stretched out continues:

Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur.

To these, O Lord, and to all that rest in Christ, we beseech thee grant a place of refreshment, light and peace.

He joins his hands together, and bows his head

Per eumdem Christum Dominum nostrum. Amen.

Through the same Christ our Lord. Amen.

He strikes his breast with his right hand, and, slightly raising his voice, says:

NObis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam, et societatem donare digneris, cum tuis sanctis apostolis et martyribus: cum

TO us sinners, also, thy servants, who hope in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ig-

Joanne, Stephano, Mathia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. (Jungit manus.) Per Christum Dominum nostrum.

natius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all thy saints; into their company, we pray thee, admit us, not out of consideration for merit of ours, but of thine own free pardon. (He joins his hands.) Thro' Christ our Lord.

Per quem hæc omnia, Domine, semper bona creas,

Thro' whom, O Lord, thou dost create,

He makes the sign of the cross thrice over the host and the chalice together, saying:

sancti✠ficas, vivi✠ficas, bene✠dicis, et præstas nobis.

✠ hallow, ✠ quicken, and ✠ bless these thine ever-bountiful gifts and give them to us.

He uncovers the chalice, kneels, takes the blessed sacrament in his right hand, and, holding the chalice in his left, makes the sign of the cross three times over it from lip to lip, saying:

Per ip✠sum, et cum ip✠so, et in ip✠so,

By ✠ him, and with ✠ him, and in ✠ him,

He makes the sign of the cross twice between the chalice and his breast.

est tibi Deo Patri ✠ omnipotenti, in unitate Spiritus ✠ sancti,

is to thee, God the Father ✠almighty, in the unity of the Holy ✠ Ghost,

Lifting up the chalice a little with the host, he says:

omnis honor et gloria.

all honour and glory.

He puts back the host, covers the chalice, kneels, rises and sings or reads:

Per omnia sæcula sæculorum. ℟. Amen.

For ever and ever. ℟. Amen.

Oremus. Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Let us pray. Taught by thy precepts of salvation and following the divine commandment, we make bold to say:

He stretches out his hands

PAter noster, qui es in cœlis: sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua sicut in cœlo et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem. ℟. Sed libera nos a malo.

OUR Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation. ℟. But deliver us from evil.

The priest says, Amen. He takes the paten between his first and middle finger, and says:

LIbera nos, quæsumus Domine, ab omnibus malis præteritis, præsentibus et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis,

DEliver us, O Lord, we beseech thee, from all evils, past, present and to come; and by the pleading of the blessed and glorious Mary, ever a virgin and mother of God, and of thy holy apostles Peter and Paul, and of Andrew, and of all the saints,

He makes the sign of the cross with the paten from his forehead to his breast, and kisses it.

da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

mercifully grant peace in our times, that through the help of thy bountiful mercy we may always be free from sin and safe from all trouble.

He puts the paten under the host, uncovers the chalice, kneels, rises, takes the host and breaks it in half over the chalice, saying:

Per eumdem Dominum nostrum Jesum Christum Filium tuum.

Through the same Jesus Christ, thy Son, our Lord.

He puts the portion that is in his right hand on to the paten; he then breaks off a small piece from the portion which is in his left hand, saying:

Qui tecum vivit et regnat in unitate Spiritus sancti Deus.

Who liveth and reigneth with thee in the unity of the Holy Ghost.

He puts the other half with his left hand on to the paten, and holding the particle over the chalice in his right hand, and the chalice with his left, he says:

Per omnia sæcula sæculorum. ℟. Amen.

For ever and ever. ℟. Amen.

He makes the sign of the cross three times over the chalice with the piece of the host, saying:

Pax ✠ Domini sit ✠ semper vobis ✠ cum. ℟. Et cum spiritu tuo.

The ✠ peace of the Lord be ✠ always with ✠ you. ℟. And with thy spirit.

He puts the particle into the chalice, saying silently:

Hæc commixtio, et consecratio Corporis et Sanguinis Dñi nostri Jesu Christi, fiat accipientibus nobis in vitam æternam. Amen.

May this mingling and hallowing of the body and blood of our Lord Jesus Christ avail us that receive it unto life everlasting. Amen.

He covers the chalice, kneels, rises, and bowing before the blessed Sacrament, with his hands joined together and striking his breast three times, says:

Agnus Dei, qui tollis peccata mundi: miserere nobis.	Lamb of God, who takest away the sins of the world, have mercy on us.
Agnus Dei, qui tollis peccata mundi: miserere nobis.	Lamb of God, who takest away the sins of the world, have mercy on us.
Agnus Dei, qui tollis peccata mundi: dona nobis pacem.	Lamb of God, who takest away the sins of the world, grant us peace.

At mass for the dead, instead of saying miserere nobis, he says, dona eis requiem, give them rest. And the third time he adds, sempiternam, everlasting.

Then with his hands joined together above the altar he bows down and says the following prayers:

DOmine Jesu Christe, qui dixisti apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiæ tuæ: eamque secundum voluntatem tuam, pacificare et coadunare digneris: Qui vivis et regnas Deus per omnia sæcula sæculorum. Amen.	O Lord Jesus Christ, who didst say unto thine apostles, I leave you peace, my peace I give unto you; look not upon my sins but upon the faith of thy church; and vouchsafe to grant her peace and union according to thy will: who livest and reignest God for ever and ever. Amen.

If the kiss of peace is to be given, the priest kisses the altar, and giving the kiss of peace, says:

Pax tecum.	Peace be with you.

℟. Et cum spiritu tuo. ℟. And with thy spirit.

At masses for the dead the kiss of peace is not given, neither is the above prayer said.

DOmine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus, et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhærere mandatis, et a te numquam separari permittas: Qui cum eodem Deo Patre et Spiritu sancto vivis et regnas Deus in sæcula sæculorum. Amen.

O Lord Jesus Christ, Son of the living God, who according to the will of thy Father didst by thy death, thro' the cooperation of the Holy Ghost, give life to the world, deliver me by this thy most holy body and blood from all my transgressions and from every evil; and make me always cleave to thy commandments, and never suffer me to be separated from thee: who livest and reignest with the same God the Father and the Holy Ghost, God, world without end. Amen.

PErceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam: Qui vivis et regnas cum Deo Patre in unitate Spiritus sancti Deus, per omnia sæ-

LEt not the receiving of thy body, O Lord Jesus Christ, which I, though unworthy, presume to take, turn against me unto judgment and damnation; but through thy loving-kindness may it avail me for a safeguard and healing remedy for my soul and body; who with God the Father, in the unity of the Holy Ghost, livest and reign-

cula sæculorum. Amen.

est God for ever and ever. Amen.

The priest kneels down, rises, and says:

PANEM cœlestem accipiam, et nomen Domini invocabo.

I WILL take the bread of heaven and will call upon the name of the Lord.

Then bowing a little, he takes both parts of the host with the thumb and first finger of his left hand, and the paten between his first and middle finger. He strikes his breast with his right hand, and, slightly raising his voice, says three times reverently and humbly:

DOmine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

LORD, I am not worthy that thou should enter under my roof; say but the word, and my soul shall be healed.

He makes the sign of the cross with the host in his right hand over the paten, and says:

CORpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

MAy the body of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

He receives both portions of the host reverently, joins his hands together, and remains for a little while quietly meditating on the most holy Sacrament. Then he uncovers the chalice, kneels, gathers up the crumbs, if there are any, and wipes the paten above the chalice, saying the while:

QUID retribuam Dño pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo.

WHAT return shall I make to the Lord for all he has given to me? I will take the chalice of salvation and call upon the name of

Laudans invocabo Dominum, et ab inimicis meis salvus ero.

the Lord. Praising, I will call upon the Lord, and shall be saved from my enemies.

He takes the chalice into his right hand, and making the sign of the cross on himself with it, says:

SAnguis Dñi nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

MAy the blood of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

He receives the precious blood with the particle. Then, if there are any communicants, he should give them communion before purifying. Afterwards he says:

QUod ore sumpsimus, Dñe, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

GRant, O Lord, that what we have taken with our mouth, we may receive with a clean mind, and that from a temporal gift it may become for us an everlasting remedy.

Meanwhile he passes the chalice to the server, who pours into it a little wine, with which he purifies himself, then he continues:

CORpus tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhæreat visceribus meis: et præsta; ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta: Qui vivis et regnas in sæcula sæculorum. Amen.

MAY thy body, O Lord, which I have received, and thy blood which I have drunk, cleave to my bowels; and grant, that no stain of sin may remain in me, whom thy pure and holy sacraments have refreshed: who livest and reignest, world without end. Amen.

He washes his fingers, wipes them and takes the ablution; he wipes his mouth and the chalice, which he covers, and after folding up the corporal, arranges it on the altar as before. Then he continues mass.

After the last Postcommunion the priest says:

℣. Dominus vobiscum. ℣. The Lord be with you.
℟. Et cum spiritu tuo. ℟. And with thy spirit.

Then either:

Ite, missa est. Go, the mass is finished.

or, according to what mass is being said:

Benedicamus Domino. Let us bless the Lord.
℟. Deo gratias. ℟. Thanks be to God.

At mass for the dead he says:

Requiescant in pace. May they rest in peace.
℟. Amen. ℟. Amen.

After saying Ite, missa est, or Benedicamus Domino, the priest bows down at the middle of the altar, and with his hands joined above it, says:

PLaceat tibi, sancta Trinitas, obsequium servitutis meæ: et præsta; ut sacrificium, quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dñm nostrum. Amen.

MAY my worship and bounden duty be pleasing unto thee, O holy Trinity; and grant that the sacrifice which I have offered all unworthy in the sight of thy majesty may be received by thee and win forgiveness from thy mercy for me and for all those for whom I have offered it up. Through Christ our Lord. Amen.

Then he kisses the altar, and, raising his eyes upward, stretching out, lifting up and joining his hands, bowing his head before the cross, says:

Benedicat vos omnipotens Deus, May God almighty bless you,

and turning towards the people, he blesses them once only, even at high mass, and continues:

Pater et Filius ✠ et Spiritus sanctus. ℟. Amen.

Father, and Son ✠, and Holy Ghost. ℟. Amen.

At a bishop's mass a triple blessing is given, as appointed in the Pontifical. At mass for the dead no blessing is given.

Then at the Gospel corner, after saying **Dominus vobiscum**, and **Initium**, or **Sequentia sancti Evangelii**, and making the sign of the cross on the altar or on the book and on himself, as at the Gospel at mass, he reads the Gospel of St John, as below, or another Gospel, as appointed.

✠Initium sancti Evangelii secundum Joannem. **Joan. 1.**

IN principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem

✠The beginning of the holy Gospel according to John. **John 1.**

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was made nothing that was made. In him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the light, that all men might believe through him. He was not the light, but was to bear witness of the light. That was the

hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. (Hic genuflectitur.) Et Verbum caro factum est, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis. ℟. Deo gratias.

true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God, to them that believe in his name; who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (Here all kneel.) And the Word was made flesh, and dwelt among us (and we saw his glory, the glory as of the only-begotten of the Father), full of grace and truth. ℟. Thanks be to God.

While leaving the altar the priest says, in thanksgiving, the antiphon **Trium puerorum**, etc., as at the beginning of the missal.

The FIRST SUNDAY of ADVENT

Station at St Mary Major

Introitus. Ps. 24.

AD te levavi animam meam: Deus meus, in te confido, non erubescam: neque irrideant me inimici mei: etenim universi qui te exspectant, non confundentur. Ps. ibid. Vias tuas, Domine, demonstra mihi: et semitas tuas edoce me. ℣. Gloria Patri, et Filio, et Spiritui sancto. Sicut erat in principio, et nunc et semper, et in sæcula sæculorum. Amen.

Introit. Ps. 24.

TO thee, O Lord, have I lifted up my soul. In thee, O my God, I put my trust; let me not be ashamed. Neither let my enemies laugh at me: for none of them that wait on thee shall be confounded. Ps. ibid. Show, O Lord, thy ways to me, and teach me thy paths. ℣. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Then is repeated: Ad te levavi, as far as the Psalm.
The Introit is repeated thus throughout the year.
The Gloria in excelsis is not said from this Sunday until Christmas, except on feasts.

Let us pray. Prayer.

STIR up thy might, O Lord, we beseech thee, and come; that by thy protection we may deserve to be rescued from the threatening dangers of our sins and saved by thy deliverance: who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end. ℟. Amen.

From this day until Christmas eve, after the Prayer for the day are said the two following Prayers, unless a commemoration is made of some feast.

Of the Blessed Virgin: Prayer.

O GOD, who didst please that thy Word should take flesh at the message of an angel in the womb of the blessed Virgin Mary, grant to us, thy suppliants, that we who believe her to be truly the mother of God may be helped by her intercession before thee.

If this is the last, it ends:

Through the same our Lord Jesus Christ, thy Son, who liveth and reigneth, etc.

Against the persecutors of the church: Prayer.

MERCIFULLY hear, O Lord, we beseech thee, the prayers of thy church; that, overcoming all hostility and error, she may freely and securely serve thee. Through our Lord Jesus Christ, thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, God, world without end. ℟. Amen.

Or for the Pope:

O GOD, the shepherd and ruler of all the faithful, mercifully look upon thy servant N., whom thou hast been pleased to appoint pastor over thy church; grant, we beseech thee, that both by word and example he may edify those over whom he is set, and, together with the flock committed to his care, may attain everlasting life. Through our Lord.

Lesson. Rom. 13

BRETHREN: Knowing the season, that it is now the hour for us to rise from sleep; for now our salvation is nearer than when we believed. The night is passed, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and impurities, not in contention and envy. But put ye on the Lord Jesus Christ.

Graduale. Ps. 24.

UNiversi, qui te exspectant, non confundentur, Domine. ℣. Vias tuas, Domine, notas fac mihi: et semitas tuas edoce me. Alleluia, alleluia. ℣. Ps. 84. Ostende nobis, Domine, misericordiam tuam: et salutare tuum da nobis. Alleluia.

Gradual. Ps. 24.

NOne of them that wait on thee shall be confounded, O Lord. ℣. Show, O Lord, thy ways to me, and teach me thy paths. Alleluia, alleluia. ℣. Ps. 84. Show us, O Lord, thy mercy, and grant us thy salvation. Alleluia.

✠ Gospel. Luke 21.

AT that time: Jesus said to his disciples: There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves, men withering away for fear and expectation of what shall come upon the whole world. For the powers of heaven shall be moved; and then

they shall see the Son of man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand. And he spoke to them a similitude: See the fig-tree, and all the trees; when they now shoot forth their fruit, you know that summer is nigh; so you also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amen I say to you, this generation shall not pass away till all things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. Creed.

Offertorium. Ps. 24.

AD te levavi animam meam: Deus meus, in te confido, non erubescam: neque irrideant me inimici mei: etenim universi, qui te exspectant, non confundentur.

Offertory. Ps. 24.

TO thee have I lifted up my soul. In thee, O my God, I put my trust, let me not be ashamed. Neither let my enemies laugh at me; for none of them that wait on thee shall be confounded.

Secret.

MAY these sacred mysteries, O Lord, cleanse us by thy powerful virtue, and make us to come with greater purity to him who is their source. Through our Lord.

Of the Blessed Virgin Mary: Secret.

STRENGTHEN, O Lord, in our minds, we beseech thee, the mysteries of the true faith; that we, who confess him that was conceived by a virgin to be true God and man, may by the power of his saving resurrection deserve to arrive at eternal gladness. If this is the last, it ends: Thro' the same Lord.

Against the persecutors of the church: Secret.

PROTECT us, O Lord, who assist at thy mysteries; that cleaving to divine things, we may serve thee both in body and mind. Through our Lord.

Or for the Pope: Secret.

BE appeased, O Lord, we beseech thee, by the gifts we offer; and govern by thy continual protection thy servant N., whom thou hast been pleased to appoint as pastor over thy church. Thro' our Lord.

Communio. Ps. 84.

Dominus dabit benignitatem: et terra nostra

Communion. Ps. 84.

The Lord will give goodness: and our earth shall

dabit fructum suum. yield her fruit.

Postcommunion.

MAY we receive thy mercy in the midst of thy temple, O Lord; that we may anticipate with due honour the coming solemnities of our renewal. Thro' our Lord

Of the Blessed Virgin Mary: Postcommunion.

POUR forth, we beseech thee, O Lord, thy grace into our hearts; that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may by his passion and cross be brought to the glory of his resurrection. If it is the last: Through the same our Lord.

Against the persecutors of the church: P. Comm.

WE beseech thee, O Lord our God, that thou wouldst not suffer to be exposed to human dangers those whom thou givest to rejoice in this divine participation. Through our Lord.

Or for the Pope: Postcommunion.

MAY the partaking of this divine sacrament protect us, we beseech thee, O Lord; and ever save and defend thy servant N. whom thou hast been pleased to appoint as pastor over thy church, together with the flock committed to his care. Through our Lord.

Benedicamus Domino is said, and so always when the Gloria in excelsis is not said.

On ferias during Advent the mass of the preceding Sunday is said, unless a special mass be appointed, but the Gradual is said alone, the Alleluia and its verse being omitted.

The SECOND SUNDAY of ADVENT

Station at the Holy Cross in Jerusalem

Introitus. Is. 30.

POpulus Sion, ecce Dominus veniet ad salvandas gentes: et auditam faciet Dominus gloriam vocis suæ in lætitia cordis vestri. Ps. 79. Qui regis Israel, intende: qui deducis, velut ovem, Joseph. ℣. Gloria Patri.

Introit. Isa. 30.

PEople of Sion, behold the Lord shall come to save the nations; and the Lord shall make the glory of his voice to be heard in the joy of your heart. Ps 79. Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep. ℣. Glory be.

The Gloria in excelsis is not said.

Prayer.

STIR up our hearts, O Lord, to prepare the ways of thine only-begotten Son; that through his coming we may be worthy to serve thee with purified minds: who liveth.

Second and third Prayers as last Sunday, pp. 50, 51.

Lesson. Rom. 15.

BRETHREN: What things soever were written, were written for our learning, that through patience and the comfort of the scriptures we might have hope. Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ; that with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus Christ. Wherefore receive one another, as Christ also hath received you unto the honour of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. But that the gentiles are to glorify God for his mercy, as it is written: Therefore will I confess to thee, O Lord, among the gentiles, and will sing to thy name. And again he saith: Rejoice, ye gentiles, with his people. And again: Praise the Lord, all ye gentiles, and magnify him, all ye people. And again, Isaias saith: There shall be a root of Jesse; and he that shall rise up to rule the gentiles, in him the gentiles shall hope. Now the God of hope fill you with all joy and peace in believing; that you may abound in hope, and in the power of the Holy Ghost.

Graduale. Ps. 49. Ex Sion species decoris ejus: Deus manifeste veniet. ℣. Congregate illi sanctos ejus, qui ordinaverunt testamentum ejus super sacrificia. Alleluia, alleluia. ℣. Ps. 121. Lætatus sum in his, quæ dicta sunt mihi: in domum Domini ibimus. Alleluia.

Gradual. Ps. 49. Out of Sion the loveliness of his beauty, God shall come manifestly. ℣. Gather ye together his saints to him: who have set his covenant before sacrifices. Alleluia, alleluia. ℣. Ps. 121. I rejoiced at the things that were said to me: we shall go into the house of the Lord. Alleluia.

✠ Gospel. Matt. 11.

AT that time: When John had heard in prison the works of Christ, sending two of his disciples, he said to him: Art thou he that art to come, or do we

look for another? And Jesus making answer said to them, Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them; and blessed is he that shall not be scandalized in me. And when they went their way, Jesus began to say to the multitudes concerning John, What went you out into the desert to see? a reed shaken with the wind? But what went you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments are in the houses of kings. But what went you out to see? a prophet? yea I tell you, and more than a prophet. For this is he of whom it is written, Behold I send my angel before thy face, who shall prepare thy way before thee. Creed.

Offertorium. Ps. 84. Deus tu conversus vivificabis nos, et plebs tua lætabitur in te: ostende nobis, Domine, misericordiam tuam, et salutare tuum da nobis.

Offertory. Ps. 84. Thou wilt turn, O God, and bring us to life, and thy people shall rejoice in thee: show us, O Lord, thy mercy, and grant us thy salvation.

Secret.

BE appeased, we beseech thee, O Lord, by the prayers and sacrifices of our humility; and since we cannot plead any merits of our own, grant us the succour of thy protection. Through our Lord.

The second and third Secrets as last Sunday, p. 52.

Communio. Bar. 4, 5. Jerusalem, surge, et sta in excelso, et vide jucunditatem, quæ veniet tibi a Deo tuo.

Communion. Bar. 4, 5. Arise, O Jerusalem, and stand on high: and behold the joy that cometh to thee from thy God.

Postcommunion.

HAVING been filled with the food of spiritual nourishment, we humbly beseech thee, O Lord, that by the participation of this mystery thou wouldst teach us to despise the things of earth and love those of heaven. Through our Lord.

The second and third Postcommunions as last Sunday, p. 53.

The THIRD SUNDAY of ADVENT
Station at St Peter's

Introitus. Phil. 4. GAudete in Domino semper: iterum dico, gaudete. Modestia vestra nota sit omnibus hominibus: Dominus enim prope est. Nihil solliciti sitis: sed in omni oratione petitiones vestræ innotescant apud Deum. Ps.84. Benedixisti, Domine, terram tuam: avertisti captivitatem a-cob. ℣. Gloria Patri.

Introit. Phil. 4. REjoice in the Lord always: again I say, rejoice. Let your modesty be known to all men: for the Lord is nigh. Be nothing solicitous; but in every thing by prayer let your petitions be made known to God. Ps.84. Lord, thou hast blessed thy land; thou hast turned away the captivity of Jacob. ℣. Glory be.

The Gloria in excelsis is not said.

Prayer.

INCLINE thine ear, O Lord, we beseech thee, to our prayers; and enlighten the darkness of our mind by the grace of thy visitation: who livest.

The second and third Prayers are as on the first Sunday of Advent, pp. 50, 51.

Lesson. Phil. 4.

BRETHREN: Rejoice in the Lord always: again I say, rejoice. Let your modesty be known to all men. The Lord is nigh. Be nothing solicitous; but in every thing, by prayer and supplication with thanksgiving, let your petitions be made known to God. And the peace of God, which passeth all understanding, keep your hearts and minds in Christ Jesus our Lord.

Graduale. Ps. 79. Qui sedes, Dñe, super Cherubim, excita potentiam tuam, et veni. ℣. Qui regis Israel, intende: qui deducis, velut ovem, Joseph. Alleluia, alleluia. ℣. Excita, Domine, potentiam tuam, et veni, ut salvos facias nos. Allel.

Gradual. Ps. 79. Thou, O Lord, that sittest upon the cherubim, stir up thy might, and come. ℣. Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep. Alleluia, alleluia. ℣ Stir up thy might, O Lord, and come, that thou mayest save us. Alleluia.

✠ Gospel. John 1.

AT that time: The Jews sent from Jerusalem priests and levites to John, to ask him, Who art thou? And he confessed, and did not deny; and he confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he said, I am not. Art thou the prophet? And he answered, No. They said therefore unto him, Who art thou, that we may give an answer to them that sent us? what sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaias. And they that were sent were of the pharisees. And they asked him, and said to him, Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? John answered them, saying, I baptize with water; but there hath stood one in the midst of you, whom you know not; the same is he that shall come after me, who is preferred before me, the latchet of whose shoe I am not worthy to loose. These things were done in Bethania beyond the Jordan, where John was baptizing. Creed.

Offertorium. Ps. 84. Benedixisti, Domine, terram tuam: avertisti captivitatem Jacob: remisisti iniquitatem plebis tuæ.

Offertory. Ps. 84. Lord, thou hast blessed thy land: thou hast turned away the captivity of Jacob: thou hast forgiven the iniquity of thy people.

Secret.

LET the sacrifice of our devotion, we beseech thee, O Lord, be always offered unto thee; that it may both fulfil the institution of this sacred mystery, and also wonderfully work in us thy salvation. Through our Lord.

The second and third Secrets as on the first Sunday of Advent, p. 52.

Communio. Isaiæ 35. Dicite pusillanimis: Confortamini, et nolite timere: ecce Deus noster veniet, et salvabit nos.

Communion. Isai. 35. Say to the faint-hearted: Take courage, and fear not; behold, our God will come, and will save us.

Postcommunion.

WE implore, O God, thy clemency; that these divine helps, having expiated our sins, may prepare us for the approaching festival. Thro'.

The second and third Postcommunions as on the first Sunday of Advent, p. 53.

WEDNESDAY in EMBER WEEK

Station at St Mary Major

Introitus. Is. 45.

RORATE cœli, desuper, et nubes pluant justum: aperiatur terra, et germinet Salvatorem. Ps. 18. Cœli enarrant gloriam Dei: et opera manuum ejus annuntiat firmamentum. ℣. Gloria Patri.

Introit. Isai. 45.

DROP down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened, and bud forth a Saviour. Ps. 18. The heavens show forth the glory of God, and the firmament declareth the work of his hands. ℣. Glory be.

After the Kyrie eleison is said at once: Let us pray. Let us kneel. ℟. Arise.

Prayer.

GRANT, we beseech thee, almighty God, that the coming solemnity of our redemption may both confer upon us help in this present life and bestow the rewards of eternal blessedness. Through our Lord.

Lesson. Isai. 2.

IN those days: The prophet Isaias said: In the last days the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills, and all nations shall flow unto it. And many people shall go, and say: Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths: for the law shall come forth from Sion, and the word of the Lord from Jerusalem. And he shall judge the gentiles and rebuke many people: and they shall turn their swords into plough-shares, and their spears into sickles: nation shall not lift up sword against nation, neither shall they be exercised any more to war. O house of Jacob, come ye, and let us walk in the light of the Lord our God.

Graduale. Ps. 23. Tollite portas, principes, vestras: et elevamini portæ æternales: et introibit

Gradual. Ps. 23. Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the

Rex gloriæ. ℣. Quis ascendet in montem Dñi? aut quis stabit in loco sancto ejus? Innocens manibus, et mundo corde.

King of glory shall enter in. ℣. Who shall ascend into the mountain of the Lord; or who shall stand in his holy place? The innocent in hands, and clean of heart.

Here is said: The Lord be with you.

Prayer.

HASTEN, we beseech thee, O Lord, do not delay; and grant us the aid of thy heavenly power, that those who trust in thy goodness may be relieved by the consolations of thy advent: who livest.

Lesson. Isai. 7.

IN those days: The Lord spoke to Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above. And Achaz said, I will not ask, and I will not tempt the Lord. And he said, Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

Graduale. Ps. 144. Prope est Dñs omnibus invocantibus eum: omnibus qui invocant eum in veritate. ℣. Laudem Dñi loquetur os meum: et benedicat omnis caro nomen sanctum ejus.

Gradual. Ps. 144. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. ℣. My mouth shall speak the praise of the Lord: and let all flesh bless his holy name.

✠ Gospel. Luke 1.

AT that time: The angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee; blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her, Fear not. Mary, for thou hast found grace with God.

Behold, thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob for ever. And of his kingdom there shall be no end. And Mary said to the angel, How shall this be done, because I know not man? And the angel answering, said to her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold, thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word.

Offertorium. Is. 35. Confortamini, et jam nolite timere: ecce enim Deus noster retribuet judicium: ipse veniet, et salvos nos faciet.

Offertory. Isai. 35. Take courage, and now fear not; for behold our God will bring the revenge of recompense: he himself will come, and will save us.

Secret.

MAY our fasts, we beseech thee, O Lord, be acceptable to thee, and by expiating our sins render us worthy of thy grace, and bring us to thy everlasting promises. Through our Lord.

The second and third Secrets as on the first Sunday of Advent, p. 52.

Communio. Is. 7. Ecce virgo concipiet, et pariet filium: et vocabitur nomen ejus Emmanuel.

Communion. Isai. 7. Behold a virgin shall conceive and bear a son: and his name shall be called Emmanuel.

Postcommunion.

WE humbly beseech thee, O Lord, that being filled with the gift of thy salvation, we may be renewed by the effect of that in which we rejoice to participate. Through our Lord.

The second and third Postcommunions as on the first Sunday of Advent, p. 53.

FRIDAY in EMBER WEEK

Station at the Twelve Holy Apostles

Introitus. Ps. 118.

PRope es tu, Dñe, et omnes viæ tuæ veritas: initio cognovi de testimoniis tuis, quia in æternum tu es. Ps. ibid. Beati immaculati in via: qui ambulant in lege Dñi. ℣ Gloria Patri.

Introit. Ps. 118.

THou art near, O Lord, and all thy ways are truth: I have known from the beginning concerning thy testimonies, that thou art for ever. Ps. ibid. Blessed are the undefiled in the way; who walk in the law of the Lord. ℣. Glory.

Prayer.

STIR up thy might, we beseech thee, O Lord, and come; that they who trust in thy goodness may be more speedily delivered from all adversity: who livest.

The second and third *Prayers* as on the first Sunday of Advent, pp. 50, 51.

Lesson. Isai. 11.

THUS saith the Lord God: There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. And the spirit of the Lord shall rest upon him: the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of godliness, and he shall be filled with the spirit of the fear of the Lord. He shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears. But he shall judge the poor with justice, and shall reprove with equity for the meek of the earth: and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked. And justice shall be the girdle of his loins: and faith the girdle of his reins.

Graduale. Ps. 84. Ostende nobis, Dñe, misericordiam tuam: et salutare tuum da nobis. ℣. Benedixisti, Dñe, terram tuam: avertisti captivitatem Jacob.

Gradual. Ps. 84. Show us, O Lord, thy mercy, and grant us thy salvation. ℣. Lord, thou hast blessed thy land: thou hast turned away the captivity of Jacob.

℣. Gospel. Luke 1.

AT that time: Mary rising up went into the hill country with haste, into a city of Juda. And she entered into the house of Zachary, and saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost: and she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said: My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour.

Offertorium. Ps. 84. Deus, tu conversus vivificabis nos, et plebs tua lætabitur in te: ostende nobis, Dñe, misericordiam tuam, et salutare tuum da nobis.

Offertory. Ps. 84. Thou, O God, being turned, wilt bring us to life: and thy people shall rejoice in thee; show us, O Lord, thy mercy, and grant us thy salvation.

Secret.

RECEIVE, O Lord, we beseech thee, our offerings and prayers; cleanse us by heavenly mysteries, and mercifully hear us. Through our Lord.

The second and third Secrets as on the first Sunday of Advent, p. 52.

Communio. Zach. 14. Ecce Dñs veniet, et omnes Sancti ejus cum eo: et erit in die illa lux magna.

Communion. Zach. 14. Behold, the Lord shall come, and all his saints with him, and there shall be in that day a great light.

Postcommunion.

MAY the holy receiving of thy sacrament, O Lord, revive us, and purifying us from our old life enable us to pass to the fellowship of thy saving mystery. Through our Lord.

The second and third Postcommunions as on the first Sunday of Advent, p. 53.

SATURDAY in EMBER WEEK

Station at St Peter's

Introitus. Ps. 79.

VEni, et ostende nobis faciem tuam, Dñe, qui sedes super cherubim: et salvi erimus. Ps. ibid. Qui regis Israel, intende: qui deducis, velut ovem, Joseph. ℣. Gloria Patri.

Introit. Ps. 79.

COME, O Lord, and show us thy face, thou that sittest upon the cherubim: and we shall be saved. Ps. ibid. Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep. ℣. Glory.

After the Kyrie eleison is said: Let us pray. Let us kneel. ℟. Arise.

Prayer.

OGOD, who seest that we are afflicted by our wickedness, grant in thy mercy that we may be consoled by thy visitation: who livest.

Lesson. Isai. 19.

IN those days: They shall cry to the Lord because of the oppressor, and he shall send them a saviour and a defender to deliver them. And the Lord shall be known by Egypt, and the Egyptians shall know the Lord in that day, and shall worship him with sacrifices and offerings: and they shall make vows to the Lord, and perform them. And the Lord shall strike Egypt with a scourge, and shall heal it: and they shall return to the Lord, and he shall be pacified towards them, and the Lord our God shall heal them.

Graduale. Ps. 18.

A summo cœlo egressio ejus: et occursus ejus usque ad summum ejus. ℣. Cœli enarrant gloriam Dei: et opera manuum ejus annuntiat firmamentum.

Gradual. Ps. 18.

His going out is from the end of heaven, and his circuit even to the end thereof. ℣. The heavens show forth the glory of God, and the firmament declareth the work of his hands.

Let us pray. Let us kneel. ℟. Arise.

Prayer.

GRANT, we beseech thee, almighty God, that we, who are pressed down by our old bondage under the yoke of sin, may be delivered by the new birth of thy only-begotten Son, for which we look who liveth.

Lesson. Isai. 35.

THUS saith the Lord: The land that was desolate and impassable shall be glad, and the wilderness shall rejoice, and shall flourish like the lily. It shall bud forth and blossom, and shall rejoice with joy and praise: the glory of Libanus is given to it: the beauty of Carmel and Saron, they shall see the glory of the Lord, and the beauty of our God. Strengthen ye the feeble hands, and confirm the weak knees. Say to the faint-hearted: Take courage, and fear not: behold, your God will bring the revenge of recompense: God himself will come and will save you. Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free: for waters are broken out in the desert, and streams in the wilderness. And that which was dry land shall become a pool, and the thirsty land springs of water: saith the Lord almighty.

Graduale. Ps. 18. In sole posuit tabernaculum suum: et ipse tamquam sponsus procedens de thalamo suo. ℣. A summo cœlo egressio ejus; et occursus ejus usque ad summum ejus.

Gradual. Ps. 18. He hath set his tabernacle in the sun: and he is as a bridegroom coming out of his bridechamber. ℣. His going out is from the end of heaven, and his circuit even to the end thereof.

Let us pray. Let us kneel. ℟. Arise.

Prayer.

GLADDEN, we beseech thee, O Lord, by the advent of thy only-begotten Son, us thy unworthy servants, who are made sorrowful by the guilt of our own deeds: who liveth.

Lesson. Isai. 40.

THUS saith the Lord: Get thee up upon a high mountain, thou that bringest good tidings to Sion: lift up thy voice with strength, thou that bringest good tidings to Jerusalem: lift it up, fear not. Say to the cities of Juda, Behold your God: behold, the Lord God shall come with strength, and his arm shall rule: behold, his reward is with him, and his work is before him. He shall feed his flock like a shepherd; he shall gather together the lambs with his arm, and shall take them up in his bosom, the Lord our God.

Graduale. Ps. 79. Dñe

Gradual. Ps. 79. O Lord

Deus virtutum, converte nos: et ostende faciem tuam, et salvi erimus. ℣. Excita, Domine, potentiam tuam, et veni, ut salvos facias nos.

God of Hosts, convert us: and show thy face, and we shall be saved. ℣. Stir up thy might, O Lord, and come to save us.

Let us pray. Let us kneel. ℟. Arise.

Prayer.

GRANT, we beseech thee, almighty God, that the coming solemnity of thy Son may both confer upon us the remedies of the present life and grant to us the rewards of eternity. Through the same Lord.

Lesson. Isai. 45.

THUS saith the Lord to my anointed Cyrus, whose right hand I have taken hold of, to subdue nations before his face, & to turn the backs of kings, & to open the doors before him, and the gates shall not be shut. I will go before thee, and will humble the great ones of the earth: I will break in pieces the gates of brass, and will burst the bars of iron. And I will give thee hidden treasures, and the concealed riches of secret places: that thou mayst know that I am the Lord who called thee by thy name, the God of Israel. For the sake of my servant Jacob, and Israel my elect, I have even called thee by thy name: I have made a likeness of thee, and thou hast not known me. I am the Lord, and there is none else: there is no God besides me: I girded thee, and thou hast not known me: that they may know who are from the rising of the sun, and they who are from the west, that there is none besides me. I am the Lord, and there is none else; I form the light, and create darkness; I make peace, and create evil: I the Lord that do all these things. Drop down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened, and bud forth a saviour: and let justice spring up together: I the Lord have created him.

Graduale. Ps. 79. Excita, Dñe, potentiam tuam, et veni, ut salvos facias nos. ℣. Qui regis Israel, intende: qui deducis velut ovem, Joseph: qui sedes super cherubim: appare coram Ephraim, Ben-

Gradual. Ps. 79. Stir up thy might, O Lord, and come to save us. ℣. Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep: thou that sittest upon the cherubim: shine forth before

jamin, et Manasse. Ephraim, Benjamin and Manasses.

Let us pray. Let us kneel. ℟. Arise.

Prayer.

MERCIFULLY hear, O Lord, we beseech thee, the prayers of thy people; that we, who are justly afflicted for our sins, may be comforted by the visitation of thy goodness: who livest.

Lesson. Dan. 3.

IN those days: The angel of the Lord went down with Azarias and his companions into the furnace: and he drove the flame of the fire out of the furnace, and made the midst of the furnace like the blowing of a wind bringing dew. (And the flame mounted up above the furnace nine-and-forty cubits: and it broke forth and burnt such of the Chaldeans as it found near the furnace, the king's servants who heated it.) And the fire touched them not at all, nor troubled them, nor did them any harm. Then these three, as with one mouth, praised, and glorified, and blessed God in the furnace, saying:

Thanks be to God is not said here.

Hymn. Dan. ibid.

BLESSED art thou, O Lord the God of our fathers: and worthy to be praised and glorified for ever.

And blessed is the holy name of thy glory: and worthy to be praised and glorified for ever.

Blessed art thou in the holy temple of thy glory: and worthy to be praised and glorified for ever.

Blessed art thou on the holy throne of thy kingdom: and worthy to be praised and glorified for ever.

Blessed art thou on the sceptre of thy divinity: and worthy to be praised and glorified for ever.

Blessed art thou that sittest upon the cherubim, beholding the depths: and worthy to be praised and glorified for ever.

Blessed art thou who walkest on the wings of the wind, and on the waves of the sea: and worthy to be praised and glorified for ever.

Let all thy angels and saints bless thee. And praise thee and glorify thee for ever.

Let the heavens, the earth, the sea, and all things that are in them, bless thee. And praise thee and glorify thee for ever.

Glory be to the Father, and to the Son, and to the Holy Ghost: who is worthy to be praised and glorified for ever.

As it was in the beginning, is now, and ever shall be, world without end. Amen: who is worthy to be praised and glorified for ever.

Blessed art thou, O Lord, the God of our fathers: and worthy to be praised and glorified for ever.

Here is said, The Lord be with you.

Prayer.

O GOD, who didst allay the flames of fire for the three children, mercifully grant that the flame of vice may not consume us thy servants. Through our Lord.

The second and third Prayers as on the first Sunday of Advent, pp. 50, 51.

Lesson. 2 Thess. 2.

BRETHREN: We beseech you, by the coming of our Lord Jesus Christ, and of our gathering together unto him, that you be not easily moved from your mind, nor be frighted, neither by spirit, nor by word, nor by epistle, as sent from us, as if the day of the Lord were at hand. Let no man deceive you by any means; for unless there come a revolt first, and the man of sin be revealed, the son of perdition, who opposeth, and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, showing himself as if he were God. Remember you not, that when I was yet with you, I told you these things? And now you know what withholdeth that he may be revealed in his time. For the mystery of iniquity already worketh: only that he who now holdeth, do hold, until he be taken out of the way. And then that wicked one shall be revealed whom the Lord Jesus shall kill with the spirit of his mouth; and shall destroy with the brightness of his coming.

Tractus. Ps. 79. Qui regis Israel, intende, qui deducis, velut ovem, Joseph. ℣. Qui sedes super cherubim, appare coram Ephraim, Benjamin, et Manasse. ℣. Excita, Dñe, potentiam tuam, et veni:

Tract. Ps. 79. Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep. ℣. Thou that sittest upon the cherubim, shine forth before Ephraim, Benjamin and Manasses. ℣. Stir up thy

ut salvos facias nos.

might, O Lord, and come to save us.

Gospel. In the fifteenth year, as next Sunday, p. 69.

Offertorium. Zach. 9. Exsulta satis filia Sion, prædica filia Jerusalem: ecce Rex tuus venit tibi sanctus, et salvator.

Offertory. Zach. 9. Rejoice greatly, O daughter of Sion; proclaim aloud, O daughter of Jerusalem: behold, thy king cometh unto thee, the holy one and the Saviour.

Secret.

LOOK down favourably upon these sacrifices, O Lord, we beseech thee; that they may conduce both to our devotion and salvation. Thro' our Lord.

The second and third Secrets as on the first Sunday of Advent, p. 52.

Communio. Ps. 18. Exsultavit ut gigas ad currendam viam: a summo cœlo egressio ejus, et occursus ejus usque ad summum ejus.

Communion. Ps. 18. He hath rejoiced as a giant to run the way; his going out is from the end of heaven, and his circuit even to the end thereof.

Postcommunion

WE beseech thee, O Lord our God, that the most sacred mysteries, which thou hast bestowed for a safeguard of our renewal, may become both our present and future remedy. Through our Lord.

The second and third Postcommunions as on the first Sunday of Advent, p. 53.

The FOURTH SUNDAY of ADVENT

Station at the Twelve Holy Apostles

Introitus. Is. 45.

RORate cœli desuper, et nubes pluant justum; aperiatur terra, et germinet Salvatorem. Ps. 18. Cœli enarrant gloriam Dei: et opera manuum ejus annuntiat firmamentum. ℣. Gloria Patri.

Introit. Isa. 45.

DROp down dew, ye heavens, from above, and let the clouds rain the just; let the earth be opened, and bud forth a Saviour. Ps. 18. The heavens show forth the glory of God, and the firmament declareth the work of his hands. ℣. Glory be to the Father.

Prayer.

STIR up, O Lord, we pray thee, thy power, and come, and with great might succour us; that, by the help of thy grace, that which our sins impede may be hastened by thy merciful forgiveness: who livest and reignest with God the Father.

The second and third Prayers as on the first Sunday of Advent, pp. 50, 51.

Lesson. 1 Cor. 4.

BRETHREN: Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers, that a man be found faithful. But to me it is a very small thing to be judged by you, or by man's day: but neither do I judge my own self. For I am not conscious to myself of anything, yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge not before the time, until the Lord come; who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God.

Graduale. Ps. 144. Prope est Dominus omnibus invocantibus eum: omnibus qui invocant eum in veritate. ℣. Laudem Dñi loquetur os meum: et benedicat omnis caro nomen sanctum ejus. Alleluia, alleluia. ℣. Veni, Domine, et noli tardare: relaxa facinora plebis tuæ Israel. Alleluia.

Gradual. Ps. 144. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. ℣. My mouth shall speak the praise of the Lord; and let all flesh bless his holy name. Alleluia, alleluia. ℣. Come, O Lord, and do not delay; forgive the sins of thy people Israel. Allel.

✠ Gospel. Luke 3.

IN the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high-priests Annas and Caiphas; the word of the Lord was made unto John, the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins; as it was written in the book of the sayings of Isaias the

prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight his paths. Every valley shall be filled; and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough ways plain: and all flesh shall see the salvation of God. Creed.

Offertorium. Luc. 1. Ave Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui.

Offertory. Luke 1. Hail, Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb.

Secret.

LOOK down favourably upon these sacrifices, O Lord, we beseech thee; that they may be profitable both to our devotion and salvation. Through.

The second and third Secrets as on the first Sunday of Advent, p. 52.

Communio. Isaiæ 7. Ecce virgo concipiet, et pariet filium: et vocabitur nomen ejus Emmanuel.

Communion. Isa. 7. Behold, a virgin shall conceive, and bear a son; and his name shall be called Emmanuel.

Postcommunion.

HAVING received thy gifts, we beseech thee, O Lord, that with the frequentation of this mystery the effect of our salvation may increase. Through.

The second and third Postcommunions as on the first Sunday of Advent, p. 53.

CHRISTMAS EVE

Station at St Mary Major

Introitus. Exodi 16. Hodie scietis, quia veniet Dominus, et salvabit nos: et mane videbitis gloriam ejus. Ps. 23. Domini est terra, et plenitudo ejus: orbis terrarum, et universi qui habitant in eo. ℣. Gloria Patri.

Introit. Exod. 16. THIS day ye shall know that the Lord will come, and save us; and in the morning ye shall see his glory. Ps. 23. The earth is the Lord's, and the fulness thereof: the world, and all they that dwell therein. ℣. Glory be.

Prayer.

O GOD, who dost gladden us by the annual expectation of our redemption, grant that we, who joyfully receive thy only-begotten Son as a redeemer, may behold without fear the same Lord Jesus Christ coming as a judge: who liveth and reigneth with thee.

No other Prayer is said unless Christmas eve fall on Sunday.

Lesson. Rom. 1.

PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he had promised before by his prophets in the holy scriptures, concerning his Son, who was made to him of the seed of David according to the flesh, who was predestinated the Son of God in power according to the spirit of sanctification, by the resurrection of our Lord Jesus Christ from the dead, by whom we have received grace and apostleship for obedience of the faith in all nations for his name, among whom are you also the called of Jesus Christ.

Graduale. Exod. 16. Hodie scietis quia veniet Dominus et salvabit nos: et mane videbitis gloriam ejus. ℣. Ps. 79. Qui regis Israel, intende: qui deducis, velut ovem, Joseph: qui sedes super Cherubim, appare coram Ephraim, Benjamin, et Manasse.

Gradual Exod. 16. This day ye shall know that the Lord will come, & save us; & in the morning ye shall see his glory. ℣. Ps. 79. Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep; thou that sittest upon the cherubim, shine forth before Ephraim, Benjamin and Manasses.

If Christmas Eve falls on Sunday, there is added:

Alleluia, alleluia. ℣. Crastina die delebitur iniquitas terræ: et regnabit super nos Salvator mundi. Alleluia.

Alleluia, alleluia. ℣. To-morrow the iniquity of the earth shall be done away; and the Saviour of the world shall reign over us. Alleluia.

✠Gospel. Matt. 1.

WHEN Mary, the mother of Jesus, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Whereupon Joseph, her husband, being a just man, and not willing publicly to expose her, was minded to put her

away privately. But while he thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son; and thou shalt call his name Jesus. For he shall save his people from their sins.

Offertorium. Ps. 23. Tollite portas, principes, vestras: et elevamini portæ æternales, et introibit Rex gloriæ.

Offertory. Ps. 23. Lift up your gates, O ye princes, and be ye lifted up, O eternal gates; and the King of glory shall enter in.

Secret.

GRANT, we beseech thee, almighty God, that as we anticipate the adorable birth of thy Son, so we may joyfully receive his eternal rewards: who liveth with thee.

Communio. Isaiæ 40. Revelabitur gloria Domini: et videbit omnis caro salutare Dei nostri.

Communion. Isa. 40. The glory of the Lord shall be revealed; and all flesh shall see the salvation of our God.

Postcommunion.

GRANT us, O Lord, we beseech thee, to breathe anew from our celebration of the birth of thy only-begotten Son, whose heavenly mysteries are our food and drink. Through the same Lord.

CHRISTMAS DAY

The First Mass, at midnight.

Station at the Crib at St Mary Major

Introitus. Ps. 2. DOminus dixit ad me: Filius meus es tu: ego hodie genui te. Ps. ibid. Quare fremuerunt gentes: et populi meditati sunt inania? ℣. Gloria Patri.

Introit. Ps. 2. THe Lord hath said to me: Thou art my Son, this day have I begotten thee. Ps. ibid. Why have the gentiles raged, and the people devised vain things? ℣. Glory be to the Father.

Prayer.

O GOD, who hast made this most sacred night to shine forth with the brightness of the true light, grant, we beseech thee, that we may enjoy his happiness in heaven, the mystery of whose light we have known upon earth: who liveth with thee.

Lesson. Tit. 2.

DEARLY beloved: The grace of God our Saviour hath appeared to all men, instructing us that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, & might cleanse to himself a people acceptable, a pursuer of good works. These things speak and exhort: in Christ Jesus our Lord.

Graduale. Ps. 109. Tecum principium in die virtutis tuæ: in splendoribus sanctorum, ex utero ante luciferum genui te. ℣. Dixit Dñs Dño meo: Sede a dextris meis: donec ponam inimicos tuos, scabellum pedum tuorum. Alleluia, alleluia. ℣. Ps. 2. Dñs dixit ad me: Filius meus es tu, ego hodie genui te. Allel.

Gradual. Ps. 109. With thee is the principality in the day of thy strength: in the brightness of the saints from the womb before the day-star I begot thee. ℣. The Lord said to my Lord: Sit thou at my right hand: until I make thy enemies thy footstool. Alleluia, alleluia. ℣. Ps. 2. The Lord hath said to me: Thou art my Son, this day have I begotten thee. Allel.

✠Gospel. Luke 2.

AT that time: There went forth a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child. And it came to pass, that when they were there her days were accomplished, that she should be delivered. And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds watching, and keeping the night watches over their flock. And behold, an angel of the Lord stood by them, and the brightness of God shone round about them: and they feared with a great fear. And

the angel said to them: Fear not; for behold I bring you good tidings of great joy, that shall be to all the people: for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you: You shall find the infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest; and on earth peace to men of good will. Creed.

Offertorium. Ps. 95. Lætentur cœli, et exsultet terra ante faciem Dñi: quoniam venit.

Offertory. Ps. 95. Let the heavens rejoice, and let the earth be glad before the face of the Lord; because he cometh.

Secret.

LET the offering of this day's festival be acceptable to thee, O Lord, we beseech thee; that by thy grace, through this sacred intercourse, we may be found like unto him in whom our substance is united with thee: who liveth with thee.

The Preface is that of Christmas, p. 16. It is said daily until Epiphany, except on the octave-day of St John. Within the action: Communicating and keeping that most sacred night, etc., p. 17. This is said daily until the octave of Christmas, inclusive: but in this mass only night is said, and afterwards day.

Communio. Ps. 109. In splendoribus sanctorum, ex utero ante luciferum genui te.

Communion. Psalm 109. In the brightness of the saints; from the womb before the day-star I begot thee.

Postcommunion.

GRANT us, we beseech thee, O Lord our God, that we who rejoice in celebrating by these mysteries the birth of our Lord Jesus Christ, may deserve by worthy conversation to arrive at fellowship with him: who liveth and reigneth with thee.

The Second Mass, at Dawn.
Station at St Anastasia

Introitus. Isaiæ 9.

LUX fulgebit hodie super nos: quia natus est nobis Dominus; et

Introit. Isa. 9.

A Light shall shine upon us this day: for our Lord is born to us; and he

vocabitur Admirabilis, Deus, Princeps pacis, Pater futuri sæculi: cujus regni non erit finis. Ps. 92. Dominus regnavit, decorem indutus est: indutus est Dominus fortitudinem et præcinxit se. ℣. Gloria Patri.

shall be called wonderful, God, the Prince of peace, the Father of the world to come; of whose reign there shall be no end. Ps. 92. The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself. ℣. Glory be.

Prayer.

GRANT, we beseech thee, almighty God, that we, who are filled with the new light of thy incarnate Word, may show forth in our works what shines in our minds by faith. Through the same Lord.

Commemoration of St Anastasia: Prayer.

GRANT, we beseech thee, almighty God, that we, who celebrate the feast of blessed Anastasia thy martyr, may enjoy her intercession with thee. Thro' our Lord.

Lesson. Tit. 3.

DEARLY beloved; The goodness and kindness of God our Saviour appeared: not by the works of justice, which we have done, but according to his mercy he saved us, by the laver of regeneration, and renovation of the Holy Ghost, whom he hath poured forth upon us abundantly through Jesus Christ our Saviour: that, being justified by his grace, we may be heirs according to hope of life everlasting: in Christ Jesus our Lord.

Graduale. Ps. 117. Benedictus qui venit in nomine Dñi: Deus Dominus, et illuxit nobis. ℣. A Domino factum est istud: et est mirabile in oculis nostris. Alleluia, alleluia. ℣. Ps. 92. Dominus regnavit, decorem induit: induit Dominus fortitudinem, et præcinxit se virtute. Allel.

Gradual. Ps. 117. Blessed is he that cometh in the name of the Lord; the Lord is God, and he hath shone upon us. ℣. This is the Lord's doing; and it is wonderful in our eyes. Alleluia, alleluia. ℣. Ps. 92. The Lord hath reigned, he is clothed with beauty; the Lord is clothed with strength, and hath girded himself with power. Alleluia.

✠Gospel. Luke 2.

AT that time: The shepherds said one to another: Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath showed to us. And they came with haste: and they found Mary and Joseph, and the infant lying in a manger. And seeing they understood of the word that had been spoken to them concerning this child. And all that heard wondered: and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them. Creed.

Offertorium. Ps. 92. Deus firmavit orbem terræ, qui non commovebitur: parata sedes tua, Deus, ex tunc, a sæculo tu es.

Offertory. Ps. 92. God hath established the world, which shall not be moved: thy throne, O God, is prepared from of old; thou art from everlasting.

Secret.

MAY our offerings, we beseech thee, O Lord, be agreeable to the mysteries of this birthday, and ever infuse into us peace; that as he who was born as man shone gloriously also as God, so this earthly substance may bestow upon us that which is divine. Thro'.

Of St Anastasia: Secret.

GRACIOUSLY accept our offerings, we beseech thee, O Lord; and grant that the merits of blessed Anastasia thy martyr pleading for us may prove a help to our salvation. Through our Lord.

Preface, etc., as above, at p. 16.

Communio. Zach. 9. Exsulta filia Sion, lauda filia Jerusalem: ecce rex tuus venit sanctus, et salvator mundi.

Communion. Zach. 9. Rejoice greatly, O daughter of Sion; shout for joy, O daughter of Jerusalem: behold thy King cometh, the holy one, and the Saviour of the world.

Postcommunion.

MAY the new birth of this sacrament ever restore us, O Lord, whose wonderful birth destroyed the old man. Through the same Lord.

Of St Anastasia: Postcommunion.

THOU hast fed thy family, O Lord, with sacred gifts; refresh us, we beseech thee, by her intercession whose festival we celebrate. Through our Lord.

The Third Mass on Christmas Day.
Station at St Mary Major

Introitus. Isaiæ 9.

PUer natus est nobis, et filius datus est nobis: cujus imperium super humerum ejus: et vocabitur nomen ejus, magni consilii Angelus. Ps. 97. Cantate Domino canticum novum, quia mirabilia fecit. ℣. Gloria Patri.

Introit. Isa. 9.

A CHILD is born to us, and a son is given to us; whose government is upon his shoulder; and his name shall be called the Angel of great counsel. Ps. 97. Sing ye to the Lord a new canticle: for he hath done wonderful things. ℣. Glory be.

Prayer.

GRANT, we beseech thee, almighty God, that the new birth of thine only-begotten Son in the flesh may deliver us who are held by the old bondage under the yoke of sin. Through the same Lord.

Lesson. Heb. 1.

GOD, who at sundry times and in divers ways, spake in times past to the fathers by the prophets, last of all, in these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world. Who being the brightness of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the majesty on high; being made so much better than the angels, as he hath inherited a more excellent name than they. For to which of the angels hath he said at any time, Thou art my Son, to-day have I begotten thee? And again, I will be to him a father, and he shall be to me a son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God adore him. And to the angels indeed he saith, He that maketh his angels spirits, and his ministers a flame of fire. But to the Son: Thy throne, O God, is for ever and ever; a sceptre of justice is the sceptre of thy kingdom. Thou hast loved justice, and hated iniquity; therefore, God, thy God, hath

anointed thee with the oil of gladness above thy fellows. And, Thou in the beginning, O Lord, didst found the earth; and the works of thy hands are the heavens. They shall perish, but thou shalt continue; and they shall all grow old as a garment; and as a vesture shalt thou change them, and they shall be changed; but thou art the self-same, and thy years shall not fail

Graduale. Ps. 97. Viderunt omnes fines terræ salutare Dei nostri: jubilate Deo omnis terra. ℣. Notum fecit Dominus salutare suum: ante conspectum gentium revelavit justitiam suam. Alleluia, alleluia. ℣. Dies sanctificatus illuxit nobis: venite gentes, et adorate Dominum: quia hodie descendit lux magna super terram. Alleluia.

Gradual. Ps. 97. All the ends of the earth have seen the salvation of our God; sing joyfully to God, all the earth. ℣. The Lord hath made known his salvation; he hath revealed his justice in the sight of the gentiles. Alleluia, alleluia. ℣. A sanctified day hath shone upon us: come, ye gentiles, and adore the Lord; for this day a great light hath descended upon the earth. Alleluia.

✠ Gospel. John 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was made nothing that was made. In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, he gave them power to be made the sons of God, to them that believe in his name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (Here all kneel.) And the Word was made flesh, and dwelt among us (and we saw his glory, the glory as of the only be-

gotten of the Father), full of grace and truth. Creed.

Offertorium. Ps. 88. Tui sunt cœli, et tua est terra: orbem terrarum, et plenitudinem ejus tu fundasti: justitia et judicium præparatio sedis tuæ.

Offertory. Ps. 88. Thine are the heavens, and thine is the earth: the world and the fulness thereof thou hast founded; justice and judgment are the preparation of thy throne.

Secret.

SANCTIFY, O Lord, the gifts we offer by the new birth of thy only-begotten Son; and cleanse us from the stains of our sins. Through the same Lord. Preface and Within the action, as at the first mass, p. 16.

Communio. Ps. 97. Viderunt omnes fines terræ salutare Dei nostri.

Communion. Ps. 97. All the ends of the earth have seen the salvation of our God.

Postcommunion.

GRANT, we beseech thee, almighty God, that as the Saviour of the world, born this day, is the author of divine generation to us, so he may also himself be the giver of immortality: who liveth with thee. The last Gospel is that of the Epiphany, p. 100 below.

St STEPHEN, the FIRST MARTYR

Station at St Stephen's on the Cœlian

Introitus. Ps. 118. SEderunt principes, et adversum me loquebantur: et iniqui persecuti sunt me: adjuva me, Dñe Deus meus, quia servus tuus exercebatur in tuis justificationibus. Ps. ibid. Beati immaculati in via: qui ambulant in lege Domini. ℣. Gloria Patri.

Introit. Ps. 118. PRinces sat and spoke against me; and the wicked persecuted me: help me, O Lord my God, for thy servant was employed in thy justifications. Ps. ibid. Blessed are the undefiled in the way: who walk in the law of the Lord. ℣. Glory be.

Prayer.

GIVE us grace, O Lord, we beseech thee, so to imitate what we revere, that we may learn to love even our enemies; as we now celebrate the birthday to immortality of him who, even for his persecutors, knew how to entreat forgiveness of thy Son our Lord Jesus Christ: who liveth.

The commemoration of Christmas is made by the prayer, Grant, p. 77.

Lesson. Acts 6. 7.

IN those days: Stephen, full of grace and fortitude, did great wonders and signs among the people. Now there arose some of that which is called the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit that spoke. Now hearing these things, they were cut to the heart, and they gnashed their teeth at him. But he, being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and Jesus standing on the right hand of God. And he said, Behold I see the heavens opened, and the Son of man standing on the right hand of God. And they crying out with a loud voice, stopped their ears, and with one accord ran violently upon him. And casting him forth without the city, they stoned him; and the witnesses laid down their garments at the feet of a young man whose name was Saul. And they stoned Stephen, invoking and saying: Lord Jesus, receive my spirit. And falling on his knees he cried with a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord.

Graduale. Ps. 118. Sederunt principes, et adversum me loquebantur: et iniqui persecuti sunt me. ℣. Adjuva me, Domine Deus meus: salvum me fac propter misericordiam tuam. Alleluia, alleluia. ℣. Act. 7. Video cœlos apertos, et Jesum stantem a dextris virtutis Dei. Alleluia.

Gradual. Ps. 118. Princes sat and spoke against me: and the wicked persecuted me. ℣. Help me, O Lord my God: save me for thy mercy's sake. Alleluia, alleluia. ℣. Acts 7. I see the heavens opened, and Jesus standing at the right hand of the power of God. Alleluia.

✠Gospel. Matt. 23.

AT that time: Jesus said to the scribes and pharisees: Behold, I send to you prophets, and wise men, and scribes; and some of them you will put to death and crucify, and some you will scourge in your synagogues, and persecute from city to city: that upon you may come all the just blood that hath been

shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias, the son of Barachias, whom you killed between the temple and the altar. Amen I say to you, all these things shall come upon this generation. Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen gathereth her chickens under her wings, and thou wouldest not! Behold, your house shall be left to you desolate. For I say to you, you shall not see me henceforth till you say, Blessed is he that cometh in the name of the Lord.

Creed.

Offertorium. Acts 6, 7. Elegerunt Apostoli Stephanum levitam, plenum fide et Spiritu sancto: quem lapidaverunt Judæi orantem, et dicentem: Dñe Jesu, accipe spiritum meum, alleluia.

Offertory. Acts 6, 7. The apostles chose Stephen, a levite, full of faith and of the Holy Ghost, whom the Jews stoned, praying and saying: Lord Jesus, receive my spirit, alleluia.

Secret.

RECEIVE, O Lord, our offerings in commemoration of thy saints; that as their sufferings made them glorious, so our devotion may render us innocent. Through our Lord.

Secret of Christmas, Sanctify, p. 79.

Communio. Act. 7. Video cœlos apertos, et Jesum stantem a dextris virtutis Dei: Domine Jesu, accipe spiritum meum, et ne statuas illis hoc peccatum.

Communion. Acts 7. I see the heavens opened, and Jesus standing on the right hand of the power of God: Lord Jesus, receive my spirit, and lay not this sin to their charge.

Postcommunion.

MAY we be helped, O Lord, by the mysteries we have received; and by the intercession of blessed Stephen thy martyr may they strengthen us with everlasting protection. Through our Lord.

Postcommunion of Christmas, Grant, we beseech thee, p. 79.

ST JOHN the APOSTLE and EVANGELIST

Station at St Mary Major

Introitus. Eccli 15. IN medio Ecclesiæ aperuit os ejus: et implevit eum Dñs spiritu sapientiæ, et intellectus: stolam gloriæ induit eum. **Ps. 91.** Bonum est confiteri Domino, et psallere nomini tuo, Altissime. ℣. Gloria Patri.

Introit. Ecclus 15. IN the midst of the church the Lord opened his mouth: and filled him with the spirit of wisdom and understanding: and clothed him with a robe of glory. **Ps. 91.** It is good to give praise to the Lord: and to sing to thy name, O Most High. ℣. Glory be.

Prayer.

OF thy goodness, O Lord, enlighten thy church; that being illumined by the doctrines of blessed John thy apostle and evangelist, she may attain to everlasting gifts. Through our Lord.

Prayer of Christmas, as on p. 77.

Lesson. Ecclus 15.

HE that feareth God, will do good; and he that possesseth justice, shall lay hold on her, and she will meet him as an honourable mother. With the bread of life and understanding she shall feed him, and give him the water of wholesome wisdom to drink: and she shall be made strong in him, and he shall not be moved; and she shall hold him fast, and he shall not be confounded; and she shall exalt him among his neighbours, and in the midst of the church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a robe of glory. The Lord our God shall heap upon him a treasure of joy and gladness, and shall cause him to inherit an everlasting name.

Graduale. Joan. 21. Exiit sermo inter fratres, quod discipulus ille non moritur: et non dixit Jesus: Non moritur. ℣. Sed: Sic eum volo manere, donec veniam: tu me sequere. Alleluia, alleluia. ℣. Hic est discipulus ille qui testimonium per-

Gradual. John 21. A saying went abroad among the brethren, that that disciple should not die: and Jesus did not say: He should not die. ℣. But, So I will have him to remain till I come: follow thou me. Alleluia, alleluia. ℣. This is that disciple who giveth testi-

hibet de his: et scimus, quia verum est testimonium ejus. Alleluia.

mony of these things: and we know that his testimony is true. Alleluia.

✠ Gospel. John 21.

AT that time: Jesus said to Peter: Follow me. Peter turning about, saw that disciple whom Jesus loved following, who also leaned on his breast at supper, and said: Lord, who is he that shall betray thee? Him, therefore, when Peter had seen, he saith to Jesus: Lord, and what shall this man do? Jesus saith to him, So I will have him to remain till I come, what is it to thee? follow thou me. This saying therefore went abroad among the brethren, that that disciple should not die. And Jesus did not say to him, He should not die; but, So I will have him to remain till I come, what is it to thee? This is that disciple who giveth testimony of these things, and hath written these things; and we know that his testimony is true. Creed.

Offertorium. Ps. 91. Justus ut palma florebit: sicut cedrus, quæ in Libano est, multiplicabitur.

Offertory. Ps. 91. The just man shall flourish like the palm-tree: he shall grow up like the cedar of Libanus.

Secret.

RECEIVE the gifts which we offer thee, O Lord, on this feast of him by whose patronage we hope to be delivered. Through our Lord.

Secret of Christmas, as on p. 79.

The Preface and Communicantes of Christmas, p. 16.

Communio. John 21. Exiit sermo inter fratres, quod discipulus ille non moritur: et non dixit Jesus: Non moritur; sed: Sic eum volo manere donec veniam.

Communion. John 21. A saying went abroad among the brethren, that that disciple should not die; and Jesus did not say he should not die; but, So I will have him remain till I come.

Postcommunion.

BEING refreshed with celestial food and drink, we humbly beseech thee, our God, that we may be protected by his prayers in whose commemoration we have received these things. Through our Lord.

Postcommunion of Christmas, p. 79.

THE HOLY INNOCENTS

Station at St Paul's

Introitus. Ps. 8.

EX ore infantium, Deus, et lactentium perfecisti laudem propter inimicos tuos. Ps. ibid. Domine Dominus noster. quam admirabile est nomen tuum in universa terra! ℣. Gloria Patri.

Introit. Ps. 8.

OUT of the mouths of infants and of sucklings thou hast perfected praise, because of thy enemies. Ps. ibid. O Lord our Lord, how admirable is thy name in the whole earth! ℣. Glory be.

The Gloria in excelsis, Alleluia and Ite missa est are not said unless the feast fall on a Sunday, or is kept as a double of the first class; but they are said on the octave-day.

Prayer.

O GOD, whose glory the martyred innocents did this day confess not by speaking but by dying; mortify within us all evil vices, that our lives may declare by our deeds thy faith which our lips profess. Through our Lord.

The Prayer of Christmas, as on p. 77.

Lesson. Apoc. 14.

IN those days: I saw upon mount Sion a Lamb standing, and with him a hundred forty-four thousand having his name, and the name of his Father, written on their foreheads. And I heard a noise from heaven, as the noise of many waters, and as the voice of great thunder; and the voice which I heard was as the voice of harpers, harping on their harps. And they sung as it were a new canticle before the throne, and before the four living creatures and the ancients; and no man could say the canticle but those hundred forty-four thousand who were purchased from the earth. These are they who were not defiled with women, for they are virgins. These follow the Lamb whithersoever he goeth. These were purchased from among men, the first-fruits to God and to the Lamb; and in their mouth there was found no lie; for they are without spot before the throne of God.

Graduale. Ps. 123. Anima nostra, sicut passer, erepta est de laqueo venantium. ℣. Laqueus

Gradual. Ps. 123. Our soul hath been delivered as a sparrow out of the snare of the fowlers. ℣. The

contritus est, et nos liberati sumus. Adjutorium nostrum in nomine Dñi, qui fecit cœlum et terram. Alleluia, alleluia. ℣. Ps. 112. Laudate pueri Dominum, laudate nomen Domini. Alleluia.

snare is broken, and we are delivered: our help is in the name of the Lord, who hath made heaven and earth. Alleluia, alleluia. ℣. Ps. 112. Praise the Lord, ye children, praise the name of the Lord. Alleluia.

Unless the feast fall on a Sunday, or is kept as a Double of the First Class, the following Tract is said instead of the Alleluia and verse. But it is not said on the octave-day.

Tractus. Ps. 78. Effuderunt sanguinem sanctorum, velut aquam in circuitu Jerusalem. ℣. Et non erat qui sepeliret. ℣. Vindica Dñe, sanguinem Sanctorum tuorum, qui effusus est super terram.

Tract. Ps. 78. They have poured out the blood of the saints, as water, round about Jerusalem. ℣. And there was none to bury them. ℣. Revenge, O Lord, the blood of thy saints, which hath been poured out upon the earth.

✠Gospel. Matt. 2.

AT that time: An angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother, and fly into Egypt; and be there until I shall tell thee: for it will come to pass that Herod will seek the child to destroy him. Who arose, and took the child and his mother by night, and retired into Egypt; and he was there until the death of Herod: that it might be fulfilled which the Lord spoke by the prophet, saying: Out of Egypt have I called my son. Then Herod, perceiving that he was deluded by the wise men, was exceedingly angry; and sending, killed all the men-children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquiréd of the wise men. Then was fulfilled that which was spoken by Jeremias the prophet, saying: A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not. Creed.

Offertorium. Ps. 123. Anima nostra, sicut passer erepta est de laqueo

Offertory. Ps. 123. Our soul hath been delivered as a sparrow out of the snare

venantium: laqueus contritus est, et nos liberati sumus.

of the fowlers: the snare is broken, and we are delivered.

Secret.

MAY the loving prayer of thy saints never be wanting to us, O Lord, both to render our offerings acceptable to thee, and ever to obtain for us thy pardon. Through our Lord.

Secret of Christmas, as on p. 79.

Communio. Matth. 2. Vox in Rama audita est, ploratus, et ululatus: Rachel plorans filios suos, et noluit consolari, quia non sunt.

Communion. Matt. 2. A voice in Rama was heard, lamentation and great mourning: Rachel bewailing her children: and would not be comforted, because they are not.

Postcommunion.

WE have received, O Lord, the votive gifts, and we beseech thee to grant that, through the intercession of the saints, they may procure for us help in this life and in that which is eternal. Through our Lord.

Postcommunion of Christmas, as on p. 79.

The following mass is said on December 30th, unless that day be a Saturday or Monday, in which case it is said on the Sunday, with commemoration of St Thomas or St Silvester.

SUNDAY within the OCTAVE of CHRISTMAS

Introitus. Sap. 18. DUm medium silentium tenerent omnia, et nox in suo cursu medium iter haberet, omnipotens sermo tuus, Domine, de cœlis a regalibus sedibus venit. Ps. 92. Dñs regnavit, decorem indutus est: indutus est Dñs fortitudinem, et præcinxit se. ℣. Gloria Patri.

Introit. Wisd. 18. WHile all things were in quiet silence, and the night was in the midst of her course, thy almighty word, O Lord, came down from heaven, from thy royal throne. Ps. 92. The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself. ℣. Glory.

Prayer.

ALMIGHTY and everlasting God, direct our actions according to thy good pleasure; that in the name of thy beloved Son we may deserve to abound in good works: who liveth.

Prayer of Christmas, as on p. 77.

Lesson. Gal. 4.

BRETHREN: As long as the heir is a child, he differeth nothing from a servant, though he be lord of all: but is under tutors and governors until the time appointed by the father: so we also when we were children, were serving under the elements of the world. But when the fulness of the time was come, God sent his Son, made of a woman, made under the law: that he might redeem them who were under the law; that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: Abba, Father. Therefore now he is not a servant, but a son; and if a son, an heir also through God.

Graduale. Ps. 44. Speciosus forma præ filiis hominum: diffusa est gratia in labiis tuis. ℣. Eructavit cor meum verbum bonum, dico ego opera mea regi: lingua mea calamus scribæ velociter scribentis. Allel., allel. ℣. Ps. 92. Dñs regnavit, decorem induit: induit Dñs fortitudinem, et præcinxit se virtute. Alleluia.

Gradual. Ps. 44. Thou art beautiful above the sons of men: grace is poured abroad in thy lips. ℣. My heart hath uttered a good word, I speak my works to the king: my tongue is the pen of a scribe that writeth swiftly. Allel., allel. ℣. Ps. 92. The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself with power. Allel.

✠Gospel. Luke 2.

AT that time: Joseph and Mary the mother of Jesus were wondering at those things, which were spoken concerning him. And Simeon blessed them, and said to Mary his mother: Behold, this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted: and thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving night and day. Now she

at the same hour coming in, confessed to the Lord; and spoke of him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth. And the child grew and waxed strong, full of wisdom: and the grace of God was in him. Creed.

Offertorium. Ps. 92. Deus firmavit orbem terræ, qui non commovebitur: parata sedes tua, Deus, ex tunc, a sæculo tu es.

Offertory. Ps. 92. God hath established the world, which shall not be moved: thy throne, O God, is prepared from of old; thou art from everlasting.

Secret.

GRANT, we beseech thee, almighty God, that the offering made before the eyes of thy majesty may both obtain for us the grace of pious devotion, and the effect of a happy eternity. Thro' our Lord.

Secret of Christmas, as on p. 79.

Communion. Matth. 2. Tolle puerum, et matrem ejus, et vade in terram Israel: defuncti sunt enim, qui quærebant animam pueri.

Communion. Matt. 2. Take the child and his mother, and go into the land of Israel; for they are dead that sought the life of the child.

Postcommunion.

By the operation of this mystery, O Lord, may our sins be purged away, and our just desires fulfilled. Through our Lord.

Postcommunion of Christmas, as on p. 79.

From to-day until February 2nd, when prayers of the season are to be added to the prayers of the Day, they are those of Our Lady and Ecclesiæ or for the Pope, as on pp. 105 to 108.

St THOMAS of CANTERBURY, Bishop and Martyr

Introitus.

GAudeamus omnes in Dño, diem festum celebrantes sub honore beati Thomæ Martyris: de cujus passione gaudent angeli, et collaudant

Introit.

LEt us all rejoice in the Lord, celebrating a feast day in honour of the blessed martyr Thomas; at whose martyrdom the angels rejoice and give praise

Filium Dei. Ps. 32. Exsultate justi in Domino; rectos decet collaudatio. ℣. Gloria Patri.

to the Son of God. Ps. 32. Rejoice in the Lord, ye just: praise becometh the upright. ℣. Glory be.

Prayer.

O GOD, for whose church the glorious bishop Thomas fell by the swords of the impious; grant, we beseech thee, that all who implore his assistance may obtain the saving effect of their petitions. Through our Lord.

Prayer of Christmas, as on p. 77.

Lesson. Heb. 5.

BRETHREN: Every high-priest taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins: who can have compassion on them that are ignorant and that err, because he himself also is compassed with infirmity; and therefore he ought, as for the people, so also for himself, to offer for sins. Neither doth any man take the honour to himself, but he that is called by God, as Aaron was. So Christ also did not glorify himself that he might be made a high-priest; but he that said unto him, Thou art my Son, this day have I begotten thee. As he saith also in another place: Thou art a priest for ever, according to the order of Melchisedech.

Graduale. Eccli 44. Ecce sacerdos magnus, qui in diebus suis placuit Deo. ℣. Non est inventus similis illi, qui conservaret legem Excelsi. Alleluia, alleluia. ℣. Joan. 10. Ego sum pastor bonus: et cognosco oves meas, et cognoscunt me meæ. Alleluia.

Gradual. Ecclus 44. Behold a great priest, who in his days pleased God. ℣. There was not found one like unto him, who kept the law of the Most High. Alleluia, alleluia. ℣. John 10. I am the good shepherd; and I know my sheep, and mine know me. Alleluia.

✠Gospel. John 10.

AT that time: Jesus said to the pharisees: I am the good shepherd. The good shepherd giveth his life for the sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and

flieth; and the wolf catcheth, and scattereth the sheep, and the hireling flieth, because he is a hireling, and he hath no care for the sheep. I am the good shepherd; and I know mine, and mine know me. As the Father knoweth me, and I know the Father; and I lay down my life for my sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd. Creed.

Offertorium. Ps. 20. Posuisti, Dñe, in capite ejus coronam de lapide pretioso: vitam petiit a te, et tribuisti ei, alleluia.

Offertory. Ps. 20. Thou hast set on his head a crown of precious stones, O Lord: he asked life of thee, and thou hast given it to him, alleluia.

Secret.

SANCTIFY, O Lord, these consecrated offerings; and being appeased by the same, through the intercession of blessed Thomas, thy martyr and bishop, look down favourably upon us. Through our Lord.

Secret of Christmas, as on p. 79.

Communio. Joan. 10. Ego sum pastor bonus: et cognosco oves meas, et cognoscunt me meæ.

Communion. John 10. I am the good shepherd; and I know my sheep, and mine know me.

Postcommunion.

MAY this communion, O Lord, cleanse us from guilt; and through the intercession of blessed Thomas, thy martyr and bishop, may it render us partakers of a heavenly remedy. Through our Lord.

Postcommunion of Christmas, as on p. 79.

St SILVESTER I, Pope and Confessor

Introitus. Ps. 131. Sacerdotes tui, Dñe, induant justitiam, et sancti tui exsultent: propter David servum tuum non avertas faciem Christi tui. Ps. ibid. Memento Dñe David: et omnis mansuetudinis ejus. ℣. Gloria Patri.

Introit. Ps. 131. LET thy priests, O Lord, be clothed with justice, and let thy saints rejoice; for thy servant David's sake turn not away the face of thy Anointed. Ps. ibid. O Lord, remember David, and all his meekness. ℣ Glory be.

Prayer.

GRANT, we beseech thee, almighty God, that the venerable solemnity of the blessed Silvester, thy confessor and pontiff, may promote both our devotion and salvation. Through our Lord.

Prayer of Christmas, as on p. 77.

Lesson. 2 Tim. 4.

DEARLY beloved: I charge thee before God and Jesus Christ, who shall judge the living and the dead, by his coming, and his kingdom: preach the word; be instant in season, out of season; reprove, entreat, rebuke in all patience and doctrine. For there shall be a time when they will not endure sound doctrine; but according to their own desires they will heap to themselves teachers, having itching ears, and will indeed turn away their hearing from the truth, but will be turned unto fables. But be thou vigilant, labour in all things, do the work of an evangelist, fulfil thy ministry. Be sober. For I am even now ready to be sacrificed; and the time of my dissolution is at hand. I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord, the just judge, will render to me in that day; and not only to me, but to them also that love his coming.

Graduale. Eccli 44. Ecce sacerdos magnus, qui in diebus suis placuit Deo. ℣. Non est inventus similis illi, qui conservaret legem Excelsi. Allel., allel. ℣. Ps. 88. Inveni David servum meum: oleo sancto meo unxi eum. Alleluia.

Gradual. Ecclus 44. Behold a great priest, who in his days pleased God. ℣. There was not found one like unto him, who kept the law of the Most High. Allel., allel. ℣. Ps. 88. I have found David my servant; with my holy oil I have anointed him. Allel.

✠Gospel. Luke 2.

AT that time: Jesus said to his disciples: Let your loins be girt, and lamps burning in your hands, and you yourselves like to men who wait for their lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants, whom the Lord when he cometh, shall find watching. Amen I

say to you, that he will gird himself, and make them sit down to meat, and passing will minister unto them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. Be you then also ready; for at what hour ye think not, the Son of Man will come. Creed.

Offertorium. Ps. 88. Inveni David servum meum, oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum.

Offertory. Ps. 88. I have found David my servant; with my holy oil I have anointed him: for my hand shall help him, and my arm shall strengthen him.

Secret.

MAY thy saints, we beseech thee, O Lord, ever make us to rejoice; that while we venerate their merits, we may also experience their patronage. Through our Lord.

Secret of Christmas, as on p. 79.

Communio. Matth. 24. Beatus servus, quem, cum venerit Dñs, invenerit vigilantem: amen dico vobis, super omnia bona sua constituet eum.

Communion. Matt. 24. Blessed is that servant whom, when his Lord shall come, he shall find watching: Amen I say to you, he shall place him over all his goods.

Postcommunion.

GRANT, we beseech thee, almighty God, that in returning thanks for the gifts we have received, through the intercession of blessed Sylvester, thy confessor and bishop, we may receive still greater benefits. Through our Lord.

Postcommunion of Christmas, as on p. 79.

The CIRCUMCISION of our LORD and OCTAVE-DAY of CHRISTMAS

Station at St Mary across the Tiber

Introitus. Isa. 9.

PUer natus est nobis, et filius datus est nobis: cujus imperium super humerum ejus: et vocabitur nomen ejus magni consilii Angelus. Ps. 97. Cantate Dño canticum novum: quia mirabilia fecit. ℣. Gloria.

Introit. Isai. 9.

A CHILD is born to us, and a son is given to us: whose government is upon his shoulder: and his name shall be called the Angel of great counsel. Ps. 97. Sing ye to the Lord a new canticle: because he hath done wonderful things. ℣. Glory.

Prayer.

O GOD, who, by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience her intercession for us, through whom we have been made worthy to receive the author of life, Jesus Christ thy Son our Lord: who liveth.

Lesson. Tit. 2.

DEARLY beloved: The grace of God our Saviour hath appeared to all men, instructing us that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. These things speak and exhort: in Christ Jesus our Lord.

Graduale. Ps. 97. Viderunt omnes fines terræ salutare Dei nostri: jubilate Deo omnis terra. ℣. Notum fecit Dñs salutare suum: ante conspectum gentium revelavit justitiam suam. Allel., allel. ℣. Hebr. 1. Multifarie olim Deus loquens patribus in prophetis, novissime diebus istis locutus est nobis

Gradual. Ps. 97. All the ends of the earth have seen the salvation of our God: sing joyfully to God, all the earth. ℣. The Lord hath made known his salvation: he hath revealed his justice in the sight of the gentiles. Allel., allel. ℣. Heb. 1. God, who at sundry times and in divers manners spoke in times

in Filio. Alleluia.

past to the fathers by the prophets, last of all, in these days, hath spoken to us by his Son. Alleluia.

✠ Gospel. Luke 2

AT that time: After eight days were accomplished that the child should be circumcised; his name was called Jesus, which was called by the angel before he was conceived in the womb. Creed.

Offertorium. Ps. 88. Tui sunt cœli, et tua est terra: orbem terrarum, et plenitudinem ejus tu fundasti: justitia et judicium præparatio sedis tuæ.

Offertory. Ps. 88. Thine are the heavens and thine is the earth: the world and the fulness thereof thou hast founded; justice and judgment are the preparation of thy throne.

Secret.

RECEIVE, we beseech thee, O Lord, our offerings and our prayers; and both cleanse us by thy heavenly mysteries, and mercifully hear us. Through our Lord.

Communio. Ps. 97. Viderunt omnes fines terræ salutare Dei nostri.

Communion. Ps. 97. All the ends of the earth have seen the salvation of our God.

Postcommunion.

MAY this communion, O Lord, cleanse us from guilt; and by the intercession of the blessed Virgin Mary, Mother of God, make us partakers of a heavenly remedy. Through the same Lord.

Sunday between the Circumcision and Epiphany.
FEAST of the MOST HOLY NAME of JESUS

If none of the days from January 2nd to 5th, both inclusive, be a Sunday, this feast is kept on January 2nd, even though it be a week-day.

Introitus. Phil. 2.

IN nomine Jesu omne genu flectatur, cœlestium, terrestrium, et infernorum: et omnis lingua confiteatur, quia Dominus Jesus Christus

Introit. Phil. 2.

IN the name of Jesus let every knee bow of those that are in heaven, on earth, and under the earth, and let every tongue confess that the Lord Jesus

in gloria est Dei Patris. Ps. 8. Domine, Dominus noster, quam admirabile est nomen tuum in universa terra. ℣. Gloria.

Christ is in the glory of God the Father. Ps. 8. O Lord, our Lord, how wonderful is thy name in the whole earth. ℣. Glory be.

Prayer.

O GOD, who didst appoint thy only-begotten Son to be the Saviour of mankind, and didst command that he should be called Jesus; mercifully grant that we who pay honour to his holy name on earth, may enjoy the vision of him in heaven. Through the same.

Lesson. Acts 4.

IN those days: Peter, filled with the Holy Ghost, said, Ye princes of the people and ancients, hear: If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom ye crucified, whom God hath raised from the dead, even by him this man standeth here before you whole. This is the stone which was rejected by you the builders; which is become the head of the corner: neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.

Graduale. Psalm. 105. Salvos fac nos, Domine Deus noster, et congrega nos de nationibus: ut confiteamur nomini sancto tuo, et gloriemur in gloria tua. ℣. Isaiæ 63. Tu, Dñe, pater noster, et redemptor noster: a sæculo nomen tuum. Allel.. alleluia. ℣. Psalm. 144. Laudem Domini loquetur os meum, et benedicat cmnis caro nomen sanctum ejus. Alleluia.

Gradual. Ps. 105. Save us, O Lord, our God, and gather us from among the nations: that we may give thanks to thy holy name, and may glory in thy praise. ℣. Isai. 63. Thou, O Lord, art our father and redeemer, thy name is from eternity. Alleluia, alleluia. ℣. Psalm 144. My mouth shall speak the praise of the Lord, and let all flesh bless his holy name. Alleluia.

In votive masses after Septuagesima the Alleluia and ℣. are omitted, and the following is said:

Tractus. Psalm. 79, et Cant. 2. Domine Deus virtutum, converte nos: et ostende faciem tuam, et salvi erimus: sonet vox tua in auribus meis. ℣. Cant. 2. Vox enim tua dulcis, et facies tua decora nimis. ℣. Cant. 1. Oleum effusum nomen tuum, Jesu: ideo adolescentulæ dilexerunt te.

Tract. Psalm 79, Cant. 2. O Lord God of Hosts. convert us; and show thy face, and we shall be saved: let thy voice sound in my ears. ℣. Cant. 2. For thy voice is sweet and thy face comely. ℣. Cant. 1. Thy name, O Jesus, is as oil poured out, therefore young maidens have loved thee.

Tempore Paschali in Missis votivis: Alleluia, alleluia. ℣. Psalm. 144. Laudem Domini loquetur os meum, et benedicat omnis caro nomen sanctum ejus. Alleluia. ℣. Exaltabo te, Deus meus Rex, et benedicam nomini sancto tuo, Jesu, in sæculum, et in sæculum sæculi. Alleluia.

At Eastertide in votive masses: Alleluia, alleluia. ℣. Psalm 144. My mouth shall speak the praise of the Lord, and let all flesh bless his holy name. Allel. ℣. I will extol thee, O God my king; and I will bless thy name, O Jesus, for ever, yea for ever and ever. Alleluia.

✠Gospel. Luke 2.

AT that time: After eight days were accomplished that the child should be circumcised, his name was called Jesus, which was called by the angel before he was conceived in the womb. Creed.

Offert. Psalm. 85. Confitebor tibi, Domine Deus meus, in toto corde meo, et glorificabo nomen tuum in æternum: quoniam tu, Domine, suavis et mitis es, et multæ misericordiæ omnibus invocantibus te, alleluia.

Offert. Psalm 85. I will praise thee, O Lord my God, with my whole heart, and I will glorify thy name for ever: for thou, O Lord, art sweet and mild; and plenteous in mercy to all that call upon thee, allel.

Secret.

WE beseech, most merciful God, that thy blessing, by which all creatures live, may hallow this our sacrifice, which we offer up to thee to the glory of the name of thy Son, our Lord Jesus Christ, that it may please thy majesty and bring

thee praise, and may avail us unto our salvation. Through the same.

Preface of Christmas, p. 16.

Comm. Psalm. 85. Omnes gentes quascumque fecisti, venient, et adorabunt coram te, Domine, et glorificabunt nomen tuum: quoniam magnus es tu, et faciens mirabilia: tu es Deus solus, alleluia.

Comm. Psalm 85. All the nations thou hast made shall come and adore before thee, O Lord; and they shall glorify thy name: for thou art great, and dost wonderful things: thou art God alone, allel.

Postcommunion.

ALMIGHTY, everlasting God, who hast created and redeemed us, mercifully regard our prayers; and vouchsafe to receive with a countenance favourable and kind the sacrifice of the saving victim which we have offered up to thy majesty, in honour of the name of thy Son our Lord Jesus Christ: that thy grace may be poured forth upon us, and we may rejoice that our names are written in heaven, under the glorious name of Jesus, as a pledge of eternal predestination. Through the same.

The OCTAVE-DAY of St STEPHEN, the first Martyr

Mass is said as on his feast, p. 79, except the Prayer, which is as follows:

Prayer.

ALMIGHTY and everlasting God, who didst consecrate the first-fruits of the martyrs in the blood of the blessed levite Stephen; grant, we beseech thee, that he may be always our intercessor with thee, even as for his persecutors he entreated our Lord Jesus Christ thy Son: who liveth and reigneth.

The Creed is said, and the Preface of Christmas, p. 16.

The OCTAVE-DAY of St JOHN, Apostle & Evangelist

Mass is said as on the feast, p. 82. The Creed is said, and the Preface of Apostles, p. 30.

The OCTAVE-DAY of the HOLY INNOCENTS

Mass is said as on the feast, p. 84; except that the Gloria in excelsis, Alleluia, and Ite missa est are said; but the Creed is not said unless the feast fall on Sunday.

Preface of Christmas.

The EVE of the EPIPHANY

The mass of the Sunday within the Octave of Christmas, p. 86, is said, leaving out the commemoration. The Gospel is as below.

In commemoration of St Telesphorus, Pope and Martyr: Prayer.

O GOD, who dost gladden us by the annual solemnity of thy bishop and martyr, Telesphorus; mercifully grant, that as we now celebrate his birthday, so we may continually enjoy his protection.

Of the Blessed Virgin Mary: Prayer.

O GOD, who by the fruitful virginity of blessed Mary hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience her intercession for us, through whom we have been found worthy to receive the author of life, Jesus Christ, thy Son, our Lord: who liveth.

✠ Gospel. Matt. 2.

AT that time: When Herod was dead, behold an angel of the Lord appeared in sleep to Joseph in Egypt, saying: Arise, and take the child and his mother, and go into the land of Israel; for they are dead that sought the life of the child. Who arose, and took the child and his mother, and came into the land of Israel. But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither: and being warned in sleep, retired into the quarters of Galilee. And coming, he dwelt in a city called Nazareth: that it might be fulfilled which was said by the prophets, That he shall be called a Nazarite.

Of St. Telesphorus: Secret.

SANCTIFY, O Lord, the gifts consecrated to thee, and by the intercession of blessed Telesphorus, thy martyr and bishop, look down favourably upon us.

Of the Blessed Virgin Mary: Secret.

THROUGH thy propitiation, O Lord, and the intercession of blessed Mary ever Virgin, may this oblation profit us unto present and everlasting prosperity and peace. Through.

Preface of Christmas, p. 16.

Of St Telesphorus: Postcommunion.

BEING refreshed by the participation of this sacred offering, we beseech thee, O Lord our God, that through the intercession of blessed Telesphorus, thy martyr and bishop, we may experience the effects of that which we have celebrated.

Of the Blessed Virgin Mary: Postcommunion.

MAY this communion, O Lord, cleanse us from guilt; and, by the intercession of the blessed Virgin Mary, Mother of God, make us partakers of a heavenly remedy. Through the same.

The EPIPHANY of OUR LORD

Station at St Peter's

Introitus. Malach. 3.

ECce advenit Dominator Dominus: et regnum in manu ejus, et potestas, et imperium. Ps. 71. Deus, judicium tuum regi da: et justitiam tuam Filio regis. ℣. Gloria Patri.

Introit. Mal. 3.

BEhold the Lord the ruler is come; and a kingdom is in his hand, and power and dominion. Ps. 71. Give to the king thy judgment, O God; and to the king's son thy justice. ℣. Glory be.

Prayer.

O GOD, who on this day by the guidance of a star didst reveal thine only-begotten Son to the gentiles; mercifully grant that we who know thee now by faith, may be brought to contemplate the beauty of thy majesty. Through the same Lord.

Lesson. Isai. 60.

ARISE, be enlightened, O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee. For behold, darkness shall cover the earth, and a mist the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the gentiles shall walk in thy light, and kings in the

brightness of thy rising. Lift up thy eyes round about, and see; all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see, and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Epha; all they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.

Graduale. ibid. Omnes de Saba venient, aurum et thus deferentes, et laudem Domino annuntiantes. ℣. Surge, et illuminare Jerusalem: quia gloria Dñi super te orta est. Alleluia, alleluia. ℣. Matth. 2. Vidimus stellam ejus in oriente, et venimus cum muneribus adorare Dñm. Allelluia.

Gradual. ibid. All they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord. ℣. Arise and be enlightened, O Jerusalem, for the glory of the Lord is risen upon thee. Alleluia, alleluia. ℣. Matt. 2. We have seen his star in the east: and are come with gifts to adore the Lord. Alleluia.

✠ Gospel. Matt. 2.

WHEN Jesus was born in Bethlehem of Juda, in the days of King Herod, behold there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the East, and are come to adore him. And king Herod hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him: In Bethlehem of Juda; for so it is written by the prophet: And thou, Bethlehem, the land of Juda, art not the least among the princes of Juda; for out of thee shall come forth the ruler that shall rule my people Israel. Then Herod privately calling the wise men, learned diligently of them the time of the star which appeared to them; and sending them into Bethlehem, said, Go and diligently inquire after the child, and when you have found him, bring me word again, that I also may come and adore him. Who having heard the king, went their way; and behold, the star which they had seen in the East went before

them, until it came and stood over where the child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary his Mother, (Here all kneel,) and falling down they adored him. And opening their treasures, they offered him gifts; gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their own country. Creed.

Offertorium. Ps. 71. Reges Tharsis et insulæ munera offerent; reges Arabum et Saba dona adducent; et adorabunt eum omnes reges terræ, omnes gentes servient ei.

Offertory. Ps. 71. The kings of Tharsis and the islands shall offer presents: the kings of the Arabians and of Saba shall bring gifts: and all kings of the earth shall adore him; all nations shall serve him.

Secret.

LOOK down graciously, O Lord, we beseech thee, upon the offerings of thy church; by which are not now offered gold, frankincense, and myrrh, but he who is signified by those offerings is immolated & received, Jesus Christ thy Son our Lord: who liveth. Preface and Communicantes as p. 18. The same are said throughout the octave.

Communio. Matth. 2. Vidimus stellam ejus in Oriente, et venimus cum muneribus adorare Dñm.

Communion. Matt. 2. We have seen his star in the East; and are come with gifts to adore the Lord.

Postcommunion.

GRANT, we beseech thee, almighty God, that what we celebrate with a solemn office we may attain by the understanding of a purified mind. Thro'. The same mass is said during the octave of the Epiphany as on the feast, and after the Prayer of the day are said the Prayers of the Blessed Virgin and against the persecutors of the church, or for the Pope, p. 105. On Sunday within the octave mass is said as below.

The HOLY FAMILY of JESUS, MARY and JOSEPH.

Sunday within the Octave of the Epiphany.

If the Octave Day of the Epiphany be a Sunday, this feast is kept on the preceding Saturday. But even in such case commemoration is made of the Sunday within the Octave of the Epiphany and of the Octave.

Introitus. Prov. 23. EXsultet gaudio pater justi; gaudeat pater tuus et mater tua, et exsultet quæ genuit te. ℣. Ps. 83. Quam dilecta tabernacula tua, Domine virtutum! concupiscit et deficit anima mea in atriis Domini. ℣. Gloria Patri.

Introit. Prov. 23. LEt the father of the just one exult with joy; let thy father and thy mother rejoice, and her that bare thee be glad. ℣. Ps. 83. How beloved are thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. ℣. Glory be.

Prayer.

OLORD JESUS CHRIST, who by subjecting thyself to Mary and Joseph, hast hallowed domestic life with unspeakable virtues: do thou grant that by the help of Mary and Joseph we may order our lives after the example of thy holy family, and obtain everlasting fellowship therewith. Who livest.

Of the First Sunday after Epiphany: Prayer.

ATTEND, O Lord, we beseech thee, of thy heavenly mercy, to the desires of thy suppliant people; and grant that they may both perceive what they ought to do, and have strength to fulfil the same.

Of the Octave of the Epiphany: Prayer. O God, who on this day, p. 99.

Lesson. Col. 3, p. 112, but with the words Through him at the end, in place of through Jesus Christ our Lord.

Graduale. Ps. 26. Unam petii a Domino, hanc requiram, ut inhabitem in domo Domini omnibus diebus vitæ meæ. ℣. Beati qui habitant in domo tua, Domine, in sæcula sæculorum laudabunt te. Alleluia, alleluia. ℣. Isa. 45. Vere tu es Rex absconditus, Deus Israel Salvator. Alleluia.

Gradual. Ps. 26. One thing have I asked of the Lord, this will I seek after, that I may dwell in the house of the Lord all the days of my life. ℣. Blessed are they that dwell in thy house, O Lord, they shall praise thee for ever and ever. Alleluia, alleluia. ℣. Isa. 45. Truly thou art a hidden King, O God of Israel, the Saviour. Alleluia.

Gospel. Luke 2, p. 103. The Creed is said.

Offertorium, Luc. 2. Tulerunt Jesum parentes ejus in Jerusalem ut sisterent eum Domino.

Offertory. Luke 2. His parents carried Jesus to Jerusalem that they might present him to the Lord.

Secret.

WE offer unto thee, O Lord, this sacrifice of atonement, with suppliant prayer, that by the intercession of the Virgin Mother of God and of blessed Joseph, thou wouldst firmly establish our families in thy peace and grace. Through.

Of the First Sunday after Epiphany: Secret.

MAY the sacrifice which we offer thee, O Lord, ever enliven and defend us.

Of the Octave of the Epiphany: Secret. Look down, p. 101.

Preface and Communicantes of the Epiphany, p. 18.

Communio. Luc. 2. Descendit Jesus cum eis, et venit Nazareth, et erat subditus eis.

Communion. Luke 2. Jesus went down with them, and came to Nazareth, and was subject unto them.

Postcommunion.

HAVING refreshed us with this heavenly Sacrament, make us, O Lord Jesus, ever to follow the examples of thy Holy Family: that in the hour of our death thy glorious Virgin Mother and blessed Joseph may come out to meet us, and we may deserve to be received into the everlasting tabernacles by thee. Who livest.

Of the First Sunday after Epiphany: Postcommunion.

WE humbly beseech thee, Almighty God, that thou wouldst grant to those whom thou refreshest with thy Sacraments that they may serve thee worthily by a life pleasing to thee.

Of the Octave of the Epiphany: Postcommunion. Grant, p. 101.

If the 7th, 8th, 9th, 10th or 11th January be Sunday, the following mass is said on the first succeeding day on which office is of the Octave of the Epiphany. But if 13th January be Sunday, it is said on January 19th.

SUNDAY within the OCTAVE of the EPIPHANY

Introitus.

IN excelso throno vidi sedere virum, quem adorat multitudo Angelorum, psallentes in unum: ecce cujus imperii nomen est in æternum. Ps. 99. Jubilate Deo omnis terra: servite Domino in lætitia. ℣. Gloria Patri.

Introit.

UPON a high throne I saw a man sitting, whom a multitude of angels adore, singing together: behold him the name of whose empire is to eternity. Ps. 99. Sing joyfully to God, all the earth: serve the Lord with gladness. ℣. Glory be to the Father.

Prayer.

ATTEND, O Lord, we beseech thee, of thy heavenly mercy, to the desires of thy suppliant people; and grant that they may both perceive what they ought to do, and may have strength to fulfil the same. Through our Lord.

The commemoration of the octave of the Epiphany is made by the Prayer, as on page 99.

Lesson. Rom. 12.

BRETHREN: I beseech you by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. And be not conformed to this world; but be reformed to the newness of your mind: that you may prove what is the good and the acceptable, and the perfect will of God. For I say by the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety: and according as God hath divided to every one the measure of faith. For as in one body we have many members, but all the members have not the same office: so we, being many, are one body in Christ, and every one members one of another: in Christ Jesus our Lord.

Graduale. Ps. 71. Benedictus Dñs Deus Israel, qui facit mirabilia magna solus a sæculo. ℣. Suscipiant montes pacem populo tuo, et colles justitiam. Alleluia, alleluia. ℣. Ps. 99. Jubilate Deo, omnis terra: servite Dño in lætitia. Alleluia.

Gradual. Ps. 71. Blessed be the Lord, the God of Israel, who alone doth wonderful things. ℣. Let the mountains receive peace for thy people: and the hills justice. Alleluia, alleluia. ℣. Ps. 99. Sing joyfully to God, all the earth: serve the Lord with gladness. Alleluia.

℣ Gospel. Luke 2.

AND when Jesus was twelve years old, they going up into Jerusalem according to the custom of the feast and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem; and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance. And not finding him, they returned into Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple sitting in the midst of the doctors, hearing them and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing him, they wondered. And his mother said to him, Son, why hast thou done so to us? behold, thy father and I have sought thee sorrowing. And he said to them, How is it that you sought me? did you not know that I must be about my Father's business? And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth; and was subject to them. And his mother kept all these words in her heart. And Jesus advanced in wisdom, and age, and grace with God and men.

Creed.

Offertorium. Ps. 99. Jubilate Deo omnis terra, servite Dño in lætitia: intrate in conspectu ejus in exsultatione, quia Dñs ipse est Deus.

Offertory. Ps. 99. Sing joyfully to God, all the earth: serve the Lord with gladness: come in before his presence with exceeding great joy, for the Lord he is God.

Secret.

May the sacrifice which we offer thee, O Lord, ever enliven and defend us. Through our Lord.

Secret of the Epiphany as in the mass, p. 100.

Communio. Luc. 2. Fili, quid fecisti nobis sic? ego et pater tuus dolentes quærebamus te. Et quid est, quod me quærebatis? nesciebatis quia in his, quæ Patris mei sunt, oportet me esse?

Communion. Luke 2. Son, why hast thou done so to us? I and thy father have sought thee sorrowing. And how is it that you sought me? did you not know that I must be about my father's business?

Postcommunion.

WE humbly beseech thee, almighty God, that thou wouldst grant to those whom thou refreshest with thy sacraments, that they may serve thee worthily by a life well pleasing to thee Through.

Postcommunion of the Epiphany, as above, p. 101.

The OCTAVE-DAY of the EPIPHANY

Mass as on the feast, p. 99, except the Prayers and Gospel.

Prayer.

O GOD, whose only-begotten Son appeared in the substance of our flesh; grant, we beseech thee, that as we confess him to have been outwardly like unto us, so we may deserve to be inwardly created by him anew: who liveth.

✠ Gospel. John 1.

AT that time: John saw Jesus coming to him, and he saith, Behold the Lamb of God, behold him who taketh away the sin of the world. This is he of whom I said, After me there cometh a man, who is preferred before me, because he was before me. And I knew him not, but that he may be made manifest in Israel, therefore am I come baptizing with water. And John gave testimony, saying, I saw the Spirit coming down as a dove from heaven, and he remained upon him. And I knew him not; but he who sent me to baptize with water, said to me, He upon whom thou shalt see the Spirit descending and remaining upon him, he it is that baptizeth with the Holy Ghost. And I saw: and I gave testimony that this is the Son of God. Creed.

Secret.

WE present unto thee offerings, O Lord, because of the appearance of thy Son born for us; humbly beseeching thee, that as he is the author of our gifts, so he may mercifully receive the same, Jesus Christ our Lord: who liveth.

Postcommunion.

MAY thy heavenly light, we beseech thee, O Lord, go before us always and in all places, that we may discern with pure vision, and receive with worthy affections, the mystery of which thou hast been pleased to make us partakers. Through our Lord.

The SECOND SUNDAY after EPIPHANY

Introitus. Ps. 65.

OMnis terra adoret te, Deus, et psallat tibi: psalmum dicat nomini tuo, Altissime. Ps. ibid. Jubilate Deo omnis terra, psalmum dicite nomini ejus: date gloriam laudi ejus. ℣. Gloria Patri.

Introit. Ps. 65.

LEt all the earth adore thee, O God, and sing to thee: let it sing a psalm to thy name, O thou most High. Ps. ibid. Shout with joy to God, all the earth, sing ye a psalm to his name: give glory to his praise. ℣. Glory be.

The Gloria in excelsis is said every Sunday until Septuagesima; but when the mass of the preceding Sunday is said on a feria, it is omitted. The same is observed after Pentecost.

Prayer.

ALMIGHTY and everlasting God, who dost govern all things both in heaven and earth; mercifully hear the prayers of thy people, and grant us thy peace in our days. Through our Lord.

Of the B. V. Mary: Prayer.

O GOD, who through the fruitful virginity of blessed Mary hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience her intercession for us through whom we have been made worthy to receive the author of life, Jesus Christ, thy Son, our Lord.

Against the persecutors of the church: Prayer.

MERCIFULLY hear, O Lord, the prayers of thy church, that overcoming all hostility and error she may freely and securely serve thee. Through.

Or for the Pope: Prayer.

O GOD, the shepherd and ruler of all the faithful, mercifully look upon thy servant N., whom thou hast been pleased to appoint pastor over thy church; grant, we beseech thee, that both by word and example he may edify those over whom he is set, and together with the flock committed to his care may attain everlasting life. Through our Lord.

If this Sunday, or any succeeding Sunday after Epiphany, be impeded by Septuagesima, and its Mass cannot be transferred until after Pentecost, it is anticipated on the preceding Saturday, with all the privileges of a Sunday Mass, the Gloria in excelsis, Credo, Sunday preface and Ite missa est being said.

Lesson. Rom. 12

BRETHREN: Having different gifts, according to the grace that is given us: either prophecy, to be used according to the rule of faith; or ministry, in ministering; or he that teacheth, in doctrine; he that exhorteth, in exhorting; he that giveth with simplicity; he that ruleth with carefulness; he that showeth mercy with cheerfulness. Let love be without dissimulation. Hating that which is evil, cleaving to that which is good. Loving one another with the charity of brotherhood; with honour preventing one another. In carefulness not slothful: in spirit fervent: serving the Lord: rejoicing in hope: patient in tribulation: instant in prayer: communicating to the necessities of the saints: pursuing hospitality. Bless them that persecute you: bless, and curse not. Rejoice with them that rejoice, weep with them that weep. Being of one mind one towards another; not minding high things, but consenting to the humble.

Graduale. Ps. 106. Misit Dominus verbum suum, et sanavit eos: et eripuit eos de interitu eorum. ℣. Confiteantur Dño misericordiæ ejus: et mirabilia ejus filiis hominum. Alleluia, alleluia. ℣. Ps. 148. Laudate Dominum omnes Angeli ejus: laudate eum omnes Virtutes ejus. Alleluia.

Gradual. Ps. 106. The Lord sent his word, and healed them: and delivered them out of their destruction. ℣. Let the mercies of the Lord give glory to him: and his wonderful works to the children of men. Alleluia, alleluia. ℣. Ps. 148. Praise ye the Lord, all his angels, praise ye him all his hosts. Allel.

✠Gospel. John 2.

AT that time: There was a marriage in Cana of Galilee; and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus saith to him: They have no wine. And Jesus saith to her: Woman, what is it to me and to thee? my hour is not yet come. His mother saith to the waiters; Whatsoever he shall say to you do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them: Fill the water-pots with water. And they filled them up to the brim. And Jesus saith to them: Draw out now, and carry

to the chief steward of the feast: and they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine, and when men have well drunk, then that which is worse. But thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee; and manifested his glory, and his disciples believed in him.

Creed.

Offertorium. Ps. 65. Jubilate Deo, universa terra: psalmum dicite nomini ejus: venite, et audite et narrabo vobis, omnes qui timetis Deum, quanta fecit Dominus animæ meæ, alleluia.

Offertory. Ps. 65. Shout with joy to God, all the earth, sing ye a psalm to his name; come and hear, all ye who fear God, and I will tell you what great things he hath done for my soul, alleluia.

Secret.

Sanctify, O Lord, the gifts which we offer; and cleanse us from the stains of our sins. Through our Lord.

Of the B. V. Mary: Secret.

THROUGH thy propitiation, O Lord, and the intercession of blessed Mary ever Virgin, may this oblation profit us unto present and everlasting prosperity and peace.

Against the persecutors of the church: Secret.

PROTECT us, O Lord, who assist at thy mysteries: that, cleaving to divine things, we may serve thee both in body and mind. Through our Lord.

Or for the Pope: Secret.

BE appeased, O Lord, we beseech thee, by the gifts we offer: and govern by thy continual protection thy servant N. whom thou hast been pleased to appoint as pastor over thy church. Through.

Communio. Joan. 2. Dicit Dominus: Implete hydrias aqua, et ferte architriclino. Cum gustasset architriclinus aquam vinum factam, dicit sponso: Servasti bonum vinum usque adhuc. Hoc signum fecit Jesus primum co-

Communion. John. 2. The Lord saith, Fill the waterpots with water, and carry to the chief steward of the feast. When the chief steward had tasted the water made wine, he saith to the bridegroom: Thou hast kept the good wine until

ram discipulis suis.

now. This first miracle did Jesus before his disciples.

Postcommunion.

MAY the operation of thy power be increased in us, O Lord; that, enlivened by divine sacraments, we may be prepared by thy gift to receive what they promise. Through our Lord.

Of the B. V. Mary : Postcommunion.

MAY this communion, O Lord, cleanse us from guilt; and by the intercession of the blessed Virgin Mary, Mother of God, make us partakers of a heavenly remedy.

Against the persecutors of the church: P. Comm.

WE beseech thee, O Lord our God, that thou suffer not to be exposed to human dangers those whom thou givest to rejoice in this divine participation. Through our Lord.

Or for the Pope: Postcommunion.

MAY the partaking of this divine sacrament protect us, we beseech thee, O Lord; and ever save and defend thy servant, whom thou hast been pleased to appoint as pastor over thy church, together with the flock committed to his care. Through our Lord.

The THIRD SUNDAY after EPIPHANY

Introitus. Ps. 96.

ADorate Deum omnes Angeli ejus: audivit et lætata est Sion: et exsultaverunt filiæ Judæ. Ps. ibid. Dñs regnavit, exsultet terra: lætentur insulæ multæ. ℣. Gloria Patri.

Introit. Ps. 96.

ADore God, all ye his angels: Sion heard, and was glad; and the daughters of Juda rejoiced. Ps. ibid. The Lord hath reigned; let the earth rejoice; let the many islands be glad. ℣. Glory be.

Prayer.

ALMIGHTY and everlasting God, mercifully look upon our infirmity, and stretch forth the right hand of thy majesty for our protection. Through.

The other Prayers as above on the second Sunday, p. 105.

Lesson. Rom. 12.

BRETHREN: Be not wise in your own conceits. To no man rendering evil for evil: providing good things not only in the sight of God, but also in the sight of all men. If it be possible, as much as is in you,

having peace with all men; not revenging yourselves, my dearly beloved: but give place unto wrath, for it is written, Revenge is mine; I will repay, saith the Lord. But if thy enemy be hungry, give him to eat; if he thirst, give him to drink; for doing this, thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good.

Graduale. Ps. 101. Timebunt gentes nomen tuum, Domine, et omnes reges terræ gloriam tuam. ℣. Quoniam ædificavit Dñs Sion, et videbitur in majestate sua. Allel. allel. ℣. Ps. 96. Dominus regnavit, exsultet terra: lætentur insulæ multæ. Alleluia.

Gradual. Ps. 101. The gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory. ℣. For the Lord hath built up Sion, and he shall be seen in his majesty. Alleluia, alleluia. ℣. Ps. 96. The Lord hath reigned, let the earth rejoice: let the many islands be glad. Alleluia.

✠ Gospel. Matt. 8.

AT that time: When Jesus was come down from the mountain, great multitudes followed him; and behold, a leper came and adored him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus stretching forth his hand, touched him, saying, I will; be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him, See thou tell no man: but go, show thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. And when he had entered into Capharnaum, there came to him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him, I will come and heal him. And the centurion making answer, said: Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And Jesus hearing this, marvelled; and said to them that followed him, Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven, but the

children of the kingdom shall be cast into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion, Go, and as thou hast believed, so be it done to thee; and the servant was healed at the same hour. Creed.

Offert. Ps. 117. Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar, sed vivam, et narrabo opera Domini.

Offertory. Ps. 117. The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord.

Secret.

MAY these sacrifices, O Lord, we beseech thee, cleanse away our sins, and sanctify the bodies and minds of thy servants for the celebration of this sacrifice. Through our Lord.

Other Secrets as above on the second Sunday, p. 107.

Communio. Luc. 4. Mirabantur omnes de his, quæ procedebant de ore Dei.

Communion. Luke 4. They all wondered at these things, which came from the mouth of God.

Postcommunion.

VOUCHSAFE, O Lord, we beseech thee, to make us, who of thy bounty enjoy these great mysteries, worthy to receive their fruits. Through our Lord.

The other Postcommunions as above on the second Sunday, p. 108.

The FOURTH SUNDAY after EPIPHANY

Introitus. Ps. 96. ADorate Deum, omnes Angeli ejus; audivit et lætata est Sion: et exsultaverunt filiæ Judæ. Ps. ibid. Dñs regnavit, exsultet terra: lætentur insulæ multæ. ℣. Gloria Patri.

Introit. Ps. 96. ADore God, all you his angels: Sion heard, and was glad; and the daughters of Juda rejoiced. Ps. ibid. The Lord hath reigned; let the earth rejoice: let many islands be glad. ℣. Glory be.

Prayer.

O GOD, who knowest that we are beset by perils greater than our human weakness might withstand; grant us health of soul and body; that what we

suffer for our sins we may overcome by thy help. Through our Lord.

The other Prayers as above on the second Sunday, p. 105.

But if this Sunday comes after Candlemas, the second Prayer said is Defend, as below, p. 115; and the third at the choice of the priest.

Lesson. Rom. 13

BRETHREN: Owe no man anything, but to love one another; for he that loveth his neighbour hath fulfilled the law. For thou shalt not commit adultery; thou shalt not kill; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet; and if there be any other commandment, it is comprised in this word, Thou shalt love thy neighbour as thyself. The love of our neighbour worketh no evil. Love, therefore, is the fulfilling of the law.

Graduale. Ps. 101. Timebunt gentes nomen tuum, Domine, et omnes reges terræ gloriam tuam. ℣. Quoniam ædificavit Dñs Sion, et videbitur in majestate sua. Allel., allel. ℣. Ps. 96. Dñs regnavit, exsultet terra: lætentur insulæ multæ. Alleluia.

Gradual. Ps. 101. The gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory. ℣. For the Lord hath built up Sion, and he shall be seen in his majesty. Alleluia, alleluia. ℣. Ps. 96. The Lord hath reigned, let the earth rejoice: let many islands be glad. Alleluia.

✠ Gospel. Matt. 8

AT that time: When Jesus entered into the boat, his disciples followed him. And behold, a great tempest arose in the sea, so that the boat was covered with waves; but he was asleep. And his disciples came to him and awaked him, saying, Lord, save us, we perish. And Jesus saith to them, Why are ye fearful, O ye of little faith? Then rising up, he commanded the winds and the sea, and there came a great calm. But the men wondered, saying, What manner of man is this, for the winds and the sea obey him?

Creed.

Offert. Ps. 117. Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar, sed vivam, et narrabo opera

Offertory. Ps. 117. The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me; I shall

Domini.

not die, but live, and shall declare the works of the Lord.

Secret.

GRANT, we beseech thee, almighty God, that the oblation of this sacrifice may ever purify and protect our frailty from all evil. Through our Lord.

The other Secrets as above on the second Sunday, p. 107, or as below, p. 117.

Communio. Luc. 4. Mirabantur omnes de his, quæ procedebant de ore Dei.

Communion. Luke 4. They all wondered at these things, which came from the mouth of God.

Postcommunion.

MAY thy gifts, O God, set us free from earthly delights, and ever fill us with heavenly nourishment. Through our Lord.

The other Postcommunions as above on the second Sunday, p. 108, or as below, p. 118.

The FIFTH SUNDAY after EPIPHANY

The Introit, Gradual, Offertory and Communion are said as on the fourth Sunday, pp. 110-112.

Prayer.

KEEP, we beseech thee, O Lord, thy household by thy continual mercy; that as it leans only upon the hope of thy heavenly grace, so it may ever be defended by thy protection. Through our Lord.

To beg the prayers of the saints: Prayer, Defend, as on Septuagesima Sunday, p. 115. The third at choice.

Lesson. Col. 3.

BRETHREN: Put ye on, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience; bearing with one another, and forgiving one another, if any have a complaint against another; even as the Lord hath forgiven you, so do you also. But above all these things, have charity, which is the bond of perfection: and let the peace of Christ rejoice in your hearts, wherein also you are called in one body; and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom; teaching and admonishing one another, in psalms, hymns and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, all things do ye in the name of the

Lord Jesus Christ, giving thanks to God and the Father through Jesus Christ our Lord.

✠Gospel. Matt. 13.

AT that time: Jesus spoke this parable to the multitudes: The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came, and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. And the servants of the good man of the house coming, said to him, Sir, didst thou not sow good seed in thy field? whence, then, hath it cockle? And he said to them, An enemy hath done this. And the servants said to him, Wilt thou that we go and gather it up? And he said, No: lest perhaps, gathering up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest; and in the time of the harvest I will say to the reapers, Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn. Creed.

Secret.

WE offer to thee, O Lord, sacrifices of propitiation; that thou mayest mercifully absolve us from our sins, and direct our inconstant hearts. Through our Lord.

To beg the prayers of the saints: Secret, Graciously hear us, as p. 117. The third at choice.

Postcommunion.

WE beseech thee, almighty God, that we may receive the effect of that salvation of which in these mysteries we have received a pledge. Through.

To beg the prayers of the saints: Postcommunion. May the gift, as p. 118. The third at choice.

The SIXTH SUNDAY after EPIPHANY

The Introit, Gradual, Offertory and Communion are as for the fourth Sunday, pp. 110-112.

Prayer.

GRANT, we beseech thee, almighty God, that, ever fixing our thoughts on reasonable things, we may both in our words and works do what is pleasing in thy sight. Through our Lord.

Another Prayer, Defend. as p. 115. The third at choice.

Lesson. 1 Thess. 1.

BRETHREN: We give thanks to God always for you all, making remembrance of you in our prayers without ceasing; being mindful of the work of your faith, and labour, and charity, and of the enduring of the hope of our Lord Jesus Christ before God and our Father: knowing, brethren, beloved of God, your election; for our gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us and of the Lord; receiving the word in much tribulation, with joy of the Holy Ghost: so that you were made a pattern to all that believe, in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia, but also in every place, your faith which is towards God, is gone forth, so that we need not to speak any thing. For they themselves relate of us what manner of entering in we had unto you; and how ye turned to God from idols, to serve the living and true God; and to wait for his Son from heaven (whom he raised from the dead) Jesus, who hath delivered us from the wrath to come.

✠Gospel. Matt. 13

AT that time: Jesus spoke this parable to the multitudes: The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field: which is the least indeed of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree; so that the birds of the air come, and dwell in the branches thereof. Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes, and without parables he did not speak to them; that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things hidden from the foundation of the world. Creed.

Secret.

May this offering, O God, we beseech thee, cleanse, renew, govern and protect us. Through our Lord.

Another Secret, Graciously hear, as p. 117. The third at choice.

Postcommunion.

BEING fed, O Lord, with heavenly delights, we beseech thee that we may ever hunger after those things by which we truly live. Through our Lord.

Another Postcommunion, May the gift, as p. 118. The third at choice.

SEPTUAGESIMA SUNDAY

Station at St Lawrence without the walls

Introitus. Ps. 17.

CIrcumdederunt me gemitus mortis, dolores inferni circumdederunt me: et in tribulatione mea invocavi Dñm, et exaudivit de templo sancto suo vocem meam. Ps.ibid. Diligam te, Dñe, fortitudo mea: Dominus firmamentum meum, et refugium meum, et liberator meus. ℣. Gloria.

Introit. Ps. 17.

THE groans of death surrounded me, the sorrows of hell encompassed me: and in my affliction I called upon the Lord, and he heard my voice from his holy temple. Ps. ibid. I will love thee, O Lord, my strength: the Lord is my firmament, and my refuge, and my deliverer. ℣. Glory be.

The Gloria in excelsis is not said from this Sunday until Easter, except on Maundy Thursday and Holy Saturday, and when the mass of a feast is said.

Prayer.

O LORD, we beseech thee, graciously hear the prayers of thy people; that we who are justly afflicted for our sins may for the glory of thy name be mercifully delivered. Through our Lord.

To beg the prayers of the saints: Prayer.

DEFEND us, we beseech thee, O Lord, from all dangers of mind and body; and by the intercession of the blessed and glorious Mary, ever a virgin, Mother of God, and St Joseph, with thy blessed apostles Peter and Paul, and blessed N., and all the saints, mercifully grant us safety and peace; that all adversities and errors being destroyed, thy church may serve thee with secure liberty. Through the same (if this be the last Prayer). The third Prayer at choice.

Lesson. 1 Cor. 9, 10.

BRETHREN: Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run, that you may obtain. And every one that striveth for the mastery, refraineth himself from

all things: and they indeed that they may receive a corruptible crown, but we an incorruptible one. I therefore so run, not as at an uncertainty; I so fight, not as one beating the air; but I chastise my body, and bring it into subjection; lest perhaps, when I have preached to others, I myself should become a castaway. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea; and all in Moses were baptized, in the cloud and in the sea; and did all eat the same spiritual food, and all drank the same spiritual drink (and they drank of the spiritual rock that followed them: and the rock was Christ). But with the most of them God was not well pleased.

Graduale. Ps. 9. Adjutor in opportunitatibus, in tribulatione: sperent in te, qui noverunt te: quoniam non derelinquis quærentes te, Domine. ℣. Quoniam non in finem oblivio erit pauperis: patientia pauperum non peribit in æternum: exsurge, Domine, non prævaleat homo.

Gradual. Ps. 9. Thou art a helper in due time in tribulation: let them trust in thee, who know thee: for thou dost not forsake them that seek thee, O Lord. ℣. For the poor man shall not be forgotten to the end: the patience of the poor shall not perish for ever: arise, O Lord, let not man prevail.

Tractus. Ps. 129. De profundis clamavi ad te, Domine; Domine, exaudi vocem meam. ℣. Fiant aures tuæ intendentes in orationem servi tui. ℣. Si iniquitates observaveris, Dñe, Dñe, quis sustinebit? ℣. Quia apud te propitiatio est, et propter legem tuam sustinui te, Domine.

Tract. Ps. 129. From the depths I have cried to thee, O Lord: Lord, hear my voice. ℣. Let thine ears be attentive to the prayer of thy servant. ℣. If thou shalt observe iniquities, O Lord, Lord, who shall abide it? ℣. For with thee is propitiation, and because of thy law I have waited for thee, O Lord.

✠Gospel. Matt. 20.

At that time: Jesus spoke to his disciples this parable: The kingdom of heaven is like to a householder, who went out early in the morning to hire labourers into his vineyard. And having agreed with the labourers for a penny a day, he sent them into his vineyard. And going out about the third hour,

he saw others standing in the market-place idle, and he said to them, Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour and did in like manner. But about the eleventh hour he went out, and found others standing; and he saith to them, Why stand you here all the day idle? They say to him, Because no man hath hired us. He saith to them, Go ye also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward, Call the labourers, and pay them their hire, beginning from the last even to the first. When therefore they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more; and they also received every man a penny. And receiving it, they murmured against the master of the house, saying, These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day and the heats. But he answering, said to one of them, Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine, and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few are chosen. Creed.

Offert. Ps. 91. Bonum est confiteri Domino, et psallere nomini tuo, Altissime.

Offertory. Ps. 91. It is good to give praise to the Lord, and to sing to thy name, O Most High.

Secret.

RECEIVE, we beseech thee, O Lord, our offerings and our prayers: and both cleanse us by thy heavenly mysteries and mercifully hear us. Through.

If Septuagesima fall before or at Candlemas: Secret.

BY thy merciful forgiveness, O Lord, and by the intercession of blessed Mary, ever a virgin, let this offering avail us for welfare and peace, both now and for evermore.

Another Secret.

GRACIOUSLY hear us, O God our Saviour, and, by virtue of this sacrament, defend us from all enemies of mind and body; bestowing upon us grace

now, and glory hereafter. The third Secret at choice.

Comm. Ps. 30. Illumina faciem tuam super servum tuum, et salvum me fac in tua misericordia: Domine, non confundar, quoniam invocavi te.

Communion. Ps. 30. Make thy face to shine upon thy servant, and save me in thy mercy: let me not be confounded, O Lord, for I have called upon thee.

Postcommunion.

MAY thy faithful, O God, be strengthened by thy gifts; that by partaking of them they may still continue to seek after them, and by seeking them, constantly partake of them. Through our Lord.

Another Postcommunion.

MAY the gift of this divine sacrament which we have offered cleanse and defend us, we beseech thee, O Lord; and by the intercession of the blessed Virgin Mary, Mother of God, and St Joseph, with thy holy apostles Peter and Paul, and blessed N. and all the saints, purify us from all sins, and deliver us from all adversities.

The third Postcommunion at choice.

℣. Let us bless the Lord. ℟. Thanks be to God.

SEXAGESIMA SUNDAY

Station at St Paul's

Introitus. Ps. 43.

EXsurge, quare obdormis, Dñe? exsurge et ne repellas in finem: quare faciem tuam avertis, oblivisceris tribulationem nostram? adhæsit in terra venter noster: exsurge, Dñe, adjuva nos, et libera nos. Ps. ibid. Deus, auribus nostris audivimus: patres nostri annuntiaverunt nobis. ℣. Gloria Patri.

Introit. Ps. 43.

ARISE, why sleepest thou, O Lord? arise, and cast us not off to the end. Why turnest thou thy face away, and forgettest our trouble? our belly hath cleaved to the earth: arise, O Lord, help us and deliver us. Ps. ibid. O God, we have heard with our ears: our fathers have declared to us. ℣. Glory be.

Prayer.

OGOD, who seest that we put not our trust in anything that we do of ourselves; mercifully grant that by the protection of the Doctor of the Gentiles we may be defended against all adversities. Through our Lord.

Another Prayer, Defend, p. 115.
The third Prayer at choice.

Lesson. 2 Cor. 11; 12.

BRETHREN: You gladly suffer the foolish; whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face. I speak according to dishonour, as if we had been weak in this part. Wherein if any man dare (I speak foolishly), I dare also. They are Hebrews; so am I. They are Israelites; so am I. They are the seed of Abraham; so am I. They are the ministers of Christ (I speak as one less wise); I am more: in many more labours, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes save one. Thrice was I beaten with rods; once I was stoned; thrice I suffered shipwreck; a night and a day I was in the depth of the sea. In journeyings often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness; besides those things which are without, my daily instance, the solicitude for all the churches. Who is weak, and I am not weak? Who is scandalized, and I am not on fire? If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the king, guarded the city of the Damascenes to apprehend me; and through a window in a basket was I let down by the wall, and so escaped his hands. If I must glory (it is not expedient indeed); but I will come to the visions and revelations of the Lord. I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not; God knoweth): such an one rapt even to the third heaven. And I know such a man (whether in the body or out of the body, I cannot tell; God knoweth): that he was caught up into paradise; and heard secret words, which it is not granted to man to utter. For such an one I will glory; but for myself I

will glory nothing, but in my infirmities. For though I should have a mind to glory, I shall not be foolish; for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or anything he heareth from me. And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which thing thrice I besought the Lord, that it might depart from me. And he said to me, My grace is sufficient for thee; for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

Graduale. Ps. 82. Sciant gentes quoniam nomen tibi Deus: tu solus Altissimus super omnem terram. ℣. Deus meus, pone illos ut rotam, et sicut stipulam ante faciem venti.

Gradual. Ps. 82. Let the gentiles know that God is thy name: thou alone art the Most High over all the the earth. ℣. O my God, make them like a wheel, and as stubble before the face of the wind.

Tractus. Ps. 59. Commovisti Dñe terram, et conturbasti eam. ℣. Sana contritiones ejus, quia mota est. ℣. Ut fugiant a facie arcus: ut liberentur electi tui.

Tract. Ps. 59. Thou hast moved the earth, O Lord, and hast troubled it. ℣. Heal thou the breaches thereof, for it has been moved. ℣. That thy elect may flee from before the bow: that they may be delivered.

✠ Gospel. Luke 8.

AT that time: When a very great multitude was gathered together and hastened out of the cities unto him, he spoke by a similitude: The sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock; and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns; and the thorns growing up with it, choked it. And other some fell upon good ground; and being sprung up, yielded fruit a hundredfold. Saying these things, he cried out, He that hath ears to hear, let him hear. And his disciples asked him what this parable might be. To whom he said, To you it is given

to know the mystery of the kingdom of God, but to the rest in parables; that seeing, they may not see, and hearing, may not understand. Now the parable is this: The seed is the word of God. And they by the wayside are they that hear; then the devil cometh, and taketh the word out of their heart, lest believing they should be saved. Now they upon the rock are they who when they hear receive the word with joy; and these have no roots, for they believe for awhile, and in time of temptation they fall away. And that which fell among thorns are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit. But that on the good ground are they who, in a good and very good heart, hearing the word, keep it, and bring forth fruit in patience. Creed.

Offertorium. Ps. 16. Perfice gressus meos in semitis tuis, ut non moveantur vestigia mea: inclina aurem tuam, et exaudi verba mea: mirifica misericordias tuas, qui salvos facis sperantes in te, Domine.

Offertory. Ps. 16. Perfect thou my goings in thy paths, that my footsteps be not moved: incline thy ear, and hear my words: show forth thy wonderful mercies, thou who savest them that trust in thee, O Lord.

Secret.

May the sacrifice offered to thee, O Lord, ever enliven and defend us. Through our Lord.

Another Secret: Graciously hear, p. 117. The third at choice.

Communio. Ps. 42. Introibo ad altare Dei, ad Deum qui lætificat juventutem meam.

Communion. Ps. 42. I will go in to the altar of God: to God who giveth joy to my youth.

Postcommunion.

WE humbly beseech thee, almighty God, that thou wouldst grant that those whom thou refreshest with thy sacraments may serve thee worthily by a life well pleasing to thee. Through our Lord.

Another Postcommunion, May the gift, p. 118. The third at choice.

℣. Let us bless the Lord.

℟. Thanks be to God.

QUINQUAGESIMA SUNDAY

Station at St Peter's

Introitus. Ps. 30.

ESto mihi in Deum protectorem, et in locum refugii, ut salvum me facias: quoniam firmamentum meum, et refugium meum es tu: et propter nomen tuum dux mihi eris et enutries me. Ps. ibid. In te, Domine, speravi, non confundar in æternum: in justitia tua libera me et eripe me. ℣. Gloria Patri.

Introit. Ps. 30.

BE thou unto me a God, a protector, and a place of refuge, to save me: for thou art my strength and my refuge: and for thy name's sake thou wilt lead me, and nourish me. Ps. ibid. In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice, and set me free. ℣. Glory be.

Prayer.

OLORD, we beseech thee, graciously hear our prayers, and unloosing the bonds of our sins, guard us from all adversity. Through our Lord.

Another Prayer, Defend, p. 115. The third at choice.

Lesson. 1 Cor. 13.

BRETHREN: If I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And if I should have prophecy, and know all mysteries and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind: charity envieth not; dealeth not perversely; is not puffed up; is not ambitious; seeketh not her own; is not provoked to anger; thinketh no evil; rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put

away the things of a child. We see now through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known. And now there remain, faith, hope, charity, these three: but the greater of these is charity.

Graduale. Ps. 76. Tu es Deus, qui facis mirabilia solus: notam fecisti in gentibus virtutem tuam. ℣. Liberasti in brachio tuo populum tuum, filios Israel et Joseph.

Gradual. Ps. 76. Thou art the God that alone dost wonders: thou hast made thy power known among the nations. ℣. With thy arm thou hast delivered thy people, the children of Israel and of Joseph.

Tractus. Ps. 99. Jubilate Deo, omnis terra: servite Domino in lætitia. ℣. Intrate in conspectu ejus in exsultatione: scitote, quod Dñs ipse est Deus. ℣. Ipse fecit nos, et non ipsi nos: nos autem populus ejus, et oves pascuæ ejus.

Tract. Ps. 99. Sing joyfully to God, all the earth: serve ye the Lord with gladness. ℣. Come in before his presence with exceeding great joy: know ye that the Lord he is God. ℣. He made us, and not we ourselves: but we are his people, and the sheep of his pasture.

✠ Gospel. Luke 18.

AT that time: Jesus took unto him the twelve, and said to them, Behold, we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of man: for he shall be delivered to the gentiles, and shall be mocked, and scourged, and spit upon; and after they have scourged him, they will put him to death; and the third day he shall rise again. And they understood none of these things, and this word was hid from them, and they understood not the things that were said. Now it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the wayside, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying, Jesus, son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace: but he cried out much more, Son of David, have mercy on me. And Jesus standing, commanded him to be brought unto him. And when he

was come near, he asked him, saying, What wilt thou that I do to thee? But he said, Lord, that I may see. And Jesus said to him: Receive thy sight; thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God: and all the people, when they saw it, gave praise to God. Creed.

Offertorium. Ps. 118. Benedictus es, Dñe, doce me justificationes tuas: in labiis meis pronuntiavi omnia judicia oris tui.

Offertory. Ps. 118. Blessed art thou, O Lord, teach me thy justifications; with my lips I have pronounced all the judgments of thy mouth.

Secret.

MAY these sacrifices, O Lord, we beseech thee, cleanse away our sins, and sanctify the bodies and minds of thy servants for the celebration of this sacrifice. Through our Lord.

Another Secret, Graciously hear, p. 117. The third at choice.

Communio. Ps. 77. Manducaverunt, et saturati sunt nimis, et desiderium eorum attulit eis Dñs: non sunt fraudati a desiderio suo.

Communion. Ps. 77. They did eat and were filled exceedingly, and the Lord gave them their desire: they were not defrauded of that which they craved.

Postcommunion.

WE beseech thee, almighty God, that we who have received heavenly food may be defended by it against all adversities. Through our Lord.

Another Postcommunion, May the gift, p. 118. The third at choice.

℣. Let us bless the Lord. ℟. Thanks be to God.

ASH WEDNESDAY

Before mass ashes made from the branches of olive or other trees blessed last Palm Sunday are blessed as follows. When None is finished, the priest, in purple cope, or at least without a chasuble, goes to bless the ashes, put in a vessel upon the altar. The following antiphon is first sung by the choir.

Psalmus 68.

EXaudi nos, Dñe, quoniam benigna est misericordia tua: secundum multitudinem

Psalm 68.

HEar us, O Lord, for thy mercy is kind: look upon us, O Lord, according to the multitude

miserationum tuarum respice nos, Dñe. Ps. ibid. Salvum me fac, Deus: quoniam intraverunt aquæ usque ad animam meam. ℣. Gloria Patri. Repetitur Exaudi nos.

of thy tender mercies. Ps. ibid. Save me, O God; for the waters have come in even unto my soul. ℣. Glory be. Hear us, O Lord, is repeated.

Then the priest, without turning towards the people, with joined hands (as is observed in the prayers of all blessings), says at the Epistle corner:

℣. Dominus vobiscum. ℟. Et cum spiritu tuo.

℣. The Lord be with you. ℟. And with thy spirit.

Let us pray. Prayer.

ALMIGHTY and eternal God, spare those who are penitent, be merciful to those who implore thee, and vouchsafe to send thy holy angel from heaven, to bless ✠ and hal✠low these ashes, that they may be a wholesome remedy to all who humbly implore thy holy name, and, conscious of their sins, accuse themselves, deploring their crimes before thy divine clemency, or humbly and earnestly beseeching thy bountiful lovingkindness; and grant through the invocation of thy most holy name, that whoever shall be sprinkled with them, for the remission of their sins, may receive both health of body and safety of soul. Through our Lord. ℟. Amen.

Let us pray.

O GOD, who desirest not the death, but the repentance of sinners; favourably look down upon the frailty of human nature, and in thy mercy vouchsafe to bless ✠ these ashes, which we purpose to put upon our heads in token of our humility, and to obtain forgiveness; that we who know that we are but ashes, and for the punishment of our wickedness must return to dust, may deserve to obtain of thy mercy the pardon of all our sins, and the rewards promised to the penitent. Thro' our Lord. ℟. Amen.

Let us pray.

O GOD, who art moved by humiliation and appeased by satisfaction; incline the ear of thy clemency to our prayers, and mercifully pour forth upon the heads of thy servants, sprinkled with these ashes, the grace of thy blessing; that thou mayest both fill them with the spirit of compunction, and effectually grant those things which they have justly

prayed for; and ordain that what thou hast granted may be established and remain unmoved for ever. Through Christ our Lord. ℟. Amen.

Let us pray.

ALMIGHTY and eternal God, who didst grant the remedy of thy pardon to the Ninevites doing penance in ashes and sackcloth; mercifully grant that we may so imitate their penance, that we may follow them in obtaining forgiveness. Thro' our Lord.

Then, when the celebrant has put incense into the thurible, he sprinkles the ashes thrice with holy water, saying the antiphon Asperges without chant and without the psalm. He then incenses them thrice. Afterwards the senior of the clergy goes up to the altar and puts ashes on the celebrant, who does not kneel down. If no other priest is present, the celebrant puts ashes on to his own head in silence, kneeling before the altar. The choir immediately sings:

Antiphona. Joelis 2. Immutemur habitu, in cinere et cilicio: jejunemus, et ploremus ante Dominum: quia multum misericors est dimittere peccata nostra Deus noster.

Antiphon. Joel 2. Let us change our garments for ashes and sackcloth: let us fast and lament before the Lord: for our God is plenteous in mercy to forgive our sins.

Alia Antiphona. Ibid. Inter vestibulum et altare plorabunt Sacerdotes ministri Dñi, et dicent: Parce, Dñe, parce populo tuo: et ne claudas ora canentium te, Domine.

Another Antiphon. Ibid. Between the porch and the altar, the priests, the Lord's ministers, shall weep, and shall say, Spare, O Lord, spare thy people: and shut not the mouths of them that sing to thee, O Lord.

Then follows the Responsory, Esther 13, Joel 2.

Emendemus in melius, quæ ignoranter peccavimus: ne subito præoccupati die mortis, quæramus spatium pœnitentiæ, et invenire non possimus.* Attende Dñe, et miserere: quia peccavimus tibi. ℣. Ps. 78, Ad-

Let us amend for the better in those things in which we have sinned through ignorance: lest suddenly overtaken by the day of death, we seek space for penance, and are not able to find it. Hear, O Lord, and have mercy:

juva nos, Deus salutaris noster: et propter honorem nominis tui, Dñe, libera nos. Attende. ℣. Gloria Patri, et Filio, et Spiritui sancto. Attende.

for we have sinned against thee. ℣. Ps. 78. Help us, O God our Saviour: and for the honour of thy name, O Lord, deliver us. Attend, O Lord. ℣. Glory. Attend.

Then, while the Antiphons and the Responsory are being sung, the celebrant, with his head uncovered, puts ashes first on the clergy in order of rank, and then on the laity, saying:

Genesis 3. Memento, homo, quia pulvis es, et in pulverem reverteris.

Genesis 3. Remember, man, that thou art dust, and into dust thou shalt return.

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

Let us pray.

GRANT us, O Lord, to begin our Christian warfare with holy fasts; that, as we are about to fight against the spirits of wickedness, we may be defended by the aids of self-denial. Through Christ our Lord. ℟. Amen.

Then mass is said.

Station at St Sabina

Introitus. Sap. 11.

MIsereris omnium, Domine, et nihil odisti eorum quæ fecisti, dissimulans peccata hominum propter pœnitentiam, et parcens illis: quia tu es Dñs Deus noster. Ps. 56. Miserere mei, Deus, miserere mei: quoniam in te confidit anima mea. ℣. Gloria.

Introit. Wisdom 11.

THou hast mercy upon all, O Lord, and hatest none of the things which thou hast made, winking at the sins of men for the sake of repentance, and sparing them; for thou art the Lord our God. Ps. 56. Have mercy on me, O God, have mercy on me; for my soul trusteth in thee. ℣. Glory be.

Prayer.

GRANT to thy faithful, O Lord, that they may begin the venerable solemnities of fasting with suitable piety, and perform them with tranquil devotion. Through our Lord.

From this day till Passion Sunday the two following Prayers are said after the Prayers of the day:

To beg the prayers of the saints: Prayer.

DEFEND us, we beseech thee, O Lord, from all dangers of mind and body; and by the intercession of the blessed and glorious Mary, ever Virgin, Mother of God, and St Joseph, with thy blessed apostles Peter and Paul, and blessed N. and all the saints, mercifully grant us safety and peace; that all adversities and errors being destroyed, thy church may serve thee with secure liberty.

For the living and the dead: Prayer.

O ALMIGHTY and eternal God, who hast dominion over the living and the dead, and art merciful to all whom thou foreknowest shall be thine by faith and good works; we humbly beseech thee that they for whom we have determined to offer up our prayers, whether the present world still detains them in the flesh, or the future hath already received them out of the body, may by the intercession of all thy saints, and the clemency of thy pity, obtain the pardon of all their sins. Through our Lord.

Lesson. Joel 2

THUS saith the Lord, Be converted to me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts and not your garments, and turn to the Lord your God; for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but he will return, and forgive, and leave a blessing behind him, sacrifice and libation to the Lord your God? Blow the trumpet in Sion: sanctify a fast; call a solemn assembly; gather together the people; sanctify the church; assemble the ancients; gather together the little ones, and them that suck at the breasts; let the bridegroom go forth from his bed, and the bride out of her bride-chamber. Between the porch and the altar the priests, the Lord's ministers, shall weep; and shall say, Spare, O Lord, spare thy people; and give not thine inheritance to reproach, that the heathens should rule over them. Why should they say among the nations, Where is their God? The Lord hath been zealous for his land, and hath spared his people. And the Lord answered, and said to his people, Behold, I will send you corn, and wine, and oil, and you shall be filled with them; and I will no more make you a reproach among the nations: saith the Lord almighty.

Gradual. Ps. 56. Miserere mei, Deus, miserere mei: quoniam in te confidit anima mea. ℣. Misit de cœlo, et liberavit me: dedit in opprobrium conculcantes me.

Gradual. Ps. 56. Have mercy on me, O God, have mercy on me; for my soul trusteth in thee. ℣. He hath sent from heaven, and delivered me; he hath made them a reproach that trod upon me.

Tractus. Ps. 102. Dñe, non secundum peccata nostra, quæ fecimus nos: neque secundum iniquitates nostras retribuas nobis. ℣. Ps. 78. Dñe, ne memineris iniquitatum nostrarum antiquarum: cito anticipent nos misericordiæ tuæ, quia pauperes facti sumus nimis. ℣. (Hic genuflectitur.) Adjuva nos, Deus salutaris noster: et propter gloriam nominis tui, Domine, libera nos: et propitius esto peccatis nostris, propter nomen tuum.

Tract. Ps. 102. O Lord, repay us not according to the sins we have committed, nor according to our iniquities. ℣. Ps. 78. O Lord, remember not our former iniquities: let thy mercies speedily prevent us, for we are become exceeding poor. ℣. (Here kneel.) Help us, O God our Saviour: and for the glory of thy name, O Lord, deliver us: and forgive us our sins for thy name's sake.

The above Tract is said every Monday, Wednesday and Friday from to-day until Monday in Holy Week, unless a proper Tract be appointed.

✠ Gospel. Matt. 6.

AT that time: Jesus said to his disciples: When you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head and wash thy face; that thou appear not to men to fast, but to thy Father who is in secret, and thy Father who seeth in secret will repay thee. Lay not up to yourselves treasures on earth, where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven, where neither the rust nor moth doth consume, and where thieves do not break through nor steal. For where thy treasure is, there is thy heart also.

Offert. Ps. 29. Exaltabo te, Domine, quoniam suscepisti me, nec delectasti inimicos meos super me: Domine, clamavi ad te, et sanasti me.

Offertory. Ps. 29. I will extol thee, O Lord, for thou hast upheld me; and hast not made my enemies to rejoice over me: O Lord I have cried to thee, and thou hast healed me.

Secret.

WE beseech thee, O Lord, to fit us for offering worthily these gifts by which we celebrate the beginning of the venerable sacrament. Through.

The other Secrets until Passion Sunday:

To beg the prayers of the saints: Secret.

GRACIOUSLY hear us, O God our Saviour, and by virtue of this sacrament defend us from all enemies of mind and body; bestowing upon us grace now, and glory hereafter.

For the living and the dead: Secret.

O GOD, who alone knowest the number of the elect who are to enjoy the happiness of heaven, grant, we beseech thee, that by the intercession of all thy saints the names of all those who have been commended to our prayers and of all the faithful may be kept in the book of blessed predestination. Through our Lord.

Preface for Lent, p. 20, which is said every day till Passion Sunday, except on feasts which have a proper Preface.

Communio. Ps. 1. Qui meditabitur in lege Dñi die ac nocte, dabit fructum suum in tempore suo.

Communion. Ps. 1. He who shall meditate upon the law of the Lord day and night, shall bring forth his fruit in due season.

Postcommunion.

MAY the sacraments we have received, O Lord, afford us support, that our fasts may be pleasing to thee, and be a healing remedy to us. Through.

The other Postcommunions until Passion Sunday:

To beg the prayers of the saints: Postcommunion.

MAY the gift of this divine sacrament which we have offered cleanse and defend us, we beseech thee, O Lord, and by the intercession of the blessed Virgin Mary, Mother of God, and St Joseph, with thy holy apostles Peter and Paul, and blessed N., and all

the saints, purify us from all sins, and deliver us from all adversities.

For the living and the dead: Postcommunion.

MAY the mysteries which we have received purify us, we beseech thee, O almighty and merciful God; and by the intercession of all thy saints, grant that this thy sacrament may not be to us a means of condemnation, but of pardon and salvation; may it be the washing away of sins, the strength of the weak, protection against all the dangers of the world, and the remission of all the sins of the faithful, living and dead. Through our Lord.

Let us pray. Bow down your heads before God.

Prayer over the people.

TURN, O Lord, the ear of thy mercy to thy people who lie prostrate before thy majesty; that we who have been refreshed by the divine gift, may ever be sustained by heavenly aids.

℣. Let us bless the Lord.

℟. Thanks be to God.

THURSDAY

Station at St George

Introitus. Ps. 54.

DUm clamarem ad Dominum, exaudivit vocem meam ab his, qui appropinquant mihi, et humiliavit eos, qui est ante sæcula, et manet in æternum: jacta cogitatum tuum in Domino, et ipse te enutriet. Ps. ibid. Exaudi Deus orationem meam, et ne despexeris deprecationem meam: intende mihi, et exaudi me. ℣. Gloria Patri.

Introit. Ps. 54.

WHen I cried to the Lord, he heard my voice from them that draw near to me, and he humbled them, who is before all ages, and remains for ever: cast thy care upon the Lord, and he shall sustain thee. Ps. ibid. Hear O God, my prayer, and despise not my supplication: be attentive to me, and hear me. ℣. Glory be.

Prayer.

O GOD, who by sin art offended and by penance pacified, mercifully regard the prayers of thy suppliant people, and turn away the scourges of thy wrath, which we deserve for our sins. Through.

The other Prayers as above, p. 128.

Lesson. Isai. 38.

IN those days: Ezechias was sick even to death; and Isaias the son of Amos the prophet came unto him, and said to him, Thus saith the Lord, Take order with thy house, for thou shalt die, and not live. And Ezechias turned his face toward the wall, and prayed to the Lord, and said, I beseech thee, O Lord, remember how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight. And Ezechias wept with great weeping. And the word of the Lord came to Isaias, saying, Go, and say to Ezechias, Thus saith the Lord the God of David thy father, I have heard thy prayer and I have seen thy tears: behold, I will add to thy days fifteen years; and I will deliver thee and this city out of the hand of the king of the Assyrians, and I will protect it, saith the Lord almighty.

Graduale. Ps. 54. Jacta cogitatum tuum in Dño, et ipse te enutriet. ℣. Dum clamarem ad Dñm, exaudivit vocem meam ab his, qui appropinquant mihi.

Gradual. Ps. 54. Cast thy care upon the Lord, and he shall sustain thee. ℣. When I cried to the Lord, he heard my voice from them that draw near to me.

✠ Gospel. Matt. 8.

AT that time: When he had entered into Capharnaum, there came to him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him, I will come and heal him. And the centurion making answer, said: Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And Jesus hearing this, marvelled; and said to them that followed him, Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven, but the children of the kingdom shall be cast into the exterior darkness; there shall be weeping and gnashing of teeth. And Jesus said to the centurion, Go, and as

thou hast believed, so be it done to thee; and the servant was healed at the same hour.

Offertorium. Ps. 24. Ad te, Domine, levavi animam meam: Deus meus, in te confido, non erubescam; neque irrideant me inimici mei: etenim universi, qui te exspectant, non confundentur.

Offertory. Ps. 24. To thee, O Lord, have I lifted up my soul: in thee, O my God, I put my trust; let me not be ashamed: neither let my enemies laugh at me: for none of them that wait on thee shall be confounded.

Secret.

LOOK down propitiously on these sacrifices, we beseech thee, O Lord, and grant that they may be profitable both to our devotion and salvation. Through our Lord.

The other Secrets as above, p. 130.

Comm. Ps. 50. Acceptabis sacrificium justitiæ, oblationes, et holocausta, super altare tuum, Dñe.

Communion. Ps. 50. Thou wilt accept the sacrifice of justice, oblations, and whole-burnt offerings upon thy altar, O Lord.

Postcommunion.

HAVING received the blessing of the heavenly gift, we humbly beseech thee, almighty God, that through it we may receive both a sacrament and salvation. Through our Lord.

The other Postcommunions as above, p. 130.

Over the people. Let us pray. Bow down your heads before God.

Prayer.

SPARE, O Lord, spare thy people, that whereas they have been deservedly chastised, they may find rest in thy compassion. Through our Lord.

FRIDAY

Station at SS. John and Paul

Introitus. Ps. 29. Audivit Dominus, et misertus est mihi: Dominus factus est adjutor meus. Ps. ibid. Exaltabo te, Dñe, quoniam suscepisti me: nec delectasti inimicos meos super me.

Introit. Ps. 29. THE Lord hath heard, and hath had mercy on me: the Lord became my helper. Ps. ibid. I will extol thee, O Lord, for thou hast upheld me; and hast

lectasti inimicos meos super me. ℣. Gloria Patri.

not made my enemies to rejoice over me. ℣. Glory.

Prayer.

PURSUE with thy gracious kindness, we beseech thee, O Lord, the fast which we have begun; that the observance which we keep with our body, we may be able also to exercise with sincere minds. Through.

The other Prayers as on Ash Wednesday, p. 128.

Lesson. Isa. 58.

THE Lord God saith these things: Cry, cease not, lift up thy voice like a trumpet, and show my people their wicked doings, and the house of Jacob their sins. For they seek me from day to day, and desire to know my ways, as a nation that hath done justice and hath not forsaken the judgment of their God: they ask of me the judgments of justice: they are willing to approach to God. Why have we fasted, and thou hast not regarded: have we humbled our souls, and thou hast not taken notice? Behold in the day of your fast your own will is found and you exact of all your debtors. Behold you fast for debates and strife, and strike with the fist wickedly. Do not fast as you have done until this day, to make your cry to be heard on high. Is this such a fast as I have chosen: for a man to afflict his soul for a day? is this it, to wind his head about like a circle, and to spread sackcloth and ashes? Wilt thou call this a fast and a day acceptable to the Lord? Is not this rather the fast that I have chosen? loose the bands of wickedness, undo the bundles that oppress, let them that are broken go free, and break asunder every burden. Deal thy bread to the hungry, and bring the needy and the harbourless into thy house: when thou shalt see one naked, cover him, and despise not thy own flesh. Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up. Then shalt thou call, and the Lord shall hear: thou shalt cry, and he shall say, Here I am. Because the Lord thy God is merciful.

Graduale. Ps. 26. Unam petii a Domino, hanc requiram, ut inhabitem in domo Domini. ℣. Ut videam voluptatem Dñi:

Gradual. Ps. 26. One thing I have asked of the Lord, this will I seek after, that I may dwell in the house of the Lord. ℣. That I may

et protegar a templo sancto ejus.

see the delight of the Lord, and be protected by his holy temple.

Tract. Ps. 102, Domine, non secundum, p. 129.

✠Gospel. Matt. 5, 6.

AT that time: Jesus said to his disciples: You have heard that it hath been said, Thou shalt love thy neighbour, and hate thy enemy. But I say to you, Love your enemies, do good to them that hate you; and pray for them that persecute and calumniate you; that you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good and bad, and raineth upon the just and the unjust. For if you love them that love you, what reward shall you have? do not even the publicans this? And if you salute your brethren only, what do you more? do not also the heathens this? Be you therefore perfect, as also your heavenly Father is perfect. Take heed that you do not your justice before men, to be seen by them: otherwise you shall not have a reward of your Father who is in heaven. Therefore, when thou dost an almsdeed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Amen I say to you, they have received their reward. But when thou dost alms, let not thy left hand know what thy right hand doth: that thy alms may be in secret, and thy Father who seeth in secret will repay thee.

Offert. Ps. 118. Domine, vivifica me, secundum eloquium tuum: ut sciam testimonia tua.

Offertory. Ps. 118. O Lord, enliven me according to thy word, that I may know thy testimonies.

Secret.

WE beseech thee, O Lord, to grant that the sacrifice of Lenten observance which we offer up may both render our minds acceptable to thee, and make us more prone to continence. Through our Lord.

The other Secrets as above, p. 130.

Communio. Ps. 2. Servite Domino in timore, et exsultate ei cum tremore: apprehendite disciplinam, ne pereatis de via justa.

Communion. Ps. 2. Serve ye the Lord with fear, and rejoice unto him with trembling, embrace discipline, lest you perish from the just way.

Postcommunion.

POUR forth upon us, O Lord, the spirit of thy love; that, by thy mercy, thou mayest make of one mind those whom thou hast fed with one celestial food. Through our Lord.

The other Postcommunions as above, p. 130.

Over the people. Let us pray. Bow down your heads before God.

Prayer.

PROTECT, O Lord, thy people, and mercifully cleanse them from all sins; for no harm shall hurt them, if no wickedness be found in them. Through.

SATURDAY

Station at St Trypho

Introitus. Ps. 29.

AUdivit Dominus, et misertus est mihi: Dominus factus est adjutor meus. Ps. ibid. Exaltabo te, Dñe, quoniam suscepisti me: nec delectasti inimicos meos super me. ℣. Gloria Patri.

Introit. Ps. 29.

THe Lord hath heard, and hath had mercy on me: the Lord became my helper. Ps. ibid. I will extol thee, O Lord, for thou hast upheld me; and hast not made my enemies to rejoice over me. ℣. Glory be.

Prayer.

GIVE ear, O Lord, to our supplications; and grant that we may celebrate with devout service this solemn fast, which thou hast ordained as a salutary remedy both for our souls and bodies. Through.

The other Prayers as above, p. 128.

Lesson. Isai. 58.

THUS saith the Lord God: If thou wilt take away the chain out of the midst of thee, and cease to stretch out the finger, and to speak that which profiteth not. When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in the darkness, and thy darkness shall be as the noonday. And the Lord will give thee rest continually, and will fill thy soul with brightness, and deliver thy bones; and thou shalt be like a watered garden, and like a fountain of water whose waters shall not fail. And the places that have been desolate for ages shall be built in thee: thou shalt raise up the foundations of generation and generation; and

thou shalt be called the repairer of the fences, turning the paths into rest. If thou turn away thy foot from the sabbath, from doing thy own will in my holy day, and call the sabbath delightful, and the holy of the Lord glorious, and glorify him, while thou dost not thy own ways, and thy own will is not found to speak a word; then shalt thou be delighted in the Lord, and I will lift thee above the high places of the earth, and will feed thee with the inheritance of Jacob thy father. For the mouth of the Lord hath spoken it.

Graduale. Ps. 26. Unam petii a Domino, hanc requiram, ut inhabitem in domo Domini. ℣. Ut videam voluptatem Dñi: et protegar a templo sancto ejus.

Gradual. Ps. 26. One thing I have asked of the Lord, this will I seek after, that I may dwell in the house of the Lord. ℣. That I may see the delight of the Lord, and be protected by his holy temple.

✠Gospel. Mark 6.

AT that time: When it was late, the ship was in the midst of the sea, and Jesus alone on the land. And seeing them labouring in rowing (for the wind was against them), and about the fourth watch of the night, he cometh to them walking upon the sea; and he would have passed by them. But they seeing him walk upon the sea, thought it was an apparition; and they cried out: for they all saw him, and were troubled. And immediately he spoke with them, and said to them, Have a good heart, it is I; fear ye not. And he went up to them into the ship, and the wind ceased: and they were far more astonished within themselves; for they understood not concerning the loaves, for their heart was blinded. And when they had passed over, they came into the land of Genesareth, and set to the shore. And when they were gone out of the ship, immediately they knew him. And running through that whole country they began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into towns, or into villages, or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his garment; and as many as touched him were made whole.

Offert. Ps. 118. Domine, vivifica me secundum

Offertory. Ps. 118. O Lord, enliven me according to

eloquium tuum: ut sciam testimonia tua.

thy word, that I may know thy testimonies.

Secret.

RECEIVE, O Lord, this sacrifice, by the offering of which thou hast vouchsafed to be appeased; and grant, we beseech thee, that we may be cleansed through its virtue, and may offer to thee the acceptable affection of our mind. Through our Lord.

The other Secrets as above, p. 130.

Communio. Ps. 2. Servite Domino in timore, et exsultate ei cum tremore: apprehendite disciplinam, ne pereatis de via justa.

Communion. Ps. 2. Serve ye the Lord with fear, and rejoice unto him with trembling; embrace discipline, lest you perish from the just way.

Postcommunion.

BEING quickened by the gift of a heavenly life, we beseech thee, O Lord, that what is in this life a mystery, may become to us a help for eternity. Through our Lord.

The other Postcommunions as above, p. 130.

Over the people. Let us pray. Bow down your heads before God.

Prayer.

MAY thy faithful, O God, be strengthened by thy gifts; that by receiving them they may desire them, and from desiring them may enjoy them for ever. Through our Lord.

The FIRST SUNDAY in LENT

Station at St John Lateran

Introitus. Ps. 90.

INvocabit me, et ego exaudiam eum: eripiam eum, et glorificabo eum: longitudine dierum adimplebo eum. Ps. ibid. Qui habitat in adjutorio Altissimi: in protectione Dei cœli commorabitur. ℣. Gloria Patri.

Introit. Ps. 90.

HE shall call upon me, and I will hear him; I will deliver him, and glorify him; I will fill him with length of days. Ps. ibid. He that dwelleth in the aid of the Most High shall abide under the protection of the God of heaven. ℣. Glory be.

Prayer.

O GOD, who dost purify thy church by the yearly fast of Lent; grant to thy household that what we strive to obtain from thee by abstinence, we may secure by good works. Through our Lord.

The other Prayers as above, p. 128.

Lesson. 2 Cor. 6.

BRETHREN: We exhort you that you receive not the grace of God in vain. For he saith, In an accepted time have I heard thee, and in the day of salvation have I helped thee. Behold, now is the acceptable time; behold, now is the day of salvation. Giving no offence to any man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God; in much patience, in tribulations, in necessities, in distresses, in stripes, in prisons, in seditions, in labours, in watchings, in fastings, in chastity, in knowledge, in longsuffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God: by the armour of justice on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet known; as dying, and behold we live; as chastised, and not killed; as sorrowful, yet always rejoicing; as needy, yet enriching many; as having nothing, and possessing all things.

Graduale. Ps. 90. Angelis suis Deus mandavit de te, ut custodiant te in omnibus viis tuis. ℣. In manibus portabunt te, ne unquam offendas ad lapidem pedem tuum.

Gradual. Ps. 90. God hath given his angels charge over thee, to keep thee in all thy ways. ℣. In their hands they shall bear thee up, lest thou dash thy foot against a stone.

Tractus. Qui habitat in adjutorio Altissimi, in protectione Dei cœli commorabitur. ℣. Dicet Dño: Susceptor meus es tu, et refugium meum: Deus meus, sperabo in eum. ℣. Quoniam ipse liberavit me de laqueo venantium, et a verbo aspero. ℣. Scapulis suis

Tract. He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven. ℣. He shall say unto the Lord, Thou art my upholder, and my refuge: my God, in him will I hope. ℣. For he hath delivered me from the snare of the hunters, and from

obumbrabit tibi, et sub pennis ejus sperabis. ℣. Scuto circumdabit te veritas ejus: non timebis a timore nocturno. ℣. A sagitta volante per diem, a negotio perambulante in tenebris, a ruina, et dæmonio meridiano. ℣. Cadent a latere tuo mille, et decem millia a dextris tuis: tibi autem non appropinquabit. ℣. Quoniam angelis suis mandavit de te, ut custodiant te in omnibus viis tuis. ℣. In manibus portabunt te, ne unquam offendas ad lapidem pedem tuum. ℣. Super aspidem et basiliscum ambulabis, et conculcabis leonem et draconem. ℣. Quoniam in me speravit, liberabo eum: protegam eum, quoniam cognovit nomen meum. ℣. Invocabit me, et ego exaudiam eum: cum ipso sum in tribulatione. ℣. Eripiam eum, et glorificabo eum: longitudine dierum adimplebo eum, et ostendam illi salutare meum.

the sharp word. ℣. He will overshadow thee with his shoulders; and under his wings shalt thou hope. ℣. His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night. ℣. Of the arrow that flieth by day; of the business that walketh in the dark: of invasion, or of the noonday devil. ℣. A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee. ℣. For he hath given his angels charge over thee, to keep thee in all thy ways. ℣. In their hands they shall bear thee up: lest thou dash thy foot against a stone. ℣. Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon. ℣. Because he hath hoped in me, I will deliver him: I will protect him, because he hath known my name. ℣. He shall cry to me, and I will hear him: I am with him in tribulation. ℣. I will deliver him, and will glorify him: I will fill him with length of days: and I will show him my salvation.

✠ Gospel. Matt. 4.

AT that time: Jesus was led by the Spirit into the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, afterwards he was hungry. And the tempter coming, said to him, If thou be the Son of God, command that these stones be made bread. Who answered and said, It is written, Not in bread alone doth man live, but in every word

that proceedeth from the mouth of God. Then the devil took him up into the holy city, and set him upon the pinnacle of the temple, and said to him, If thou be the son of God, cast thyself down: for it is written, That he hath given his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone. Jesus said to him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil took him up into a very high mountain, and showed him all the kingdoms of the world, and the glory of them; and said to him, All these will I give thee, if falling down thou wilt adore me. Then Jesus saith to him, Begone, Satan, for it is written, The Lord thy God shalt thou adore, and him only shalt thou serve. Then the devil left him; and behold angels came, and ministered to him. Creed.

Offertorium. Ps. 90. Scapulis suis obumbrabit tibi Dominus, et sub pennis ejus sperabis: scuto circumdabit te veritas ejus.

Offertory. Ps. 90. The Lord will overshadow thee with his shoulders, and under his wings thou shalt trust: his truth shall compass thee with a shield.

Secret.

WE solemnly offer the sacrifice of the beginning of Lent, and we beseech thee, O Lord, that while we restrain our carnal feasting, we may likewise abstain from all hurtful pleasures. Thro' our Lord.

The other Secrets as above, p. 130.

Communio. Ps. 90. Scapulis suis obumbrabit tibi Dominus, et sub pennis ejus sperabis: scuto circumdabit te veritas ejus.

Communion. Ps. 90. The Lord will overshadow thee with his shoulders, and under his wings thou shalt trust: his truth shall compass thee with a shield.

Postcommunion.

MAY the holy libation of thy sacrament refresh us, O Lord, and, purifying us from our old life, make us pass on to the fellowship of thy saving mystery. Through our Lord.

The other Postcommunions as above, p. 130.

MONDAY

Station at St Peter's Chains

Introitus. Ps. 122. Sicut oculi servorum in manibus dominorum suorum: ita oculi nostri ad Dñm Deum nostrum, donec misereatur nobis: miserere nobis, Dñe: miserere nobis. Ps. ibid. Ad te levavi oculos meos, qui habitas in cœlis. ℣. Gloria Patri.

Introit. Ps. 122. As the eyes of servants are on the hands of their masters, so are our eyes unto the Lord our God, until he have mercy on us: have mercy on us, O Lord, have mercy on us. Ps. ibid. To thee have I lifted up my eyes, who dwellest in heaven. ℣. Glory be.

Prayer.

CONVERT us, O God, our Saviour: and that the fast of Lent may profit us, instruct our minds with its heavenly discipline. Through our Lord.

The other Prayers as on Ash Wednesday, p. 128.

Lesson. Ezech. 34.

THUS saith the Lord God: Behold, I myself will seek my sheep, and will visit them. As the shepherd visiteth his flock, in the day when he shall be in the midst of his sheep that were scattered; so will I visit my sheep, and will deliver them out of all the places where they have been scattered in the cloudy and dark day. And I will bring them out from the peoples, and will gather them out of the countries, and will bring them to their own land; and I will feed them in the mountains of Israel, by the rivers, and in all the habitations of the land. I will feed them in the most fruitful pastures, and their pasture shall be in the high mountains of Israel: there shall they rest on the green grass, and be fed in fat pastures upon the mountains of Israel. I will feed my sheep, and I will cause them to lie down, saith the Lord God. I will seek that which was lost; and that which was driven away I will bring again; and I will bind up that which was broken; and I will strengthen that which was weak; and that which was fat and strong I will preserve: and I will feed them in judgment: saith the Lord almighty.

Graduale. Ps. 83. Protector noster aspice, Deus, et respice super ser-

Gradual. Ps. 83. Behold, O God, our protector, and look upon thy servants. ℣.

vos tuos. ℣. Dñe Deus virtutum, exaudi preces servorum tuorum.

O Lord God of hosts, attend to the prayers of thy servants.

Tract. Ps. 102. Domine, non secundum, p. 120

✠ Gospel. Matt. 25.

AT that time, Jesus said to his disciples: When the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty; and all nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on his left. Then shall the King say to them that shall be on his right hand, Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you took me in; naked, and you covered me; sick, and you visited me; I was in prison, and you came to me. Then shall the just answer him, saying, Lord, when did we see thee hungry and fed thee; thirsty, and gave thee drink? and when did we see thee a stranger, and took thee in? or naked, and covered thee? or when did we see thee sick or in prison, and came to thee? And the King answering, shall say to them, Amen I say to you, as long as you did it to one of these my least brethren, you did it to me. Then he shall say to them also that shall be on his left hand, Depart from me, you cursed, into everlasting fire, which was prepared for the devil and his angels. For I was hungry, and you gave me not to eat; I was thirsty, and you gave me not to drink; I was a stranger, and you took me not in; naked, and you covered me not; sick, and in prison, and you did not visit me. Then they also shall answer him, saying, Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee? Then he shall answer them, saying, Amen I say to you, as long as you did it not to one of these least, neither did you do it to me. And these shall go into everlasting punishment; but the just into life everlasting.

Offertorium. Ps. 118. Levabo oculos meos, et considerabo

Offertory. Ps. 118. I will lift up my eyes, and consider thy wonders, O Lord,

tua, Domine, ut doceas me justitias tuas: da mihi intellectum, et discam mandata tua.

that thou mayest teach me thy justices; give me understanding, and I will learn thy commandments.

Secret.

Hallow, O Lord, the gifts we have offered to thee; and purify us from the stains of our sins. Thro' our Lord.

The other Secrets as above, p. 130.

Communio. Matth. 25.

Amen dico vobis: quod uni ex minimis meis fecistis, mihi fecistis: venite, benedicti Patris mei, possidete paratum vobis regnum ab initio sæculi.

Communion. Matt. 25.

Amen I say to you: what you did to one of my least ones, you did to me: come, ye blessed of my Father, possess the kingdom prepared for you from the beginning of the world.

Postcommunion.

BEING filled with the gift of thy salvation, we humbly beseech thee, O Lord, that as we rejoice in tasting thereof, we may also be renewed by its result. Through our Lord.

The other Postcommunions as above, p. 130.

Over the people. Let us pray. Bow down your heads before God.

Prayer.

LOOSEN, O Lord, we beseech thee, the bonds of our sins; and mercifully turn from us whatever we have deserved for them. Through our Lord.

TUESDAY

Station at St Anastasia

Introitus. Ps. 89.

DOmine refugium factus es nobis a generatione, et progenie: a sæculo, et in sæculum tu es. Ps. ibid. Priusquam montes fierent, aut formaretur terra, et orbis: a sæculo et usque in sæculum tu es Deus. ℣. Gloria Patri.

Introit. Ps. 89.

LORD, thou hast been our refuge from generation to generation: from eternity and to eternity thou art. Ps. ibid. Before the mountains were made, or the earth and the world was formed: from eternity and to eternity thou art God. ℣. Glory be to the Father.

Prayer.

LOOK down, O Lord, upon thy family, and grant that our minds, which are chastened by the mortification of the flesh, may glow with desire of thee. Through our Lord.

The other Prayers as above, p. 128.

Lesson. Isai. 55.

IN those days: The prophet Isaias spoke, saying: Seek ye the Lord while he may be found; call upon him while he is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him; and to our God, for he is bountiful to forgive. For my thoughts are not your thoughts; nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth and water it, and make it to spring, and give seed to the sower and bread to the eater; so shall my word be which shall go forth from my mouth: it shall not return to me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it: saith the Lord almighty.

Graduale. Ps. 140. Dirigatur oratio mea, sicut incensum in conspectu tuo, Dñe. ℣. Elevatio manuum mearum, sacrificium vespertinum.

Gradual. Ps. 140. Let my prayer be directed as incense in thy sight, O Lord. ℣. The lifting up of my hands as evening sacrifice.

✠ Gospel. Matt. 21.

AT that time: When Jesus was come into Jerusalem, the whole city was moved, saying, Who is this? And the people said, This is Jesus the prophet, from Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the chairs of them that sold doves; and he saith to them, It is written, My house shall be called the house of prayer, but you have made it a den of thieves. And there came to him the blind and the lame, in the temple; and he healed them. And the chief priests and scribes seeing the wonderful things that he did, and the children crying in the temple, and

saying, Hosanna to the Son of David, were moved with indignation, and said to him, Hearest thou what these say? And Jesus said to them, Yea, have you never read, Out of the mouth of infants and of sucklings thou hast perfected praise? And leaving them, he went out of the city into Bethania, and remained there.

Offertorium. Ps. 30. In te speravi, Domine; dixi: Tu es Deus meus, in manibus tuis tempora mea.

Offertory. Ps. 30. In thee, O Lord, have I hoped: I said, Thou art my God, my times are in thy hands.

Secret.

Be appeased, O Lord, we beseech thee, by the gifts we offer; and defend us from all dangers. Thro' our Lord.

The other Secrets as above, p. 130.

Communio. Ps. 4. Cum invocarem te, exaudisti me, Deus justitiæ meæ: in tribulatione dilatasti me: miserere mihi Dñe, et exaudi orationem meam.

Communion. Ps. 4. When I called upon thee, thou didst hear me, O God of my justice: when I was in distress, thou hast enlarged me: have mercy on me, O Lord, and hear my prayer.

Postcommunion.

WE beseech thee, almighty God, that we may receive the effect of that salvation, of which we have received a pledge in these mysteries. Through our Lord.

The other Postcommunions as above, p. 130.

Over the people. Let us pray. Bow your heads before God.

Prayer.

Let our prayers rise up to thee, O Lord; and drive away all wickedness from thy church. Thro' our Lord.

WEDNESDAY in EMBER WEEK

Station at St Mary Major

Introitus. Ps. 24. Reminiscere miserationum tuarum, Domine, et misericordiæ tuæ, quæ a sæculo sunt: ne unquam dominentur nobis inimici nostri: li-

Introit. Ps. 24. REmember, O Lord, thy bowels of compassion, and thy mercies that are from the beginning of the world; lest at any time our enemies rule

bera nos Deus Israel, ex omnibus angustiis nostris. ℣s. ibid. Ad te, Domine, levavi animam meam: Deus meus in te confido, non erubescam. ℣. Gloria Patri.

over us: deliver us, O God of Israel, from all our tribulations. Ps. ibid. To thee, O Lord, have I lifted up my soul: in thee, O my God, I put my trust; let me not be ashamed. ℣. Glory be.

After the Kyrie eleison is said. Let us pray. Let us kneel. ℟. Arise.

Prayer.

MERCIFULLY hear our prayers, we beseech thee, O Lord; and stretch forth the right hand of thy majesty against all our adversaries. Through our Lord.

Lesson. Exod. 24.

IN those days: The Lord said to Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and the law, and the commandments which I have written, that thou mayest teach them. Moses rose up, and his minister Josue; and Moses going up into the mount of God, said to the ancients, Wait ye here till we return to you. You have Aaron and Hur with you; if any question shall arise, you shall refer it to them. And when Moses was gone up, a cloud covered the mount; and the glory of the Lord dwelt upon Sinai, covering it with a cloud six days: and the seventh day he called him out of the midst of the cloud. And the sight of the glory of the Lord was like a burning fire upon the top of the mount, in the eyes of the children of Israel. And Moses entering into the midst of the cloud, went up into the mountain: and he was there forty days and forty nights.

Graduale. Ps. 24. Tribulationes cordis mei dilatatæ sunt: de necessitatibus meis eripe me, Dñe. ℣. Vide humilitatem meam, et laborem meum: et dimitte omnia peccata mea.

Gradual. Ps. 24. The troubles of my heart are multiplied: deliver me from my necessities, O Lord. ℣. See my abjection and my labour, and forgive me all my sins.

Here Let us kneel is not said: but ℣. The Lord be with you.

Let us pray.

MERCIFULLY look down, we beseech thee, O Lord, upon the devotion of thy people, that they, whose bodies are mortified by fasting, may, through the fruit of good works, be refreshed in mind. Through our Lord.

The other Prayers as above, p. 128.

Lesson. 3 Kings 19.

IN those days: Elias came to Bersabee of Juda, and left his servant there, and he went forward one day's journey into the desert. And when he was there, and sat under a juniper tree, he requested for his soul that he might die, and said, It is enough for me, Lord, take away my soul, for I am no better than my fathers. And he cast himself down, and slept in the shadow of the juniper tree; and behold, an angel of the Lord touched him, and said to him, Arise, and eat. He looked, and behold there was at his head a hearth-cake and a vessel of water; and he ate and drank, and fell asleep again. And the angel of the Lord came again the second time, and touched him, and said to him, Arise, eat, for thou hast yet a great way to go. And he arose, and ate and drank, and walked in the strength of that food forty days and forty nights, unto the mount of God, Horeb.

Tractus. Ps. 24. De necessitatibus meis eripe me, Domine: vide humilitatem meam, et laborem meum: et dimitte omnia peccata mea. ℣. Ad te, Domine, levavi animam meam: Deus meus, in te confido, non erubescam: neque irrideant me inimici mei. ℣. Etenim universi, qui te exspectant, non confundentur: confundantur omnes facientes vana.

Tract. Ps. 24. Deliver me from my necessities, O Lord: see my abjection and my labour, and forgive me all my sins. ℣. To thee, O Lord, have I lifted up my soul: in thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me. ℣. For none of them that wait on thee shall be confounded: let all them be confounded that do vain things.

✠ Gospel. Matt. 12.

AT that time: Some of the scribes and pharisees answered him, saying, Master, we would see a sign from thee. Who answering, said to them, An evil and adulterous generation seeketh a sign; and a sign

shall not be given it, but the sign of Jonas the prophet. For as Jonas was in the whale's belly three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights. The men of Ninive shall rise in judgment with this generation, and shall condemn it; because they did penance at the preaching of Jonas: and behold a greater than Jonas here. The queen of the south shall rise in judgment with this generation, and shall condemn it; because she came from the ends of the earth to hear the wisdom of Solomon: and behold, a greater than Solomon here. And when an unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he said, I will return into my house from whence I came out: and coming, he findeth it empty, swept, and garnished. Then he goeth, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is made worse than the first. So shall it be also to this wicked generation. As he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him. And one said unto him, Behold thy mother and thy brethren stand without, seeking thee. But he answering him that told him, said, Who is my mother, and who are my brethren? And stretching forth his hand towards his disciples, he said, Behold my mother and my brethren: for whosoever shall do the will of my Father that is in heaven, he is my brother, and sister, and mother.

Offertorium. Ps. 118. Meditabor in mandatis tuis, quæ dilexi valde: et levabo manus meas ad mandata tua, quæ dilexi.

Offertory. Ps. 118. I will meditate on thy commandments, which I have loved exceedingly: and I will lift up my hands to thy commandments, which I have loved.

Secret.

WE offer to thee, O Lord, sacrifices of propitiation: that thou mayest mercifully absolve us from our sins, and direct our inconstant hearts. Thro' our Lord.

The other Secrets as above, p. 130.

Communio. Ps. 5. Intellige clamorem meum: intende voci orationis

Communion. Ps. 5. Understand my cry: hearken to the voice of my prayer, O

meæ, Rex meus, et Deus meus: quoniam ad te orabo, Domine.

my King and my God, for to thee will I pray, O Lord.

Postcommunion

BY receiving thy sacrament, O Lord, may we both be cleansed from our hidden sins, and delivered from the snares of enemies. Through our Lord.

The other Postcommunions as above, p. 130.

Over the people. Let us pray. Bow down your heads before God.

Prayer.

ENLIGHTEN our minds, we beseech thee, O Lord, by the light of thy brightness, that we may be able to see what we ought to do, and have power to do what is right. Through our Lord.

THURSDAY

Station at St Lawrence in Paneperna

Introitus. Ps. 95.

CONfessio et pulchritudo in conspectu ejus: sanctitas et magnificentia in sanctificatione ejus. Ps. ibid. Cantate Dño canticum novum: cantate Domino omnis terra. ℣. Gloria Patri.

Introit. Ps. 95.

PRaise and beauty are before him; holiness and majesty in his sanctuary. Ps. ibid. Sing ye to the Lord a new canticle: sing to the Lord, all the earth. ℣. Glory be.

Prayer.

MERCIFULLY look down, we beseech thee, O Lord, upon the devotion of thy people, that they, whose bodies are mortified by fasting, may, through the fruit of good works, be refreshed in mind. Thro' our Lord.

The other Prayers as above, p. 128.

Lesson. Ezech. 18.

IN those days: The word of the Lord came to me, saying, What is the meaning that you use among you this parable as a proverb in the land of Israel, saying, The fathers have eaten sour grapes, and the teeth of the children are set on edge? As I live, saith the Lord, this parable shall be no more to you a proverb in Israel. Behold, all souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that sinneth, the same shall die. And if a man be just, and do judgment and justice, and hath not

eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel; and hath not defiled his neighbour's wife, nor come near to a menstruous woman; and hath not wronged any man; and hath restored the pledge to the debtor; hath taken nothing away by violence; hath given his bread to the hungry and hath covered the naked with a garment; hath not lent upon usury, nor taken any increase; hath withdrawn his hand from iniquity, and hath executed true judgment between man and man; hath walked in my commandments, and kept my judgments, to do truth; he is just, he shall surely live, saith the Lord almighty.

Graduale. Ps. 16. Custodi me, Dñe, ut pupillam oculi: sub umbra alarum tuarum protege me. ℣. De vultu tuo judicium meum prodeat: oculi tui videant æquitatem.

Gradual. Ps. 16. Keep me, O Lord, as the apple of thy eye; protect me under the shadow of thy wings. ℣. Let my judgment come forth from thy countenance: let thine eyes behold equity.

✠ Gospel. Matt. 15.

At that time: Jesus went forth, and retired into the coasts of Tyre and Sidon. And behold, a woman of Canaan who came out of those coasts, crying out, said to him, Have mercy on me, O Lord, thou son of David: my daughter is grievously troubled by a devil. Who answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us: and he answering, said, I was not sent but to the sheep that are lost of the house of Israel. But she came and adored him, saying, Lord, help me. Who answering, said, It is not good to take the bread of the children, and to cast it to the dogs. But she said, Yea, Lord; for the whelps also eat of the crumbs that fall from the table of their masters. Then Jesus answering, said to her, O woman, great is thy faith; be it done to thee as thou wilt: and her daughter was cured from that hour.

Offertorium. Ps. 33. Immittet Angelus Domini in circuitu timentium eum, et eripiet eos: gustate, et videte, quoniam suavis est Dominus.

Offertory. Ps. 33. The angel of the Lord shall encamp round about them that fear him, and shall deliver them: taste and see that the Lord is sweet.

Secret.

MAY these sacrifices, we beseech thee, O Lord, which are instituted with wholesome fasts, speedily save us. Through our Lord.

The other Secrets as above, p. 130.

Communio. Joan. 6. Panis, quem ego dedero, caro mea est pro sæculi vita.

Communion. John 6. The bread that I will give is my flesh for the life of the world.

Postcommunion.

BY the bountifulness of thy gifts, O Lord, do thou support us by temporal aids, and renew us by those that are eternal. Through our Lord.

The other Postcommunions as above, p. 130.

Over the people. Let us pray. Bow down your heads before God.

Prayer.

GRANT, we beseech thee, O Lord, to all Christian people, that they may acknowledge what they profess, and love the heavenly mystery which they frequent. Through our Lord.

FRIDAY in EMBER WEEK

Station at the Twelve holy Apostles

Introitus. Ps. 24. De necessitatibus meis eripe me, Dñe: vide humilitatem meam, et laborem meum, et dimitte omnia peccata mea. Ps. ibid. Ad te, Dñe, levavi animam meam: Deus meus, in te confido, non erubescam. ℣. Gloria Patri.

Introit. Ps. 24. DEliver me from my necessities, O Lord; see my abjection and my labour, and forgive me all my sins. Ps. ibid. To thee, O Lord, have I lifted up my soul. In thee, O my God, I put my trust; let me not be ashamed. ℣. Glory be.

Prayer.

BE merciful, O Lord, to thy people; and as thou makest them devout to thee, in thy mercy cherish them by thy kind help. Through our Lord.

Lesson. Ezech. 18.

THUS saith the Lord God: The soul that sinneth, the same shall die; the son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son; the justice of the just shall be upon him, and the wickedness of the wicked shall be

upon him. But if the wicked do penance for all his sins, which he hath committed, and keep all my commandments, and do judgment, and justice, living he shall live, and shall not die. I will not remember all his iniquities that he hath done; in his justice which he hath wrought, he shall live. Is it my will that a sinner should die, saith the Lord God, and not that he should be converted from his ways, and live? But if the just man turn himself away from his justice, and do iniquity according to all the abominations which the wicked man useth to work, shall he live? All his justices which he hath done, shall not be remembered: in the prevarication, by which he hath prevaricated, and in his sin, which he hath committed, in them he shall die. And you have said: The way of the Lord is not right. Hear ye, therefore, O house of Israel: Is it my way that is not right, and are not rather your ways perverse? For when the just turneth himself away from his justice, and committeth iniquity, he shall die therein: in the injustice that he hath wrought he shall die. And when the wicked turneth himself away from his wickedness, which he hath wrought, and doeth judgment, and justice: he shall save his soul alive. Because he considereth and turneth away himself from all his iniquities which he hath wrought, he shall surely live, and not die.

Graduale. Ps. 85. Salvum fac servum tuum, Deus meus, sperantem in te. ℣. Auribus percipe, Dñe, orationem meam.

Gradual. Ps. 85. Save thy servant, O my God, that trusteth in thee. ℣. With thy ears, O Lord, receive my prayer.

Tract. Ps. 102. Domine non secundum, p. 129.

✠ Gospel. John 5.

AT that time: There was a festival day of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem a pond called Probatica, which in Hebrew is named Bethsaida, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water. And an angel of the Lord descended at certain times into the pond, and the water was moved; and he that went down first into the pond after the motion of the water was made whole of whatsoever infirmity he lay under. And there was a certain man there, that had been eight

people, as he hath spoken to thee, and to keep all his commandments; and to make thee higher than all nations which he hath created, to his own praise, and name, and glory: that thou mayest be a holy people of the Lord thy God, as he hath spoken.

Graduale. Ps. 78. Propitius esto, Dñe, peccatis nostris: nequando dicant gentes: Ubi est Deus eorum? ℣. Adjuva nos, Deus salutaris noster: et propter honorem nominis tui, Domine, libera nos.

Gradual. Ps. 78. Forgive us our sins, O Lord: lest the gentiles should say, Where is their God? ℣. Help us, O God our Saviour: and, for the honour of thy name, O Lord, deliver us.

Let us pray. Let us kneel. ℟. Arise.

Prayer.

LOOK down upon us, O God our protector; that we who are pressed down by the weight of our evils, having received thy mercy, may serve thee with a free mind. Through our Lord.

Lesson. Deut. 11.

IN those days: Moses said to the children of Israel: If you keep the commandments which I command you, and do them, to love the Lord your God and walk in all his ways, cleaving unto him, the Lord will destroy all these nations before your face, and you shall possess them, which are greater and stronger than you. Every place that your foot shall tread upon shall be yours. From the desert, and from Libanus, from the great river Euphrates unto the western sea, shall be your borders. None shall stand against you: the Lord your God shall lay the dread and fear of you upon all the land that you shall tread upon, as he hath spoken to you: the Lord your God.

Graduale. Ps. 83. Protector noster aspice, Deus, et respice super servos tuos. ℣. Domine Deus virtutum, exaudi preces servorum tuorum.

Gradual. Ps. 83. Behold, O God, our protector, and look upon thy servants. ℣. O Lord God of hosts, graciously hear the prayers of thy servants.

Let us pray. Let us kneel. ℟. Arise.

Prayer.

MERCIFULLY regard our supplications, we beseech thee, O Lord, that by thy goodness we may both deserve to be humble in prosperity and safe in adversity. Through our Lord.

Lesson. 2 Machab. 1.

IN those days: All the priests made prayer while the sacrifice was consuming, Jonathan beginning, and the rest answering. And the prayer of Nehemias was after this manner: O Lord God, Creator of all things, dreadful and strong, just and merciful, who alone art the good king, who alone art gracious, who alone art just, and almighty, and eternal; who deliverest Israel from all evil, who didst choose the fathers, and didst sanctify them; receive the sacrifice for all thy people Israel, and preserve thy own portion, and sanctify it; that the gentiles may know that thou art our God.

Graduale. Ps. 89. Convertere, Dñe, aliquantulum, et deprecare super servos tuos. ℣. Domine, refugium factus es nobis a generatione et progenie. Let us pray. Let us kneel. ℟. Arise.

Gradual. Ps. 89. Return, O Lord, how long? and be entreated in favour of thy servants. ℣. Lord, thou hast been our refuge from generation to generation.

Prayer.

HEAR, we beseech thee, O Lord, in thy clemency, the prayers of thy people, that we, who are justly afflicted for our sins, may, for the glory of thy name, be mercifully delivered. Through our Lord.

Lesson. Ecclus 36.

HAVE mercy upon us, O God of all, and behold us, and show us the light of thy mercies; and send thy fear upon the nations that have not sought after thee, that they may know that there is no God beside thee, and that they may show forth thy wonders. Lift up thy hand over the strange nations, that they may see thy power. For as thou hast been sanctified in us in their sight, so thou shalt be magnified among them in our presence, that they may know thee, as we also have known thee, that there is no God beside thee, O Lord. Renew thy signs, and work new miracles. Glorify thy hand, and thy right arm. Raise up indignation, and pour out wrath. Take away the adversary, and crush the enemy. Hasten the time, and remember the end, that they may declare thy wonderful works: O Lord our God.

Graduale. Ps. 140. Dirigatur oratio mea sicut incensum in conspectu tuo, Dñe. ℣. Elevatio ma-

Gradual. Ps. 140. Let my prayer be directed as incense in thy sight, O Lord. ℣. The lifting up of my

num mearum, sacrificium vespertinum.

hands as an evening sacrifice.

Let us pray. Let us kneel. ℟. Arise.

Prayer.

PREVENT, we beseech thee, O Lord, our actions by thy inspirations, and carry them on with thy continual help: that every prayer and work of ours may always begin by thee, and through thee likewise may be ended. Through our Lord.

Lesson, Daniel 3, with the hymn Benedictus, as on Ember Saturday in Advent, p. 66.

Here Let us kneel is not said, but ℣. The Lord be with you.

Let us pray. Prayer.

O GOD, who didst allay the flames of fire for the three children; mercifully grant that the flame of vice may not consume us thy servants. Through our Lord.

The other Prayers as above, p. 128.

Lesson. 1 Thess. 5.

BRETHREN: We beseech you, rebuke the unquiet, comfort the feeble-minded, support the weak, be patient towards all men. See that none render evil for evil to any man; but ever follow that which is good towards each other, and towards all men. Always rejoice. Pray without ceasing. In all things give thanks; for this is the will of God in Christ Jesus concerning you all. Extinguish not the spirit. Despise not prophecies. But prove all things; hold fast that which is good. From all appearance of evil refrain yourselves. And may the God of peace himself sanctify you in all things, that your whole spirit, and soul, and body may be preserved blameless, in the coming of our Lord Jesus Christ.

Tractus. Ps. 116. Laudate Dñm, omnes gentes: et collaudate eum, omnes populi. ℣. Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum.

Tract. Ps. 116. O praise the Lord, all ye nations; and praise him together, all ye people. ℣. For his mercy is confirmed upon us; and the truth of the Lord remaineth for ever.

Gospel, as for next Sunday, p. 161: Jesus took Peter.

Offertorium. Ps. 87. Dñe

Offertory. Ps. 87. O Lord,

Deus salutis meæ, in die clamavi et nocte coram te: intret oratio mea in conspectu tuo, Domine.

the God of my salvation, I have cried in the day and in the night before thee: let my prayer come in before thee, O Lord.

Secret.

HALLOW, we beseech thee, O Lord, our fasts by these present sacrifices, that what our observance outwardly professes, it may inwardly effect. Through our Lord.

The other Secrets as above, p. 130.

Communio. Ps. 7. Dñe Deus meus, in te speravi: libera me ab omnibus persequentibus me, et eripe me.

Communion. Ps. 7. O Lord my God, in thee have I put my trust; save me from all them that persecute me, and deliver me.

Postcommunion.

MAY our vices, O almighty God, be cured by these holy mysteries, and may they procure for us everlasting remedies. Through our Lord.

The other Postcommunions as above, p. 130.

Over the people. Let us pray. Bow down your heads before God.

Prayer.

MAY the desired blessing strengthen thy faithful people, O God; may it cause them never to depart from thy will, and ever to rejoice in thy benefits. Through our Lord.

The SECOND SUNDAY in LENT
Station at St Mary in Dominica

Introitus. Ps. 24.

REminiscere miserationum tuarum, Domine, et misericordiæ tuæ quæ a sæculo sunt: ne unquam dominentur nobis inimici nostri: libera nos, Deus Israel, ex omnibus angustiis nostris. Ps. ibid. Ad te, Domine, levavi animam meam:

Introit. Ps. 24.

REmember, O Lord, thy compassions and thy mercies, which are from the beginning, lest at any time our enemies rule over us: deliver us, O God of Israel, from all our tribulations. Ps. ibid. To thee, O Lord, have I lifted up my soul: in thee, O my

Deus meus, in te confido, non erubescam. ℣. Gloria Patri.

God, I put my trust; let me not be ashamed. ℣. Glory be.

Prayer.

O GOD, who seest that we are wholly without strength, keep us both inwardly and outwardly, that we may be defended in body from all adversities, and cleansed in mind from evil thoughts. Thro' our Lord.

The other Prayers as above on Ash Wednesday, p. 128.

Lesson. 1 Thess. 4.

BRETHREN: We pray and beseech you in the Lord Jesus, that as you have received of us, how you ought to walk, and to please God, so also you would walk, that you may abound the more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of God, your sanctification; that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour; not in the passion of lust, like the gentiles that know not God: and that no man overreach, nor circumvent his brother in business; because the Lord is the avenger of all these things, as we have told you before, and have testified. For God hath not called us unto uncleanness, but unto sanctification: in Christ Jesus our Lord.

Grad. Ps. 24. Tribulationes cordis mei dilatatæ sunt: de necessitatibus meis eripe me, Domine. ℣. Vide humilitatem meam, et laborem meum: et dimitte omnia peccata mea.

Gradual. Ps. 24. The troubles of my heart are multiplied; deliver me from my necessities, O Lord. ℣. See my abjection and my labour, and forgive me all my sins.

Tractus. Ps. 105. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus. ℣. Quis loquetur potentias Domini: auditas faciet omnes laudes ejus? ℣. Beati qui custodiunt judicium, et faciunt justi-

Tract. Ps. 105. Give glory to the Lord, for he is good: for his mercy endureth for ever. ℣. Who shall declare the powers of the Lord; who shall set forth all his praises? ℣. Blessed are they that keep judgment, and do justice at all times.

tiam in omni tempore. ℣. Memento nostri, Domine, in beneplacito populi tui: visita nos in salutari tuo.

℣. Remember us, O Lord, in the favour of thy people: visit us with thy salvation.

℣Gospel. Matt. 17.

AT that time: Jesus took Peter, and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them. And his face did shine as the sun, and his garments became white as snow. And behold there appeared to them Moses and Elias talking with him. And Peter answering, said to Jesus, Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshaded them; and lo, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. And the disciples hearing, fell upon their face, and were very much afraid: and Jesus came and touched them, and said to them, Arise, and fear not. And they lifting up their eyes saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, till the Son of man be risen from the dead. Creed.

Offert. Ps. 118. Meditabor in mandatis tuis, quæ dilexi valde; et levabo manus meas ad mandata tua, quæ dilexi.

Offertory. Ps. 118. I will meditate on thy commandments, which I have loved exceedingly: and I will lift up my hands to thy commandments, which I have loved.

Secret.

LOOK down propitiously, we beseech thee, O Lord, upon these sacrifices, that they may be profitable both to our devotion and salvation. Through our Lord.

The other Secrets as above, p. 130.

Communion. Ps. 5. Intellige clamorem meum: intende voci orationis meæ, Rex meus, et Deus meus: quoniam ad te orabo, Domine.

Communion. Ps. 5. Understand my cry: hearken to the voice of my prayer, O my King and my God: for to thee will I pray, O Lord.

Postcommunion.

WE humbly beseech thee, O almighty God, that thou wouldst grant those to serve thee with pure lives, whom thou refreshest with thy sacraments. Through our Lord.

The other Postcommunions as above, p. 130.

MONDAY

Station at St Clement

Introitus. Ps. 25.

REdime me, Domine, et miserere mei: pes enim meus stetit in via recta: in ecclesiis benedicam Dñm. Ps. ibid. Judica me, Domine, quoniam ego in innocentia mea ingressus sum: et in Domino sperans, non infirmabor. ℣. Gloria Patri.

Introit. Ps. 25.

REdeem me, O Lord, and have mercy on me; for my foot hath stood in the direct way: in the churches I will bless the Lord. Ps. ibid. Judge me, O Lord, for I have walked in my innocence; and hoping in the Lord, I shall not be weakened. ℣. Glory.

Prayer.

GRANT, we beseech thee, almighty God, that thy family who afflict the flesh by fasting from food, may follow justice and abstain from sin. Through.

The other Prayers as above, p. 128.

Lesson. Dan. 9

IN those days: Daniel prayed to the Lord, saying: O Lord our God, who hast brought forth thy people out of the land of Egypt with a strong hand, and hast made thee a name as at this day; we have sinned, we have committed iniquity, O Lord, against all thy justice; let thy wrath and thy indignation be turned away, I beseech thee, from thy city Jerusalem, and from thy holy mountain. For by reason of our sins, and the iniquities of our fathers, Jerusalem and thy people are a reproach to all that are round about us. Now, therefore, O our God, hear the supplication of thy servant, and his prayers; and show thy face upon thy sanctuary which is desolate, for thy own sake. Incline, O my God, thy ear, and hear; open thine eyes, and see our desolation, and the city upon which thy name is called: for it is not for our justification that we present our prayers before thy face, but for the multitude of thy tender mercies. O Lord, hear; O Lord, be appeased; hearken and do; delay not for thy

own sake, O my God; because thy name is invocated upon thy city, and upon thy people, O Lord our God.

Graduale. Ps. 69. Adjutor meus, et liberator meus esto: Domine, ne tardaveris. ℣. Confundantur, et revereantur inimici mei, qui quærunt animam meam.

Gradual. Ps. 69. Be thou my helper and my deliverer; O Lord, make no delay. ℣. Let my enemies be confounded and ashamed that seek my soul.

Tract. Ps. 102. Domine, non secundum, p. 129.

✠ Gospel. John 8.

AT that time: Jesus said to the multitudes of the Jews: I go, and you shall seek me, and you shall die in your sin. Whither I go, you cannot come. The Jews therefore said, Will he kill himself, because he said, Whither I go, you cannot come. And he said to them, You are from beneath, I am from above; you are of this world, I am not of this world. Therefore I said to you, that you shall die in your sins. For if you believe not that I am he, you shall die in your sin. They said therefore to him, Who art thou? Jesus said to them, The beginning, who also speak unto you. Many things I have to speak and to judge of you. But he that sent me is true, and the things I have heard of him, these same I speak in the world. And they understood not that he called God his Father. Jesus therefore said to them, When you shall have lifted up the Son of man, then shall you know that I am he, and that I do nothing of myself, but as the Father hath taught me, these things I speak: and he that sent me is with me, and he hath not left me alone; for I do always the things that please him.

Offert. Ps. 15. Benedicam Dominum, qui tribuit mihi intellectum: providebam Dominum in conspectu meo semper: quoniam a dextris est mihi, ne commovear.

Offertory. Ps. 15. I will bless the Lord, who hath given me understanding; I set the Lord always in my sight; for he is at my right hand, that I be not moved.

Secret.

MAY these sacrifices of propitiation and praise, O Lord, render us worthy of thy protection. Through our Lord.

The other Secrets as above, p. 130.

Communio. Ps. 8. Dñe

Communion. Ps. 8. O Lord,

Dominus noster, quam admirabile est nomen tuum in universa terra!

our Lord, how admirable is thy name in all the earth!

Postcommunion.

May this communion, O Lord, cleanse us from guilt, and make us partakers of a heavenly remedy. Thro'.

The other Postcommunions as above, p. 130.

Over the people. Let us pray. Bow down your heads before God.

Prayer.

BE attentive to our supplications, O almighty God, and graciously bestow upon us the effect of thy accustomed mercy, to whom thou grantest the confidence of hopeful devotion. Through our Lord.

TUESDAY

Station at St Balbina

Introitus. Ps. 26.

TIbi dixit cor meum, quæsivi vultum tuum, vultum tuum, Dñe, requiram: ne avertas faciem tuam a me. Ps. ibid. Dñs illuminatio mea, et salus mea: quem timebo? ℣. Gloria Patri.

Introit. Ps. 26.

MY heart hath said to thee, I have sought thy face; thy face, O Lord, will I seek: turn not away thy face from me. Ps. ibid. The Lord is my light and my salvation: whom shall I fear? ℣. Glory be.

Prayer.

PERFECT within us, we beseech thee, O Lord, in thy mercy, the benefits of this holy observance: that those things which thou hast appointed for us to do, we may by thy assistance be enabled to fulfil. Through our Lord.

The other Prayers as above, p. 128.

Lesson. 3 Kings 17.

IN those days: The word of the Lord came to Elias the Thesbite, saying: Arise, and go to Sarephta of the Sidonians, and dwell there; for I have commanded a widow-woman there to feed thee. He arose, and went to Sarephta: and when he was come to the gate of the city, he saw the widow-woman gathering sticks, and he called her, and said to her, Give me a little water in a vessel, that I may drink. And when she was going to fetch it, he called after her saying, Bring me also, I beseech thee, a morsel of bread in thy hand; and she answered, As the Lord thy God

liveth, I have no bread, but only a handful of meal in a pot, and a little oil in a cruse; behold, I am gathering two sticks, that I may go in and dress it, for me and my son, that we may eat it, and die. And Elias said to her, Fear not, but go and do as thou hast said; but first make for me of the same meal a little hearth cake and bring it to me; and after make for thyself and thy son. For thus saith the Lord the God of Israel, The pot of meal shall not waste, nor the cruse of oil be diminished, until the day wherein the Lord will give rain upon the face of the earth. She went, and did according to the word of Elias; and he ate, and she, and her house; and from that day the pot of meal wasted not, and the cruse of oil was not diminished, according to the word of the Lord, which he spoke in the hand of Elias.

Graduale. Ps. 54. Jacta cogitatum tuum in Dño, et ipse te enutriet. ℣. Dum clamarem ad Dñm, exaudivit vocem meam ab his, qui appropinquant mihi.

Gradual. Ps. 54. Cast thy care upon the Lord, and he shall sustain thee. ℣. When I cried to the Lord, he heard my voice from them that draw near to me.

✠ Gospel. Matt. 23.

AT that time: Jesus spoke to the multitudes and to his disciples, saying, The scribes and pharisees have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do, but according to their works do ye not; for they say and do not. For they bind heavy and insupportable burdens, and lay them on men's shoulders; but with a finger of their own they will not move them. And all their works they do for to be seen of men; for they make their phylacteries broad, and enlarge their fringes; and they love the first places at feasts, and the first chairs in the synagogues, and salutations in the market-place, and to be called by men Rabbi. But be not you called Rabbi; for one is your master, and all you are brethren; and call none your father upon earth; for one is your father, who is in heaven: neither be ye called masters; for one is your master, Christ. He that is the greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled: and he that shall humble himself shall be exalted.

Offert. Ps. 50. Miserere mei, Domine, secundum magnam misericordiam tuam: dele, Dñe, iniquitatem meam.

Offertory. Ps. 50. Have mercy on me, O Lord, according to thy great mercy: O Lord, blot out my iniquity.

Secret.

WE beseech thee, O Lord, mercifully to work thy sanctification within us by means of these mysteries, which may both purify us from earthly vices, and bring us to heavenly gifts. Through.

The other Secrets as above, p. 130.

Comm. Ps. 9. Narrabo omnia mirabilia tua: lætabor, et exsultabo in te: psallam nomini tuo, Altissime.

Communion. Ps. 9. I will relate all thy wonders: I will be glad and rejoice in thee: I will sing praise to thy name, O thou Most High.

Postcommunion

THAT we may be made worthy, O Lord, of thy sacred gifts, grant us, we beseech thee, ever to obey thy commandments. Through our Lord.

The other Postcommunions as above, p. 130.

Over the people. Let us pray. Bow down your heads before God.

Prayer.

LOOK favourably, O Lord, upon our supplications, and heal the diseases of our souls; that having received forgiveness, we may ever rejoice in thy benediction. Through our Lord.

WEDNESDAY

Station at St Cecilia

Introitus. Ps. 37. NE derelinquas me, Domine Deus meus, ne discedas a me: intende in adjutorium meum, Dñe, virtus salutis meæ. **Ps. ibid.** Domine, ne in furore tuo arguas me: neque in ira tua corripias me. ℣. Gloria Patri.

Introit. Ps. 37. FOrsake me not, O Lord my God, do not thou depart from me: attend unto my help, O Lord, the strength of my salvation. **Ps. ibid.** Rebuke me not, O Lord, in thy indignation: nor chastise me in thy wrath. ℣. Glory be.

Prayer.

FAVOURABLY regard thy people, we beseech thee, O Lord; and grant that we, whom thou commandest to abstain from carnal food, may also cease from noxious vices. Through our Lord.

The other Prayers as above, p. 128.

Lesson. Esth. 13

IN those days: Mardochai prayed to the Lord, saying, O Lord, Lord, almighty King, for all things are in thy power; and there is none that can resist thy will, if thou determine to save Israel. Thou hast made heaven and earth, and all things that are under the cope of heaven. Thou art Lord of all, and there is none that can resist thy majesty. And now, O Lord, O King, O God of Abraham, have mercy on thy people, because our enemies resolve to destroy us, and extinguish thy inheritance. Despise not thy portion which thou hast redeemed for thyself out of Egypt. Hear my supplication and be merciful to thy lot and inheritance, and turn our mourning into joy, that we may live and praise thy name, O Lord; and shut not the mouths of them that sing to thee, O Lord our God.

Graduale. Ps. 27. Salvum fac populum tuum, Dñe, et benedic hereditati tuæ. ℣. Ad te, Dñe, clamavi: Deus meus, ne sileas a me, et ero similis descendentibus in lacum.

Gradual. Ps. 27. Save thy people, O Lord, and bless thy inheritance. ℣. Unto thee have I cried, O Lord; my God, be not thou silent to me, lest I become like them that go down into the pit.

Tract. Ps. 102. Domine, non secundum, p. 129.

✠ Gospel. Matt. 20.

AT that time: Jesus going up to Jerusalem, took the twelve disciples apart, and said to them, Behold, we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests and the scribes, and they shall condemn him to death, and shall deliver him to the gentiles, to be mocked, and scourged, and crucified: and the third day he shall rise again. Then came to him the mother of the sons of Zebedee with her sons, adoring and asking something of him. Who said to her, What wilt thou? She saith to him, Say that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom. And Jesus answering, said, You know

not what you ask. Can you drink the chalice that I shall drink? They say to him, We can. He saith to them, My chalice indeed you shall drink: but to sit on my right or left hand, is not mine to give to you, but to them for whom it is prepared by my Father. And the ten hearing it, were moved with indignation against the two brethren. But Jesus called them to him, and said, You know that the princes of the gentiles lord it over them; and they that are the greater exercise power upon them. It shall not be so among you: but whosoever will be the greater among you, let him be your minister; and he that will be first among you shall be your servant. Even as the Son of man is not come to be ministered unto, but to minister, and to give his life a redemption for many.

Offertorium. Ps. 24. Ad te Domine, levavi animam meam: Deus meus, in te confido, non erubescam: neque irrideant me inimici mei: etenim universi, qui te exspectant, non confundentur.

Offertory. Ps. 24. To thee, O Lord, have I lifted up my soul; in thee, O my God, I put my trust, let me not be ashamed; neither let my enemies laugh at me: for none of them that wait on thee shall be confounded.

Secret.

GRACIOUSLY regard the sacrifices which we offer thee, O Lord, and by this holy intercourse loosen the bonds of our sins.

The other Secrets as above, p. 130.

Communio. Ps. 10. Justus Dominus, et justitiam dilexit: æquitatem vidit vultus ejus.

Communion. Ps. 10. The Lord is just, and hath loved justice: his countenance hath beheld righteousness.

Postcommunion.

HAVING received thy sacraments, O Lord, we beseech thee that we may profit to the increase of eternal redemption. Through our Lord.

The other Postcommunions as above, p. 130.

Over the people. Let us pray. Bow down your heads before God.

Prayer.

O GOD, the restorer and lover of innocence, direct towards thee the hearts of thy servants, that being inflamed by the fervour of thy spirit, they

may be found both steadfast in faith and zealous in works. Through our Lord.

THURSDAY

Station at St Mary across the Tiber

Introitus. Ps. 69.

DEus, in adjutorium meum intende: Dñe, ad adjuvandum me festina: confundantur et revereantur inimici mei, qui quærunt animam meam. Ps. ibid. Avertantur retrorsum, et erubescant: qui cogitant mihi mala. ℣. Gloria Patri.

Introit. Ps. 69.

O GOD, come to my assistance; O Lord, make haste to help me: let my enemies be confounded and ashamed that seek my soul. Ps. ibid. Let them be turned backward and blush for shame, that desire evils to me. ℣. Glory be.

Prayer.

GRANT us, we beseech thee, O Lord, the help of thy grace; that duly applying ourselves to fastings and prayers, we may be delivered from all enemies of mind and body. Through our Lord.

The other Prayers as above, p. 128.

Lesson. Jer. 17.

THUS saith the Lord God: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like tamaric in the desert, and he shall not see when good shall come; but he shall dwell in dryness in the desert, in a salt land, and not inhabited. Blessed be the man that trusteth in the Lord, and the Lord shall be his confidence. And he shall be as a tree that is planted by the waters, that spreadeth out its roots towards moisture: and it shall not fear when the heat cometh. And the leaf thereof shall be green, and in the time of drought it shall not be solicitous, neither shall it cease at any time to bring forth fruit. The heart is perverse above all things, and unsearchable; who can know it? I am the Lord who search the heart, and prove the reins; who give to every one according to his way, and according to the fruit of his devices: saith the Lord almighty.

Grad. Ps. 78. Propitius esto, Domine, peccatis nostris, nequando dicant gentes: Ubi est Deus eo-

Gradual. Ps. 78. Forgive us our sins, O Lord, lest the gentiles should say: Where is their God? ℣.

rum? ℣. Adjuva nos, Deus salutaris noster: et propter honorem nominis tui, Domine, libera nos.

Help us, O God, our Saviour; and for the honour of thy name, O Lord, deliver us.

℣Gospel. Luke 16.

AT that time: Jesus said to the pharisees: There was a certain rich man, who was clothed in purple and fine linen, and feasted sumptuously every day. And there was a certain beggar, named Lazarus, who lay at his gate full of sores, desiring to be filled with the crumbs that fell from the rich man's table; and no one did give him: moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died, and he was buried in hell. And lifting up his eyes, when he was in torments, he saw Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, to cool my tongue; for I am tormented in this flame. And Abraham said to him, Son, remember that thou didst receive good things in thy life-time, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is fixed a great chaos; so that they who would pass from hence to you, cannot, nor from thence come hither. And he said: Then, Father, I beseech thee that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torments. And Abraham said to him, They have Moses and the prophets; let them hear them. But he said, No, father Abraham, but if one went to them from the dead, they will do penance. And he said to him, if they hear not Moses and the prophets, neither will they believe if one rise again from the dead.

Offert. Exodi 32. Precatus est Moyses in conspectu Domini Dei sui, et dixit: Quare, Domine, irasceris in populo tuo? parce iræ animæ tuæ: memento Abraham, Isaac et Jacob, quibus jurasti

Offert. Exodus 32 Moses prayed in the sight of the Lord his God, and said: Why, O Lord, art thou angry with thy people? let the anger of thy soul be appeased: remember Abraham, Isaac and Jacob, to

dare terram fluentem lac et mel. Et placatus est Dominus de malignitate, quam dixit facere populo suo.

whom thou swearest that thou wouldst give the land flowing with milk and honey. And the Lord was appeased from the evil which he said he would do to his people.

Secret.

MAY the fast we have devoted to thy name, O Lord, sanctify us by means of this sacrifice; that what our observance professes exteriorly, it may effectually operate internally. Through our Lord.

The other Secrets as above on Ash Wednesday, p. 130.

Communio. Joan. 6. Qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in eo, dicit Dominus.

Communion. John 6. He that eateth my flesh and drinketh my blood, abideth in me, and I in him, saith the Lord.

Postcommunion.

LET not thy grace forsake us, we beseech thee, O Lord; but may it render us devoted to thy holy service, and ever obtain for us thy assistance. Through.

The other Postcommunions as above, p. 130.

Over the people. Let us pray. Bow down your heads before God.

Prayer.

BE present, O Lord, with thy servants when they call upon thee, and bestow on them thy perpetual goodness; that whereas they glory in thee as their author and governor, thou mayest gather and restore to them thy gifts, and mayest keep alive in them what thou hast restored. Through our Lord.

FRIDAY

Station at St Vitalis

Introitus. Ps. 16.

EGo autem cum justitia apparebo in conspectu tuo: satiabor dum manifestabitur gloria tua. Ps. ibid. Exaudi, Dñe, justitiam meam: intende deprecationi meæ. ℣. Gloria Patri.

Introit. Ps. 16.

AS for me, I shall appear with justice in thy sight: I shall be satisfied whilst thy glory shall be made manifest. Ps. ibid. Hear my justice, O Lord: attend to my prayer. ℣. Glory be.

Prayer.

GRANT, we beseech thee, almighty God, that we may be cleansed by holy fasting and by thy grace may be brought with pure hearts to the holy season that is to come. Through our Lord.

The other Prayers as above on Ash Wednesday, p. 128.

Lesson. Genesis 37.

IN those days: Joseph said to his brethren, Hear my dream which I have dreamed. I thought we were binding sheaves in the field: and my sheaf arose as it were and stood, and your sheaves standing, bowed down before my sheaf. His brethren answered, Shalt thou be our king? or shall we be subject to thy dominion? Therefore this matter of his dreams and words ministered nourishment to their envy and hatred. He dreamed also another dream, which he told his brethren, saying, I saw in a dream as it were the sun, and the moon, and eleven stars worshipping me. And when he had told this to his father, and brethren, his father rebuked him, and said, What meaneth this dream that thou hast dreamed? Shall I and thy mother, and thy brethren worship thee upon the earth? His brethren therefore envied him: but his father considered the thing with himself. And when his brethren abode in Sichem, feeding their father's flocks, Israel said to him, Thy brethren feed the sheep in Sichem: come, I will send thee to them. And when he answered, I am ready; he said to him, Go, and see if all things be well with thy brethren, and the cattle: and bring me word again what is doing. So being sent from the vale of Hebron, he came to Sichem: and a man found him there wandering in the field, and asked him what he sought. But he answered, I seek my brethren, tell me where they feed the flocks. And the man said to him, They are departed from this place; for I heard them say, Let us go to Dothain. And Joseph went forward after his brethren, and found them in Dothain. And when they saw him afar off, before he came nigh them, they thought to kill him. And said one to another, Behold the dreamer cometh. Come, let us kill him, and cast him into some old pit, and we will say, Some evil beast hath devoured him. And Reuben hearing this, endeavoured to deliver him out of their hands, and said, Do not take away his life, nor shed his blood: but cast him

into this pit, which is in the wilderness, and keep your hands harmless. Now he said this, being desirous to deliver him out of their hands, and to restore him to his father.

Graduale. Ps. 119. Ad Dñm cum tribularer clamavi, et exaudivit me. ℣. Domine, libera animam meam a labiis iniquis, et a lingua dolosa.

Gradual. Ps. 119. Unto the Lord in my trouble I cried, and he heard me. ℣. O Lord, deliver my soul from wicked lips, and a deceitful tongue.

Tract. Ps. 102, Domine non secundum, p. 129.

✠Gospel. Matt. 21.

AT that time: Jesus spoke this parable to the multitude of the Jews and the chief priests: There was a man, a householder, who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen, and went into a strange country. And when the time of the fruits drew nigh, he sent his servants to the husbandmen, that they might receive the fruits thereof: and the husbandmen laying hands on the servants, beat one, and killed another, and stoned another. Again he sent other servants more than the former, and they did to them in like manner; and last of all he sent to them his son, saying, They will reverence my son. But the husbandmen seeing the son, said among themselves, This is the heir: come, let us kill him, and we shall have his inheritance; and taking him, they cast him forth out of the vineyard, and killed him. When, therefore, the lord of the vineyard shall come, what will he do to those husbandmen? They say to him, He will bring those evil men to an evil end, and will let out his vineyard to other husbandmen, that shall render him the fruit in due season. Jesus said to them, Have you never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner? By the Lord this has been done, and it is wonderful in our eyes. Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder. And when the chief priests and pharisees had heard his parables, they knew that he spoke of them; and seeking to lay

hands on him, they feared the multitudes, because they held him as a prophet.

Offertorium. Ps. 39. Dñe, in auxilium meum respice: confundantur et revereantur qui quærunt animam meam, ut auferant eam: Domine, in auxilium meum respice.

Offertory. Ps. 39. O Lord, look down to help me; let them be confounded and ashamed together, that seek after my soul to take it away. O Lord, look down to help me.

Secret.

May this sacrifice, O God, both remain in us in action, and be strengthened by effect. Through our Lord.

The other Secrets as above, p. 130.

Communio. Ps. 11. Tu, Domine, servabis nos, et custodies nos a generatione hac in æternum.

Communion. Ps. 11. Thou, O Lord, wilt preserve us, and keep us from this generation for ever.

Postcommunion.

GRANT, we beseech thee, O Lord, that having received the pledge of eternal salvation, we may in such manner tend towards it as to be able to arrive thither. Through our Lord.

The other Postcommunions as above, p. 130.

Over the people. Let us pray. Bow down your heads before God.

Prayer.

GRANT unto thy people, we beseech thee, O Lord, health of mind and body: that cleaving to good works, they may deserve ever to be defended by the strength of thy protection. Through our Lord.

SATURDAY

Station at SS. Marcellinus and Peter

Introitus. Ps. 18. LEX Domini irreprehensibilis, convertens animas: testimonium Dñi fidele, sapientiam præstans parvulis. Ps. ibid. Cœli enarrant gloriam Dei: et opera manuum ejus annuntiat firmamentum.

Introit. Ps. 18. THE law of the Lord is unspotted, converting souls; the testimony of the Lord is faithful, giving wisdom to little ones. Ps. ibid. The heavens show forth the glory of God; and the firmament declareth

mamentum. ℣. Gloria Patri. the work of his hands. ℣. Glory be.

Prayer.

GRANT, we beseech thee, O Lord, a salutary effect to our fasts; that the chastisement of the flesh, which we have taken upon us, may promote the vigour of our souls. Through our Lord.

The other Prayers as above, p. 128.

Lesson. Genesis 27.

IN those days: Rebecca said to her son Jacob: I heard thy father talking with Esau thy brother, and saying to him: Bring me of thy hunting, and make the meats that I may eat, and bless thee in the sight of the Lord before I die. Now, therefore, my son, follow my counsel; and go thy way to the flock, bring me two kids of the best, that I may make of them meat for thy father, such as he gladly eateth; which when thou hast brought in, and he hath eaten, he may bless thee before he die. And he answered her, Thou knowest that Esau my brother is a hairy man, and I am smooth: if my father shall feel me, and perceive it, I fear lest he will think I would have mocked him, and I shall bring upon me a curse instead of a blessing. And his mother said to him, Upon me be this curse, my son; only hear thou my voice, and go, fetch me the things which I have said. He went, and brought, and gave them to his mother. She dressed meats, such as she knew his father liked; and she put on him very good garments of Esau, which she had at home with her; and the little skins of the kids she put about his hands, and covered the bare of his neck; and she gave him the savoury meat, and delivered him bread, that she had baked. Which when he had carried in, he said, My father! But he answered, I hear. Who art thou, my son? And Jacob said, I am Esau thy first-born: I have done as thou didst command me; arise, sit, and eat of my venison, that thy soul may bless me. And Isaac said to his son, How couldst thou find it so quickly, my son? He answered, It was the will of God that what I sought came quickly in my way. And Isaac said, Come hither, that I may feel thee, my son, and may prove whether thou be my son Esau or not. He came near to his father; and when he had felt him, Isaac said, The voice indeed is the voice of Jacob, but the hands

are the hands of Esau: and he knew him not, because his hairy hands made him like to the elder. Then blessing him, he said, Art thou my son Esau? He answered, I am. Then he said, Bring me the meats of thy hunting, my son, that my soul may bless thee; and when they were brought, and he had eaten, he offered him wine also, which after he had drunk, he said to him, Come near me, and give me a kiss, my son. He came near, and kissed him; and immediately as he smelled the fragrant smell of his garments, blessing him, he said, Behold the smell of my son is as the smell of a plentiful field which the Lord hath blessed. God give thee of the dew of heaven, and of the fatness of the earth, abundance of corn and wine: and let people serve thee, and tribes worship thee; be thou lord of thy brethren, and let thy mother's children bow down before thee. Cursed be he that curseth thee, and let him that blesseth thee be filled with blessings. Isaac had scarce ended his words, when Jacob being now gone out abroad, Esau came, and brought in to his father meats made of what he had taken in hunting, saying, Arise, my father, and eat of thy son's venison, that thy soul may bless me. And Isaac said to him, Why! who art thou? He answered, I am thy first-born son, Esau. Isaac was struck with fear, and astonished exceedingly; and wondering beyond what can be believed, said, Who is he, then, that even now brought me venison that he had taken, and I ate of all before thou camest? and I have blessed him, and he shall be blessed. Esau having heard his father's words, roared out with a great cry; and being in a great consternation, said, Bless me also, my father; and he said, Thy brother came deceitfully, and got thy blessing. But he said again, Rightly is his name called Jacob, for he hath supplanted me lo this second time; my first birthright he took away before, and now this second time he hath stolen away my blessing. And again he said to his father, Hast thou not reserved me also a blessing? Isaac answered, I have appointed him thy lord, and have made all his brethren his servants; I have established him with corn and wine, and after this, what shall I do more for thee, my son? And Esau said to him, Hast thou only one blessing, father? I beseech thee, bless me also. And when he wept with

a loud cry, Isaac being moved, said to him, In the fat of the earth, and in the dew of heaven from above, shall thy blessing be.

Graduale. Ps. 91. Bonum est confiteri Domino: et psallere nomini tuo, Altissime. ℣. Ad annuntiandum mane misericordiam tuam, et veritatem tuam per noctem.

Gradual. Ps. 91. It is good to give praise to the Lord, and to sing to thy name, O Most High. ℣. To show forth thy mercy in the morning, and thy truth in the night.

✠ Gospel. Luke 15.

AT that time: Jesus spoke to the pharisees and scribes this parable: A certain man had two sons; and the younger of them said to his father, Father, give me the portion of substance that falleth to me: and he divided unto them his substance. And not many days after, the younger son gathering all together, went abroad into a far country, and there wasted his substance, living riotously. And after he had spent all, there came a mighty famine in that country, and he began to be in want: and he went, and cleaved to one of the citizens of that country, and he sent him into his farm to feed swine; and he would fain have filled his belly with the husks the swine did eat, and no man gave unto him. And returning to himself, he said, How many hired servants in my father's house abound with bread, and I here perish with hunger? I will arise, and will go to my father, and say to him, Father, I have sinned against heaven, and before thee; I am not now worthy to be called thy son, make me as one of thy hired servants. And rising up, he came to his father; and when he was yet a great way off, his father saw him, and was moved with compassion, and running to him, fell upon his neck and kissed him; and the son said to him, Father, I have sinned against heaven, and before thee; I am not now worthy to be called thy son. And the father said to his servants, Bring forth quickly the first robe, and put it on him, and put a ring on his hand and shoes on his feet; and bring hither the fatted calf, and kill it, and let us eat and make merry: because this my son was dead, and is come to life again; was lost, and is found. And they began to be merry. Now his elder son was in the field; and when he came, and drew nigh to the house, he heard music and dancing; and

he called one of the servants, and asked what these things meant. And he said to him, Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. And he was angry, and would not go in. His father therefore coming out, began to entreat him; and he answering, said to his father, Behold, for so many years do I serve thee, and I have never transgressed thy commandment, and yet thou hast never given me a kid to make merry with my friends; but as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf. But he said to him, Son, thou art always with me, and all I have is thine; but it was fit that we should make merry and be glad, for this thy brother was dead, and is come to life again; he was lost, and is found.

Offertorium. Ps. 12. Illumina oculos meos, ne umquam obdormiam in morte: nequando dicat inimicus meus: Prævalui adversus eum.

Offertory. Ps. 12. Enlighten my eyes, that I may never sleep in death; lest at any time my enemy say, I have prevailed against him.

Secret.

BE appeased, O Lord, by this sacrifice, and grant that we, who pray to be absolved from our own sins, may not look askance at those of others. Thro'.

The other Secrets as above on Ash Wednesday, p. 130.

Comm. Luc. 15. Oportet te, fili, gaudere, quia frater tuus mortuus fuerat, et revixit; perierat, et inventus est.

Comm. Luke 15. Thou oughtest to rejoice, my son, because thy brother was dead, and is come to life again; he was lost, and is found.

Postcommunion.

MAY thy divine sacrament, which we have taken, O Lord, be poured into our inmost heart, so that by its virtue we may be truly made partakers therein. Through our Lord.

The other Postcommunions as above, p. 130.

Over the people. Let us pray. Bow down your heads before God.

Prayer.

PRESERVE, we beseech thee, O Lord, thy family by thy continued lovingkindness, that, relying solely on the hope of thy heavenly grace they may be

also defended by thy heavenly protection. Through our Lord.

The THIRD SUNDAY in LENT

Station at St Lawrence outside the Walls

Introitus. Ps. 24. OCuli mei semper ad Dominum, quia ipse evellet de laqueo pedes meos: respice in me, et miserere mei, quoniam unicus et pauper sum ego. Ps. ibid. Ad te, Dñe, levavi animam meam: Deus meus, in te confido, non erubescam. ℣. Gloria Patri.

Introit. Ps. 24. MY eyes are ever towards the Lord: for he shall pluck my feet out of the snare: look thou upon me, and have mercy on me, for I am alone and poor. Ps. ibid. To thee, O Lord, have I lifted up my soul: in thee, O my God, I put my trust; let me not be ashamed. ℣. Glory be.

Prayer

WE beseech thee, almighty God, regard the desires of the humble, and stretch forth the right hand of thy majesty to be our defence. Through our Lord.

The other Prayers as above on Ash Wednesday, p. 128.

Lesson. Eph. 5.

BRETHREN: Be ye followers of God, as most dear children; and walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God, for an odour of sweetness. But fornication, and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints; or obscenity, or foolish talking, or scurrility, which is to no purpose; but rather giving of thanks: for know ye this and understand, that no fornicator, or unclean, or covetous person, which is a serving of idols, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words; for because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. For you were heretofore darkness; but now light in the Lord. Walk, then, as children of the light; for the fruit of the light is in all goodness, and justice, and truth.

Graduale. Ps. 9. Exsurge, Dñe, non prævaleat ho-

Gradual. Ps. 9. Arise, O Lord, let not man prevail;

mo: judicentur gentes in conspectu tuo. ℣. In convertendo inimicum meum retrorsum, infirmabuntur, et peribunt a facie tua.

let the gentiles be judged in thy sight. ℣. When my enemy shall be turned back, they shall be weakened, and perish before thy face.

Tractus. Ps. 122. Ad te levavi oculos meos, qui habitas in cœlis. ℣. Ecce sicut oculi servorum in manibus dominorum suorum. ℣. Et sicut oculi ancillæ in manibus dominæ suæ: ita oculi nostri ad Dominum Deum nostrum, donec misereatur nostri. ℣. Miserere nobis, Domine, miserere nobis.

Tract. Ps. 122. To thee have I lifted up my eyes, who dwellest in heaven. ℣. Behold, as the eyes of servants are on the hands of their masters. ℣. And as the eyes of the handmaid are on the hands of her mistress: so are our eyes upon the Lord our God, until he have mercy on us. ℣. Have mercy on us, O Lord, have mercy on us.

✠ Gospel. Luke 11.

AT that time: Jesus was casting out a devil, and the same was dumb; and when he had cast out the devil, the dumb spoke, and the multitudes were in admiration at it; but some of them said, He casteth out devils by Beelzebub the prince of devils. And others tempting, asked of him a sign from heaven. But he seeing their thoughts, said to them, Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall; and if Satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. But if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things are in peace which he possesseth; but if a stronger than he come upon him and overcome him, he will take away all his armour wherein he trusted, and will distribute his spoils. He that is not with me, is against me; and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest; and not finding, he saith, I will return into my house whence I came out: and when he is come,

he findeth it swept and garnished. Then he goeth, and taketh with him seven other spirits more wicked than himself, and entering in they dwell there; and the last state of that man becomes worse than the first. And it came to pass, as he spoke these things, a certain woman from the crowd, lifting up her voice, said to him, Blessed is the womb that bore thee, and the paps that gave thee suck. But he said, Yea rather, blessed are they who hear the word of God, and keep it. Creed.

Offert. Ps. 18. Justitiæ Dñi rectæ, lætificantes corda, et judicia ejus dulciora super mel et favum: nam et servus tuus custodit ea.

Offertory. Ps. 18. The justices of the Lord are right, rejoicing the heart, and his judgments are sweeter than honey and the honeycomb: for thy servant keepeth them.

Secret.

MAY this victim, we beseech thee, O Lord, cleanse away our sins, and sanctify the bodies and minds of thy servants to celebrate the sacrifice. Through our Lord.

The other Secrets as above, p. 130.

Comm. Ps. 83. Passer invenit sibi domum, et turtur nidum, ubi reponat pullos suos: altaria tua, Domine virtutum, Rex meus, et Deus meus: beati qui habitant in domo tua, in sæculum sæculi laudabunt te.

Communion. Ps. 83. The sparrow hath found herself a house, and the turtle a nest, where she may lay her young: thy altars, O Lord of hosts, my King and my God; blessed are they that dwell in thy house, they shall praise thee for ever and ever.

Postcommunion.

MERCIFULLY absolve us, we beseech thee, O Lord, from all guilt and danger, on whom thou bestowest the participation of so great a mystery. Through our Lord.

The other Postcommunions as above, p. 130.

MONDAY

Station at St Mark

Introitus. Ps. 55. IN Deo laudabo verbum, in Dño laudabo sermonem: in Deo spe-

Introit. Ps. 55. IN God I will praise the word, in the Lord I will praise his speech; in God I

rabo, non timebo, quid faciat mihi homo. Ps. ibid. Miserere mei, Deus, quoniam conculcavit me homo: tota die bellans tribulavit me. ℣. Gloria Patri.

will trust, I will not fear what man can do against me. Ps. ibid. Have mercy on me, O God, for man hath trodden me under foot: all the day long he hath afflicted me, fighting against me. ℣. Glory be.

Prayer.

POUR forth in thy mercy, we beseech thee, O Lord, thy grace into our hearts, that as we abstain from flesh, we may also restrain our senses from all hurtful excess. Through our Lord.

The other Prayers as above, p. 128.

Lesson. 4 Kings 5.

IN those days: Naaman, general of the army of the king of Syria, was a great man with his master, and honourable; for by him the Lord gave deliverance to Syria; and he was a valiant man and rich, but a leper. Now there had gone out robbers from Syria, and had led away captive out of the land of Israel a little maid, and she waited upon Naaman's wife; and she said to her mistress, I wish my master had been with the prophet that is in Samaria; he would certainly have healed him of the leprosy which he hath. Then Naaman went in to his lord, and told him, saying, Thus and thus saith the girl from the land of Israel: and the king of Syria said to him, Go, and I will send a letter to the king of Israel: and he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment; and brought the letter to the king of Israel, in these words: When thou shalt receive this letter, know that I have sent to thee Naaman my servant, that thou mayest heal him of his leprosy. And when the king of Israel had read the letter, he rent his garments, and said, Am I God, to be able to kill, and give life, that this man hath sent to me to heal a man of his leprosy? mark and see how he seeketh occasions against me. And when Eliseus the man of God had heard this, to wit, that the king of Israel had rent his garments, he sent to him, saying, Why hast thou rent thy garments? let him come to me, and let him know that there is a prophet in Israel. So Naaman came with his horse and chariots, and stood at the door of

the house of Eliseus: and Eliseus sent a messenger to him, saying, Go, and wash seven times in the Jordan, and thy flesh shall recover health, and thou shalt be clean. Naaman was angry, and went away, saying, I thought he would have come out to me, and standing, would have invoked the name of the Lord his God, and touched with his hand the place of the leprosy and healed me. Are not the Abana, and the Pharphar, rivers of Damascus, better than all the waters of Israel, that I may wash in them and be made clean? So as he turned, and was going away with indignation, his servants came to him, and said to him, Father, if the prophet had bid thee do some great thing, surely thou shouldst have done it; how much rather what he now hath said to thee: Wash, and thou shalt be clean! Then he went down and washed in the Jordan seven times, according to the word of the man of God: and his flesh was restored, like the flesh of a little child, and he was made clean; and returning to the man of God, with all his train, he came and stood before him, and said, In truth I know there is no other God in all the earth, but only in Israel.

Graduale. Ps. 55. Deus, vitam meam annuntiavi tibi: posuisti lacrymas meas in conspectu tuo. ℣. Miserere mei, Domine, quoniam conculcavit me homo: tota die bellans tribulavit me.

Gradual. Ps. 55. O God, I have declared to thee my life: thou hast set my tears in thy sight. ℣. Have mercy on me, O Lord, for man hath trodden me under foot: all the day long he hath afflicted me, fighting against me.

Tract. Ps. 102. Domine, non secundum, p. 129.

✠ Gospel. Luke 4.

AT that time, Jesus said to the Pharisees: Doubtless you will say to me this similitude: Physician, heal thyself: as great things as we have heard done in Capharnaum, do also here in thy own country. And he said, Amen I say to you, that no prophet is accepted in his own country. In truth I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up three years and six months, when there was a great famine throughout all the land; and to none of them was Elias sent, but to Sarephta of Sidon, to a woman who was a widow. And there were many lepers in Israel in the time of

Eliseus the prophet: and none of them was cleansed but Naaman the Syrian. And all they in the synagogue hearing these things were filled with anger: and they rose up and thrust him out of the city; and they brought him to the brow of the hill, whereon their city was built, that they might cast him down headlong. But he passing through the midst of them, went his way.

Offert. Ps. 54. Exaudi, Deus, orationem meam, et ne despexeris deprecationem meam: intende in me, et exaudi me.

Offertory. Ps. 54. Hear, O God, my prayer, and despise not my supplication: be attentive to me, and hear me.

Secret.

GRANT, O Lord, that the offering of our homage which we make unto thee may be made to us a sacrament available to our salvation. Through.

The other Secrets as above, p. 130.

Communio. Ps. 13. Quis dabit ex Sion salutare Israel? cum averterit Dñs captivitatem plebis suæ, exsultabit Jacob, et lætabitur Israel.

Communion. Ps. 13. Who shall give salvation to Israel out of Sion? when the Lord shall have turned away the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

Postcommunion.

GRANT, we beseech thee, almighty and merciful God, that what we take with our mouths we may receive with clean minds. Through our Lord.

The other Postcommunions as above, p. 130.

Over the people. Let us pray. Bow down your heads before God.

Prayer.

LET thy mercy, O Lord, assist us, that, by thy protection, we may deserve to be delivered from the threatening dangers of our sins, and to be saved by thy deliverance. Through our Lord.

TUESDAY

Station at St Pudentiana

Introitus. Ps. 16. Ego clamavi, quoniam exaudisti me, Deus: inclina aurem tuam, et

Introit. Ps. 16. I HAVE cried, for thou, O God, hast heard me: oh, incline thine ear, and hear

exaudi verba mea: custodi me, Dñe, ut pupillam oculi: sub umbra alarum tuarum protege me. Ps. ibid. Exaudi, Domine, justitiam meam, intende deprecationem meam. ℣. Gloria Patri.

my words: keep me, O Lord, as the apple of thy eye: protect me under the shadow of thy wings. Ps. ibid. Hear, O Lord, my justice, attend to my prayer. ℣. Glory be.

Prayer.

GRACIOUSLY hear us, O almighty and merciful God; and favourably grant to us the gifts of salutary temperance. Through our Lord.

The other Prayers as above, p. 128.

Lesson. 4 Kings 4.

IN those days: A certain woman cried to the prophet Eliseus, saying, Thy servant my husband is dead, and thou knowest that thy servant was one that feared God; and behold the creditor is come to take away my two sons to serve him: and Eliseus said to her, What wilt thou have me do for thee? Tell me, what hast thou in thy house? And she answered, I thy handmaid have nothing in my house but a little oil to anoint me: and he said to her, Go, borrow of all thy neighbours empty vessels not a few; and go in and shut thy door, when thou art within, and thy sons; and pour out thereof into all those vessels, and when they are full take them away. So the woman went, and shut the door upon her, and upon her sons: they brought her the vessels, and she poured in: and when the vessels were full, she said to her son, Bring me yet a vessel; and he answered, I have no more: and the oil stood. And she came and told the man of God; and he said, Go, sell the oil, and pay thy creditor; and thou and thy sons live of the rest.

Graduale. Ps. 18. Ab occultis meis munda me, Domine: et ab alienis parce servo tuo. ℣. Si mei non fuerint dominati, tunc immaculatus ero: et emundabor a delicto maximo.

Gradual. Ps. 18. From my secret sins cleanse me, O Lord; and from those of others cleanse thy servant. ℣. If they shall have no dominion over me, then shall I be without spot; and I shall be cleansed from the greatest sin.

✠ Gospel. Matt. 18.

AT that time: Jesus said to his disciples: If thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother; but if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may stand; and if he will not hear them, tell the church; and if he will not hear the church, let him be to thee as the heathen and publican. Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven. Again I say to you, that if two of you shall consent upon earth, concerning any thing whatsoever they shall ask, it shall be done to them by my Father who is in heaven: for where there are two or three gathered together in my name, there am I in the midst of them. Then came Peter unto him, and said, Lord, how often shall my brother offend against me, and I forgive him? till seven times? Jesus saith to him, I say not to thee, till seven times; but till seventy times seven times.

Offert. Ps. 117. Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar, sed vivam, et narrabo opera Domini.

Offertory. Ps. 117. The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord.

Secret.

MAY we receive, we beseech thee, O Lord, by means of this sacrament, the effect of our redemption, and may it ever restrain us from human excesses, and conduct us to the gifts of salvation. Thro'.

The other Secrets as above, p. 130.

Communio. Ps. 14. Dñe, quis habitabit in tabernaculo tuo? aut quis requiescet in monte sancto tuo? Qui ingreditur sine macula, et operatur justitiam.

Communion. Ps. 14. Lord, who shall dwell in thy tabernacle? or who shall rest in thy holy hill? He that walketh without blemish, and worketh justice.

Postcommunion.

HAVING been cleansed by these sacred mysteries, we beseech thee, O Lord, that we may obtain both pardon and grace. Through our Lord.

The other Postcommunions as p. 130.

Over the people. Let us pray. Bow down your heads before God.

Prayer.

Defend us, O Lord, by thy protection; and preserve us ever from all iniquity. Through our Lord.

WEDNESDAY

Station at St Sixtus

Introitus. Ps. 30.

EGo autem in Domino sperabo: exsultabo, et lætabor in tua misericordia: quia respexisti humilitatem meam. Ps. ibid. In te, Dñe, speravi, non confundar in æternum: in justitia tua libera me, et eripe me. ℣. Gloria Patri.

Introit. Ps. 30.

BUt I will hope in the Lord: I will be glad and rejoice in thy mercy: for thou hast regarded my humility. Ps. ibid. In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice, and rescue me. ℣. Glory be.

Prayer.

GRANT us, we beseech thee, O Lord, that, taught by wholesome fasting, and abstaining from noxious vices, we may more readily obtain thy mercy. Through our Lord.

The other Prayers as above, p. 128.

Lesson. Exod. 20.

THUS saith the Lord God: Honour thy father and thy mother, that thou mayest be long-lived upon the land which the Lord God will give thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house; neither shalt thou desire his wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything that is his. And all the people saw the voices, and the flames, and the sound of the trumpet, and the mount smoking: and being terrified and struck with fear, they stood afar off, saying to Moses, Speak thou to us, and we will hear; let not

the Lord speak to us, lest we die. And Moses said to the people, Fear not, for God is come to prove you, and that the dread of him might be in you, and you should not sin. And the people stood afar off; but Moses went to the dark cloud wherein God was: and the Lord said to Moses, Thus shalt thou say to the children of Israel, You have seen that I have spoken to you from heaven. You shall not make gods of silver, nor shall you make to yourselves gods of gold. You shall make an altar of earth unto me, and you shall offer upon it your holocausts and peace-offerings, your sheep and oxen, in every place where the memory of my name shall be.

Graduale. Ps. 6. Miserere mei, Domine, quoniam infirmus sum: sana me, Domine. ℣. Conturbata sunt omnia ossa mea: et anima mea turbata est valde.

Gradual. Ps. 6. Have mercy on me, O Lord, for I am weak: heal me, O Lord. ℣. All my bones are troubled: and my soul is troubled exceedingly.

Tract. Ps. 102. Domine, non secundum, p. 129.

✠ Gospel. Matt. 15.

AT that time: The scribes and pharisees came to Jesus from Jerusalem, saying, Why do thy disciples transgress the tradition of the ancients? for they wash not their hands when they eat bread. But he answering, said to them, Why do you also transgress the commandment of God for your tradition? For God said, Honour thy father and mother; and he that shall curse father or mother, let him die the death. But you say, Whosoever shall say to his father or mother, The gift, whatsoever proceedeth from me, shall profit thee; and he shall not honour his father or his mother: and you have made void the commandment of God for your tradition. Ye hypocrites, well hath Isaias prophesied of you, saying, This people honoureth me with their lips, but their heart is far from me; and in vain do they worship me, teaching doctrines and commandments of men. And having called together the multitudes unto him, he said to them, Hear ye and understand: not that which goeth into the mouth defileth a man, but what cometh out of the mouth, this defileth a man. Then came his disciples and said to him, Dost thou know that the pharisees, when they heard this word were scanda-

lized? But he answering, said, Every plant which my heavenly Father hath not planted shall be rooted up. Let them alone, they are blind and leaders of the blind; and if the blind lead the blind, both fall into the pit. And Peter answering said to him, Expound to us this parable. But he said, Are you also yet without understanding? do you not understand, that whatsoever entereth into the mouth, goeth into the belly, and is cast out into the privy? but the things which proceed out of the mouth come forth from the heart, and those things defile a man: for from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies. These are the things that defile a man: but to eat with unwashed hands doth not defile a man.

Offert. Ps. 108. Domine, fac mecum misericordiam tuam, propter nomen tuum: quia suavis est misericordia tua.

Offertory. Ps. 108. O Lord, be merciful to me for thy name's sake, because thy mercy is sweet.

Secret.

RECEIVE, O Lord, we beseech thee, the prayers of thy people with the oblation of these sacrifices, and defend us, who celebrate thy mysteries, from all dangers. Through our Lord.

The other Secrets as above, p. 130.

Communio. Ps. 15. Notas mihi fecisti vias vitæ: adimplebis me lætitia cum vultu tuo, Domine.

Communion. Ps. 15. Thou hast made known to me the ways of life: thou shalt fill me with joy with thy countenance, O Lord.

Postcommunion.

MAY the celestial food, of which we have partaken, sanctify us, O Lord; and purifying us from all errors, make us worthy of thy heavenly promises. Through our Lord.

The other Postcommunions as above, p. 130.

Over the people. Let us pray. Bow down your heads before God.

Prayer.

GRANT, we beseech thee, almighty God, that we who seek the grace of thy protection, being delivered from all evils, may serve thee with an untroubled mind. Through our Lord.

THURSDAY

Station at SS. Cosmas and Damian

Introitus. SAlus populi ego sum, dicit Dñs: de quacumque tribulatione clamaverint ad me, exaudiam eos: et ero illorum Dominus in perpetuum. Ps. 77. Attendite, populе meus, legem meam: inclinate aurem vestram in verba oris mei. ℣. Gloria Patri.

Introit. I AM the salvation of the people, saith the Lord: from whatever tribulation they shall cry to me, I will hear them; and I will be their Lord for ever. Ps. 77. Attend, O my people, to my law: incline your ear to the words of my mouth. ℣. Glory be.

Prayer.

MAY the blessed solemnity of thy saints Cosmas and Damian magnify thee, O Lord; by which thou hast both granted eternal glory to them, and help to us by thy ineffable providence. Through.

The other Prayers as above, p. 128.

Lesson. Jer. 7.

IN those days: The word of the Lord came to me, saying, Stand in the gate of the house of the Lord; and proclaim there this word, and say, Hear ye the word of the Lord, all ye men of Juda, that enter in at these gates, to adore the Lord. Thus saith the Lord of hosts the God of Israel, Make your ways and your doings good; and I will dwell with you in this place. Trust not in lying words, saying, The temple of the Lord, the temple of the Lord, it is the temple of the Lord. For if you will order well your ways and your doings; if you will execute judgment between a man and his neighbour; if you oppress not the stranger, the fatherless and the widow, and shed not innocent blood in this place, and walk not after strange gods to your own hurt; I will dwell with you in this place; in the land which I gave to your fathers from the beginning, and for evermore: saith the Lord almighty.

Graduale. Ps. 144. Oculi omnium in te sperant, Domine: et tu das illis escam in tempore oppor-

Gradual. Ps. 144. The eyes of all hope in thee, O Lord; and thou givest them meat in due season. ℣. Thou

tuno. ℣. Aperis tu manum tuam: et imples omne animal benedictione.

openest thy hand, and fillest every living creature with blessing.

✠ Gospel. Luke 4.

AT that time: Jesus rising up out of the synagogue, went into Simon's house: and Simon's wife's mother was taken with a great fever, and they besought him for her. And standing over her, he commanded the fever, and it left her: and immediately rising, she ministered to them. And when the sun was down, all they that had any sick with divers diseases, brought them to him: but he laying his hands on every one of them, healed them. And devils went out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, for they knew that he was Christ. And when it was day, going out, he went into a desert place; and the multitudes sought him, and came unto him; and they stayed him that he should not depart from them. To whom he said, To other cities also I must preach the kingdom of God, for therefore am I sent. And he was preaching in the synagogues of Galilee.

Offertorium. Ps. 137. Si ambulavero in medio tribulationis, vivificabis me, Domine: et super iram inimicorum meorum extendes manum tuam, et salvum me faciet dextera tua.

Offertory. Ps. 137. If I shall walk in the midst of tribulation, thou wilt quicken me, O Lord: and thou wilt stretch forth thy hand against the wrath of my enemies; and thy right hand shall save me.

Secret.

IN the precious death of thy just ones, O Lord, we offer to thee that sacrifice from which martyrdom received its whole beginning. Through our Lord.

The other Secrets as above, p. 130.

Comm. Ps. 118. Tu mandasti mandata tua custodiri nimis: utinam dirigantur viæ meæ ad custodiendas justificationes tuas.

Comm. Ps. 118. Thou hast commanded thy commandments to be kept exceedingly: oh, that my ways may be directed to keep thy justifications!

Postcommunion.

MAY the sure salvation of thy sacrament descend upon us, O Lord, which we implore through the merits of thy blessed martyrs Cosmas and Damian. Through our Lord.

The other Postcommunions as above, p. 130.

Over the people. Let us pray. Bow down your heads before God.

Prayer.

MAY thy heavenly mercy increase thy obedient people, O Lord, we beseech thee, and make them ever servants of thy commandments. Through.

FRIDAY

Station at St Lawrence in Lucina

Introitus. Ps. 85.

FAc mecum, Domine, signum in bonum: ut videant, qui me oderunt, et confundantur: quoniam tu, Dñe, adjuvisti me, et consolatus es me. **Ps. ibid.** Inclina, Domine, aurem tuam, et exaudi me: quoniam inops et pauper sum ego. ℣. Gloria Patri.

Introit. Ps. 85

SHow me, O Lord, a token for good, that they who hate me may see and be confounded; because thou, O Lord, hast helped me and hast comforted me. **Ps. ibid.** Incline thy ear, O Lord, and hear me: for I am needy and poor. ℣. Glory be.

Prayer.

PURSUE, O Lord, we beseech thee, our fasting with thy merciful favour: that we who abstain from food for the body, may fast from vice in our mind. Through our Lord.

The other Prayers as above, p. 128.

Lesson. Numbers 20.

IN those days: The people came together against Moses and Aaron: and making a sedition they said, Give us water, that we may drink. And Moses and Aaron, leaving the multitude, went into the tabernacle of the covenant, and fell flat upon the ground, and cried to the Lord, and said, O Lord God, hear the cry of the people, and open to them thy treasure, a fountain of living water, that being satisfied they may cease to murmur. And the glory of the Lord appeared over them. And the Lord spoke to Moses, saying, Take the rod, and assemble the people together, thou

and Aaron thy brother, and speak to the rock before them, and it shall yield waters. And when thou hast brought forth water out of the rock, all the multitude and their cattle shall drink. Moses therefore took the rod, which was before the Lord, as he had commanded him: and having gathered together the multitude before the rock, he said to them, Hear, ye rebellious and incredulous, Can we bring you forth water out of this rock? And when Moses had lifted up his hand, and struck the rock twice with the rod, there came forth water in great abundance, so that the people and their cattle drank. And the Lord said to Moses and Aaron, Because ye have not believed me to sanctify me before the children of Israel, ye shall not bring these people into the land which I will give them. This is the water of contradiction, where the children of Israel strove with words against the Lord, and he was sanctified in them.

Graduale. Ps. 27. In Deo speravit cor meum, et adjutus sum: et refloruit caro mea, et ex voluntate mea confitebor illi. ℣. Ad te, Dñe, clamavi: Deus meus, ne sileas, ne discedas a me.

Gradual. Ps. 27. In God hath my heart trusted, and I was helped; my flesh flourished again, and with my will I will give praise to him. ℣. Unto thee, O Lord, have I cried; O my God, be not thou silent, depart not from me.

Tract. Ps. 102. Domine, non secundum, p. 129.

✠ Gospel. John 4.

AT that time: Jesus came to a city of Samaria which is called Sichar, near the land which Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well. It was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus saith to her, Give me to drink. (For his disciples were gone into the city to buy meats.) Then that Samaritan woman saith to him, How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans. Jesus answered and said to her, If thou didst know the gift of God, and who he is that saith to thee, Give me to drink, thou perhaps wouldst have asked of him, and he would have given thee living water. The woman saith to him, Sir, thou hast nothing wherein to draw,

and the well is deep; from whence then hast thou living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said to her, Whosoever drinketh of this water shall thirst again; but he that shall drink of the water that I will give him shall not thirst for ever; but the water that I will give him shall become in him a fountain of water, springing up into life everlasting. The woman saith to him, Sir, give me this water, that I may not thirst, nor come hither to draw. Jesus saith to her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said to her, Thou hast said well, I have no husband, for thou hast had five husbands, and he whom thou now hast is not thy husband. This thou hast said truly. The woman saith to him, Sir, I perceive that thou art a prophet. Our fathers adored on this mountain; and you say that at Jerusalem is the place where men must adore. Jesus saith to her, Woman, believe me, that the hour cometh, when you shall neither on this mountain nor in Jerusalem adore the Father. You adore that which you know not; we adore that which we know: for salvation is of the Jews. But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore him. God is a spirit; and they that adore him must adore him in spirit and in truth. The woman saith to him, I know that the Messias cometh (who is called Christ); therefore when he is come, he will tell us all things. Jesus saith to her, I am he who am speaking with thee. And immediately his disciples came: and they wondered that he talked with the woman: yet no man said, What seekest thou, or why talkest thou with her? The woman therefore left her water-pot, and went her way into the city, and saith to the men there, Come, and see a man who has told me all things whatsoever I have done: is not he the Christ? They went therefore out of the city, and came unto him. In the mean time, the disciples prayed him, saying, Rabbi, eat. But he said to them, I have meat to eat which you know not. The disciples therefore said one to another, Hath any man brought him to eat? Jesus saith to them, My meat is to do the will of him that sent me, that I may perfect his work.

Do not you say, There are yet four months, and then the harvest cometh? Behold I say to you, lift up your eyes, and see the countries, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life everlasting; that both he that soweth and he that reapeth may rejoice together. For in this is the saying true, that it is one man that soweth, and it is another that reapeth. I have sent you to reap that in which you did not labour: others have laboured, and you have entered into their labours. Now of that city many of the Samaritans believed in him, for the word of the woman giving testimony, He told me all things whatsoever I have done. So when the Samaritans were come to him, they desired him that he would tarry there. And he abode there two days. And many more believed in him, because of his own word. And they said to the woman, We now believe, not for thy saying; for we ourselves have heard him, and know that this is indeed the Saviour of the world.

Offertorium. Ps. 5. Intende voci orationis meæ, Rex meus, et Deus meus: quoniam ad te orabo, Domine.

Offertory. Ps. 5. Hearken to the voice of my prayer, O my King and my God; for to thee will I pray, O Lord.

Secret.

LOOK down favourably, we beseech thee, O Lord, upon the offerings we consecrate; that they may be pleasing to thee, and ever prove salutary to us. Through our Lord.

The other Secrets as above, p. 130.

Communio. Joan. 4. Qui biberit aquam, quam ego dabo ei, dicit Dominus, fiet in eo fons aquæ salientis in vitam æternam.

Communion. John 4. He that shall drink of the water that I shall give him, saith the Lord, there shall be in him a fountain of living water springing up into life everlasting.

Postcommunion.

MAY the reception of this sacrament, O Lord, cleanse us from sin, and conduct us to everlasting kingdoms. Through our Lord.

The other Postcommunions as above, p. 130.

Over the people. Let us pray. Bow down your heads before God.

Prayer.

GRANT, we beseech thee, almighty God, that we who trust in thy protection, may, by thy help, overcome all things that withstand us. Thro' our Lord.

SATURDAY

Station at St Susanna

Introitus. Ps. 5.

VErba mea auribus percipe, Dñe, intellige clamorem meum: intende voci orationis meæ: Rex meus, et Deus meus. Ps. ibid. Quoniam ad te orabo: Dñe, mane exaudies vocem meam. ℣. Gloria Patri.

Introit. Ps. 5.

GIve ear, O Lord, to my words, understand my cry: hearken to the voice of my prayer, O my King and my God. Ps. ibid. For to thee will I pray: O Lord, in the morning thou shalt hear my voice. ℣. Glory be.

Prayer.

GRANT, we beseech thee, almighty God, that they who in afflicting their flesh, abstain from food, may, by following justice, fast from sin. Thro' our Lord.

The other Prayers as above, p. 130.

Lesson. Daniel 13.

IN those days: There was a man that dwelt in Babylon, and his name was Joakim; and he took a wife whose name was Susanna, the daughter of Helcías, a very beautiful woman, and one that feared God; for her parents being just, had instructed their daughter according to the law of Moses. Now Joakim was very rich, and had an orchard near his house; and the Jews resorted to him, because he was the most honourable of them all. And there were two of the ancients of the people appointed judges that year, of whom the Lord said, Iniquity came out from Babylon from the ancient judges, that seemed to govern the people. These men frequented the house of Joakim, and all that had any matters of judgment came to them. And when the people departed away at noon, Susanna went in and walked in her husband's orchard. And the old men saw her going in every day, and walking; and they were inflamed with lust towards her; and they perverted their own mind, and turned away their eyes that they might not look

unto heaven, nor remember just judgments. And it fell out, as they watched a fit day, she went in on a time, as yesterday and the day before, with two maids only, and was desirous to wash herself in the orchard, for it was hot weather. And there was nobody there, but the two old men that had hid themselves and were beholding her. So she said to the maids, Bring me oil and washing balls, and shut the doors of the orchard, that I may wash me. Now when the maids were gone forth, the two elders arose and ran to her, and said, Behold, the doors of the orchard are shut, and nobody seeth us, and we are in love with thee; wherefore consent to us and lie with us. But if thou wilt not, we will bear witness against thee, that a young man was with thee, and therefore thou didst send away thy maids from thee. Susanna sighed, and said, I am straitened on every side: for if I do this thing, it is death to me; and if I do it not, I shall not escape your hands. But it is better for me to fall into your hands without doing it, than to sin in the sight of the Lord. With that Susanna cried out with a loud voice: and the elders also cried out against her. And one of them ran to the door of the orchard and opened it. So when the servants of the house heard the cry in the orchard, they rushed in by the back door to see what was the matter. But after the old men had spoken, the servants were greatly ashamed; for never had there been any such word of Susanna. And on the next day, when the people were come to Joakim her husband, the two elders also came full of wicked device against Susanna, to put her to death. And they said before the people: Send to Susanna, daughter of Helcias, the wife of Joakim. And presently they sent; and she came with her parents and children, and all her kindred. Now her friends and all her acquaintances wept. But the two elders rising up in the midst of the people, laid their hands upon her head, and she weeping looked up to heaven, for her heart had confidence in the Lord. And the elders said: As we walked in the orchard alone, this woman came in with two maids, and shut the doors of the orchard, and sent away the maids from her. Then a young man that was there hid came to her, and lay with her. But we that were in a corner of the orchard, seeing this wickedness, ran up to them, and we saw them lie together; and him

indeed we could not take, because he was stronger than us, and opening the doors he leaped out; but having taken this woman, we asked who the young man was, but she would not tell us: of this thing we are witnesses. The multitude believed them, as being the elders and the judges of the people, and they condemned her to death. Then Susanna cried out with a loud voice, and said: O eternal God, who knowest hidden things, who knowest all things before they come to pass: thou knowest that they have borne false witness against me, and behold, I must die, whereas I have done none of these things which these men have maliciously forged against me. And the Lord heard her voice. And when she was led to be put to death, the Lord raised up the holy spirit of a young boy, whose name was Daniel. And he cried out with a loud voice, I am clear from the blood of this woman. Then all the people turning themselves towards him, said, What meaneth this word that thou hast spoken? But he standing in the midst of them, said, Are ye so foolish, ye children of Israel, that without examination or knowledge of the truth, you have condemned a daughter of Israel? Return to judgment; for they have borne false witness against her. So all the people turned again in haste. And Daniel said to them, Separate these two far from one another, and I will examine them. So when they were put asunder one from the other, he called one of them, and said to him, O thou that art grown old in evil days, now are thy sins come out, which thou hast committed before, in judging unjust judgments, oppressing the innocent, and letting the guilty go free, whereas the Lord saith, The innocent and the just thou shalt not kill. Now then, if thou sawest her, tell me under what tree thou sawest them conversing together. He said: Under a mastic tree. And Daniel said, Well hast thou lied against thy own head, for behold the angel of God having received the sentence of him, shall cut thee in two. And having put him aside, he commanded that the other should come, and he said to him: O thou seed of Chanaan and not of Juda, beauty hath deceived thee, and lust hath perverted thy heart. Thus did you do to the daughters of Israel, and they for fear conversed with you; but a daughter of Juda would not abide your wickedness. Now therefore tell me.

under what tree didst thou take them conversing together? And he answered, Under a holm tree. And Daniel said to him, Well hast thou also lied against thy own head, for the angel of the Lord waiteth with a sword to cut thee in two, and to destroy you. With that all the assembly cried out with a loud voice, and they blessed God, who saveth them that trust in him. And they rose up against the two elders (for Daniel had convicted them of false witness by their own mouth), and they did to them as they had maliciously dealt with their neighbour, to fulfil the law of Moses; and they put them to death, and innocent blood was saved in that day.

Graduale. Ps. 22. Si ambulem in medio umbræ mortis, non timebo mala: quoniam tu mecum es, Dñe. ℣. Virga tua et baculus tuus, ipsa me consolata sunt.

Gradual. Ps. 22. If I should walk in the midst of the shadow of death, I will fear no evils: for thou art with me, O Lord. ℣. Thy rod and thy staff, they have comforted me.

✠ **Gospel. John 8.**

AT that time: Jesus went to mount Olivet; and early in the morning he came again into the temple, and all the people came to him, and sitting down he taught them. And the scribes and pharisees bring unto him a woman taken in adultery; and they set her in the midst, and said to him, Master, this woman was even now taken in adultery. Now Moses in the law commanded us to stone such a one. But what sayest thou? And this they said tempting him, that they might accuse him. But Jesus bowing himself down, wrote with his finger on the ground. When therefore they continued asking him, he lifted up himself, and said to them, He that is without sin among you, let him first cast a stone at her; and again stooping down he wrote on the ground. But they hearing this, went out one by one, beginning at the eldest; and Jesus alone remained, and the woman standing in the midst. Then Jesus lifting up himself, said to her, Woman, where are they that accused thee? Hath no man condemned thee? Who said, No man, O Lord. And Jesus said, Neither will I condemn thee. Go and now sin no more.

Offert. Ps. 118. Gressus meos dirige secundum

Offertory. Ps. 118. Direct my steps according to thy

eloquium tuum: ut non dominetur mei omnis injustitia, Domine.

word: that no iniquity may have dominion over me, O Lord.

Secret.

GRANT, we beseech thee, O almighty God, that the gift of this sacrifice, which we offer, may ever purify and preserve our frailty from all evil. Through our Lord.

The other Secrets as above, p. 130.

Communio. Joan. 8. Nemo te condemnavit, mulier? Nemo, Dñe. Nec ego te condemnabo: jam amplius noli peccare.

Communion. John 8. Hath no man condemned thee, woman? No man, Lord. Neither will I condemn thee: now sin no more.

Postcommunion.

WE beseech thee, almighty God, that we may be numbered among his members, in whose body and blood we have communicated. Through our Lord.

The other Postcommunions as above, p. 130.

Over the people. Let us pray. Bow down your heads before God.

Prayer.

EXTEND, O Lord, to thy faithful the right hand of thy heavenly aid; that they may seek thee with their whole heart, and be made worthy to obtain that for which they meetly ask. Through our Lord.

The FOURTH SUNDAY in LENT

Station at the Holy Cross in Jerusalem

Introitus. Isaiæ 66. Lætare, Jerusalem: et conventum facite, omnes qui diligitis eam: gaudete cum lætitia, qui in tristitia fuistis: ut exsultetis, et satiemini ab uberibus consolationis vestræ. Ps. 121. Lætatus sum in his, quæ dicta sunt mihi: in domum Domini ibimus. ℣. Gloria Patri.

Introit. Isai. 66. Rejoice, O Jerusalem, and come together all you that love her; rejoice with joy you that have been in sorrow: that you may exult, and be filled from the breasts of your consolation. Ps. 121. I rejoiced at the things that were said to me: We shall go into the house of the Lord. ℣. Glory be

Prayer.

GRANT, we beseech thee, almighty God, that we who justly suffer for our deeds may be relieved by the consolation of thy grace. Through our Lord.

The other Prayers as above, p. 128.

Lesson. Gal. 4.

BRETHREN: It is written that Abraham had two sons; the one by a bond-woman and the other by a free-woman. But he who was of the bond-woman was born according to the flesh; but he of the free-woman was by promise. Which things are said by an allegory. For these are the two testaments; the one from mount Sina, engendering unto bondage, which is Agar: for Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children: but that Jerusalem which is above is free, which is our mother. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born according to the flesh persecuted him that was after the spirit, so also it is now. But what saith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So, then, brethren, we are not the children of the bond-woman, but of the free; by the freedom wherewith Christ hath made us free.

Graduale. Ps. 121. Lætatus sum in his, quæ dicta sunt mihi: in domum Dñi ibimus. ℣. Fiat pax in virtute tua: et abundantia in turribus tuis.

Gradual. Ps. 121. I rejoiced at the things that were said to me: We shall go into the house of the Lord. ℣. Let peace be in thy strength, and abundance in thy towers.

Tractus. Ps. 124. Qui confidunt in Domino, sicut mons Sion; non commovebitur in æternum, qui habitat in Jerusalem. ℣. Montes in circuitu ejus: et Dominus in

Tract. Ps. 124. They that trust in the Lord shall be as mount Sion: he shall not be moved for ever that dwelleth in Jerusalem. ℣. Mountains are round about it: so the Lord is round

circuitu populi sui, ex hoc nunc, et usque in sæculum.

about his people, from henceforth now and for ever.

✠ Gospel. John 6.

AT that time: Jesus went over the sea of Galilee, which is that of Tiberias; and a great multitude followed him, because they saw the miracles which he did on them that were diseased. Jesus therefore went up into a mountain, and there he sat with his disciples. Now the pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip, Whence shall we buy bread that these may eat? And this he said to try him; for he himself knew what he would do. Philip answered, Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, the brother of Simon Peter, saith to him, There is a boy here that hath five barley loaves and two fishes; but what are these among so many? Then Jesus said, Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to them that were set down. In like manner also of the fishes, as much as they would. And when they were filled, he said to his disciples, Gather up the fragments that remain, lest they be lost. They gathered up, therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Now those men, when they had seen what a miracle Jesus had done, said, This is of a truth the prophet that is to come into the world. Jesus therefore, when he knew that they would come to take him by force, and make him king, fled again into the mountain himself alone. Creed.

Offert. Ps. 134. Laudate Dñm, quia benignus est: psallite nomini ejus, quoniam suavis est: omnia quæcumque voluit, fecit in cœlo, et in terra.

Offertory. Ps. 134. Praise ye the Lord, for he is good: sing ye to his name, for he is sweet: whatsoever he pleased he hath done in heaven and in earth.

Secret.

LOOK down mercifully upon these present sacrifices, O Lord, we beseech thee; that they may both lead to our devotion and salvation. Through our Lord.

The other Secrets as above, p. 130.

Comm. Ps. 121. Jerusalem, quæ ædificatur ut civitas, cujus participatio ejus in idipsum: illuc enim ascenderunt tribus, tribus Dñi, ad confitendum nomini tuo, Dñe.

Comm. Ps. 121 Jerusalem, which is built as a city, that is compact together; for thither did the tribes go up, the tribes of the Lord, to praise thy name, O Lord.

Postcommunion.

GRANT us, we beseech thee, O merciful God, that we may celebrate with sincere homage, and ever receive with faithful minds thy holy mysteries, with which we are continually fed. Through our Lord.

The other Postcommunions as above, p. 130.

MONDAY

Station at the Four Holy Crowned Martyrs

Introitus. Ps. 53.

DEus, in nomine tuo salvum me fac, et in virtute tua libera me: Deus, exaudi orationem meam: auribus percipe verba oris mei. Ps. ibid. Quoniam alieni insurrexerunt in me: et fortes quæsierunt animam meam. ℣. Gloria Patri.

Introit. Ps. 53.

SAVE me, O God, by thy name, and in thy strength deliver me: O God, hear my prayer: give ear to the words of my mouth. Ps. ibid. For strangers have risen up against me: and the mighty have sought after my soul. ℣. Glory be.

Prayer.

GRANT, we beseech thee, almighty God, that, celebrating with yearly devotion these sacred fasts, we may please thee both in body and mind. Through our Lord.

The other Prayers as above, p. 128.

Lesson. 3 Kings 3.

IN those days: There came two women that were harlots to King Solomon, and stood before him: and one of them said, I beseech thee, my lord, I and this woman dwelt in one house, and I was de-

livered of a child with her in the chamber; and the third day after that I was delivered, she also was delivered: and we were together, and no other person with us in the house, only we two; and this woman's child died in the night, for in her sleep she overlaid him, and rising in the dead time of the night, she took my child from my side, while I thy handmaid was asleep, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold it was dead: but considering him more diligently when it was clear day, I found that it was not mine which I bore. And the other woman answered, It is not so as thou sayest, but thy child is dead, and mine is alive. On the contrary, she said, thou liest, for my child liveth and thy child is dead: and in this manner they strove before the king. Then said the king, The one saith, My child is alive, and thy child is dead; and the other answereth, Nay, but thy child is dead, and mine liveth. The king therefore said, Bring me a sword; and when they had brought a sword before the king, Divide, said he, the living child in two, and give half to the one, and half to the other. But the woman whose child was alive said to the king (for her bowels were moved upon her child), I beseech thee, my lord, give her the child alive, and do not kill it. But the other said, Let it be neither mine nor thine, but divide it. The king answered and said, Give the living child to this woman, and let it not be killed; for she is the mother thereof. And all Israel heard the judgment which the king had judged, and they feared the king, seeing that the wisdom of God was in him to do judgment.

Graduale. Ps. 30. Esto mihi in Deum protectorem, et in locum refugii, ut salvum me facias. ℣. Ps. 70. Deus, in te speravi: Dñe, non confundar in æternum.

Gradual. Ps. 30. Be thou unto me a God, a protector and a place of refuge, to save me. ℣. Ps. 70. O God, I have hoped in thee: O Lord, let me never be confounded.

Tract. Ps. 102. Domine, non secundum, p. 129.

✠Gospel. John 2.

AT that time: The pasch of the Jews was at hand, and Jesus went up to Jerusalem; and he found in the temple them that sold oxen and sheep and doves, and the changers of money sitting; and when

he had made as it were a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen, and the money of the changers he poured out, and the tables he overthrew; and to them that sold doves he said, Take these things hence, and make not the house of my Father a house of traffic. And his disciples remembered that it was written, The zeal of thy house hath eaten me up. The Jews therefore answered and said to him, What sign dost thou show unto us, seeing thou dost these things? Jesus answered and said to them, Destroy this temple, and in three days I will raise it up. The Jews then said, Six and forty years was this temple in building; and wilt thou raise it up in three days? But he spoke of the temple of his body. When therefore, he was risen again from the dead, his disciples remembered that he had said this, and they believed the scripture, and the word that Jesus had said. Now when he was at Jerusalem at the pasch, upon the festival day, many believed in his name, seeing his signs which he did. But Jesus did not trust himself unto them, for that he knew all men, and because he needed not that any should give testimony of man, for he knew what was in man.

Offert. Ps. 99. Jubilate Deo, omnis terra, servite Dño in lætitia: intrate in conspectu ejus in exsultatione: quia Dominus ipse est Deus.

Offertory. Ps. 99. Sing joyfully to God, all the earth; serve ye the Lord with gladness: come in before his presence with exceeding great joy: for the Lord he is God.

Secret.

May the sacrifice we offer to thee, O Lord, ever refresh and defend us. Through our Lord.

The other Secrets as above, p. 130.

Communio. Ps. 18. Ab occultis meis munda me, Domine: et ab alienis parce servo tuo.

Communion. Ps. 18. From my secret sins cleanse me, O Lord: and from those of others spare thy servant.

Postcommunion.

HAVING received thy healthful sacraments, O Lord, may we profit to the increase of eternal salvation. Through our Lord.

The other Postcommunions as above, p. 130

Over the people. Let us pray. Bow down your heads before God.

Prayer

MERCIFULLY hear our supplication, we beseech thee, O Lord; and to those to whom thou givest the desire to pray, grant the help of thy defence. Through our Lord.

TUESDAY

Station at St Lawrence in Damaso

Introitus. Ps. 54.

EXaudi, Deus orationem meam, et ne despexeris deprecationem meam: intende in me, et exaudi me. Ps. ibid. Contristatus sum in exercitatione mea: et conturbatus sum a voce inimici, et a tribulatione peccatoris. ℣. Gloria Patri.

Introit. Ps. 54.

HEar, O God, my prayer, and despise not my supplication: be attentive to me, and hear me. Ps. ibid. I am grieved in my exercise: and am troubled at the voice of the enemy, and at the tribulation of the sinner. Glory be.

Prayer.

WE beseech thee, O Lord, that the fasts of this holy observance may make us to grow in holy conversation, and procure us the continual aid of thy loving-kindness. Through our Lord.

The other Prayers as above, p. 128.

Lesson. Exod. 32

IN those days: The Lord spoke to Moses, saying, Go down from the mountain; thy people, which thou hast brought out of the land of Egypt, hath sinned. They have quickly strayed from the way which thou didst show them; and they have made to themselves a molten calf, and have adored it, and sacrificing victims to it, have said, These are thy gods, O Israel, that have brought thee out of the land of Egypt. And again the Lord said to Moses, I see that this people is stiff-necked: let me alone, that my wrath may be kindled against them, and that I may destroy them, and I will make of thee a great nation. But Moses besought the Lord his God, saying, Why, O Lord, is thy indignation enkindled against thy people, whom thou hast brought out of the land of Egypt, with great power and with a mighty hand? Let not the Egyptians say, I beseech thee, He craftily brought

them out, that he might kill them in the mountains and destroy them from the earth; let thy anger cease and be appeased upon the wickedness of thy people: remember Abraham, Isaac, and Israel, thy servants, to whom thou sworest by thy own self, saying, I will multiply your seed as the stars of heaven, and this whole land that I have spoken of I will give to your seed, and you shall possess it for ever. And the Lord was appeased from doing the evil which he had spoken against his people.

Grad. Ps. 43. Exsurge, Domine, fer opem nobis: et libera nos propter nomen tuum. ℣ Deus, auribus nostris audivimus: et patres nostri annuntiaverunt nobis opus, quod operatus es in diebus eorum, et in diebus antiquis.

Gradual. Ps. 43. Arise, O Lord, bring help to us, and deliver us for thy name's sake. ℣. O God, we have heard with our ears; and our fathers have declared to us the work which thou didst work in their days, and in the days of old.

Gospel. John 7.

AT that time: About the middle of the feast, Jesus went up into the temple, and taught. And the Jews wondered, saying, How doth this man know letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do the will of him, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself, seeketh his own glory: but he that seeketh the glory of him that sent him, he is true, and there is no injustice in him. Did not Moses give you the law, and yet none of you keepeth the law? Why seek you to kill me? The multitude answered, and said, Thou hast a devil: who seeketh to kill thee? Jesus answered, and said to them, One work I have done, and you all wonder. Therefore Moses gave you circumcision (not because it is of Moses, but of the fathers), and on the sabbath-day you circumcise a man. If a man receive circumcision on the sabbath-day, that the law of Moses may not be broken, are you angry at me because I have healed the whole man on the sabbath-day? Judge not according to the appearance, but judge just judgment. Some therefore of Jerusalem said, Is not this he whom

they seek to kill? and behold he speaketh openly, and they say nothing to him. Have the rulers known for a truth that this is the Christ? But we know this man whence he is; but when the Christ cometh, no man knoweth whence he is. Jesus therefore cried out in the temple, teaching, and saying, You both know me, and you know whence I am: and I am not come of myself, but he that sent me is true, whom you know not. I know him, because I am from him, and he hath sent me. They sought therefore to apprehend him: and no man laid hands on him because his hour was not yet come. But of the people many believed in him.

Offert. Ps. 39. Exspectans exspectavi Dominum, et respexit me: et exaudivit deprecationem meam: et immisit in os meum canticum novum, hymnum Deo nostro.

Offertory. Ps. 39. With expectation I have waited for the Lord, and he looked upon me: and he heard my prayer: and he put a new canticle into my mouth, a song to our God.

Secret.

MAY these sacrifices cleanse away our sins, we beseech thee, O Lord, and sanctify the bodies and minds of thy servants, to celebrate this sacrifice. Through our Lord.

The other Secrets as above, p. 130.

Communio. Ps. 19. Lætabimur in salutari tuo: et in nomine Domini Dei nostri magnificabimur.

Communion. Ps. 19. We will rejoice in thy salvation, and in the name of our Lord God we shall be exalted.

Postcommunion.

MAY the reception of this sacrament, O Lord, cleanse us from guilt, and bring us to thy heavenly kingdom. Through our Lord.

The other Postcommunions as above, p. 130.

Over the people. Let us pray. Bow down your heads before God.

Prayer.

HAVE mercy, O Lord, on thy people, and mercifully grant them relief, who labour under continual troubles. Through our Lord.

WEDNESDAY

Station at St Paul's

Introitus. Ezech. 36. CUM sanctificatus fuero in vobis, congregabo vos de universis terris: et effundam super vos aquam mundam, et mundabimini ab omnibus inquinamentis vestris: et dabo vobis spiritum novum. Ps. 33. Benedicam Dñm in omni tempore: semper laus ejus in ore meo. ℣. Gloria Patri.

Introit. Ezech. 36. When I shall be sanctified in you, I will gather you from every land: and I will pour upon you clean water, and you shall be cleansed from all your filthiness: and I will give you a new spirit. Ps. 33. I will bless the Lord at all times: his praise shall be always in my mouth. ℣. Glory be.

After Kyrie eleison is said, Let us pray. Let us kneel. ℟. Arise.

Prayer.

O GOD, who grantest the reward of their merits to the just, and pardon to sinners through their fasts; have mercy on thy suppliants, that the confession of our guilt may prepare us to receive the forgiveness of our sins. Through our Lord.

Lesson. Ezech. 36.

THUS saith the Lord God; I will sanctify my great name, which was profaned among the gentiles, which you have profaned in the midst of them; that the gentiles may know that I am the Lord, saith the Lord of hosts, when I shall be sanctified in you before their eyes. For I will take you from among the gentiles, and will gather you together out of all countries, and will bring you into your own land; and I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols, and will give you a new heart, and put a new spirit within you; and I will take away the stony heart out of your flesh, and will give you a heart of flesh, and I will put my spirit in the midst of you, and I will cause you to walk in my commandments, and to keep my judgments, and do them; and you shall dwell in the land which I gave to your fathers, and you shall be my people, and I will be your God: saith the Lord almighty.

Graduale. Ps. 33. Venite. Gradual. Ps. 33. Come,

filii, audite me: timorem Domini docebo vos. ℣. Accedite ad eum, et illuminamini: et facies vestræ non confundentur.

children, hearken to me: I will teach you the fear of the Lord. ℣ Come ye to him, and be enlightened; and your faces shall not be confounded.

Here is said, The Lord be with you, but not, Let us kneel.

Prayer.

GRANT, we beseech thee, almighty God, that we who are chastised by votive fasts may also be gladdened with holy devotion, that, our earthly affections being weakened, we may more easily grasp heavenly things. Through our Lord.

The other Prayers as above, p. 128.

Lesson. Isa 1.

THUS saith the Lord God: Wash yourselves, be clean, take away the evil of your devices from my eyes; cease to do perversely, learn to do well; seek judgment, relieve the oppressed, judge for the fatherless, defend the widow, and then come, and accuse me, saith the Lord: if your sins be as scarlet, they shall be made as white as snow: and if they be red as crimson, they shall be white as wool. If you be willing and will hearken to me, you shall eat the good things of the land: saith the Lord almighty.

Graduale. Ps. 32. Beata gens, cujus est Dominus Deus eorum: populus, quem elegit Dominus in hereditatem sibi. ℣. Verbo Domini cœli firmati sunt: et spiritu oris ejus omnis virtus eorum.

Gradual. Ps. 32. Blessed is the nation whose God is the Lord: the people whom he hath chosen for his inheritance. ℣. By the word of the Lord the heavens were established; and all the power of them by the spirit of his mouth.

Tract. Ps. 102. Domine, non secundum, p. 129.

✠Gospel. John 9.

AT that time: Jesus passing by, saw a man who was blind from his birth; and his disciples asked him, Rabbi, who hath sinned, this man or his parents, that he should be born blind? Jesus answered, Neither hath this man sinned nor his parents, but that the works of God should be made manifest in him. I must work the works of him that sent me, whilst it is day; the night cometh, when no man can work. As long as

I am in the world, I am the light of the world. When he had said these things, he spat on the ground, and made clay of the spittle, and spread the clay upon his eyes; and said to him, Go, wash in the pool of Siloe, which is interpreted, Sent. He went, therefore, and washed, and he came seeing. The neighbours, therefore, and they who had seen him before that he was a beggar, said, Is not this he that sat and begged? Some said, This is he. But others said, No, but he is like him. But he said, I am he. They said therefore to him, How were thy eyes opened? He answered, That man that is called Jesus made clay, and anointed my eyes, and said to me, Go to the pool of Siloe, and wash; and I went, I washed, and I see. And they said to him, Where is he? He saith, I know not. They bring him that had been blind to the pharisees. Now it was the Sabbath when Jesus made the clay, and opened his eyes: again, therefore, the pharisees asked him how he had received his sight. But he said to them, He put clay upon my eyes, and I washed, and I see. Some, therefore, of the pharisees said, This man is not of God, who keepeth not the Sabbath. But others said, How can a man that is a sinner do such miracles? And there was a division among them. They say, therefore, to the blind man again, What sayest thou of him that hath opened thy eyes? And he said, He is a prophet. The Jews then did not believe concerning him, that he had been blind and had received his sight, until they called the parents of him that had received his sight, and asked them saying, Is this your son, who you say was born blind? How, then, doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind; but how he now seeth we know not, or who hath opened his eyes we know not: ask himself, he is of age, let him speak for himself. These things his parents said, because they feared the Jews: for the Jews had already agreed among themselves, that if any man should confess him to be Christ, he should be put out of the synagogue. Therefore did his parents say, He is of age, ask him. They therefore called the man again that had been blind, and said to him, Give glory to God. We know that this man is a sinner. He said therefore to them, If he be a sinner, I know not; one thing I know, that whereas I was blind, now I see.

They said then to him, What did he to thee? How did he open thine eyes? He answered them, I have told you already, and you have heard; why would you hear it again? will you also become his disciples? They reviled him, therefore, and said, Be thou his disciple; but we are the disciples of Moses. We know that God spoke to Moses; but as to this man, we know not from whence he is. The man answered and said to them, Why, herein is a wonderful thing that you know not from whence he is, and he hath opened my eyes. Now we know that God doth not hear sinners; but if a man be a server of God, and doth his will, him he heareth. From the beginning of the world it hath not been heard that any man hath opened the eyes of one born blind. Unless this man were of God, he could not do anything. They answered and said to him, Thou wast wholly born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when he had found him, he said to him, Dost thou believe in the Son of God? He answered and said, Who is he, Lord, that I may believe in him? And Jesus said to him, Thou hast both seen him, and it is he that talketh with thee. And he said, I believe, Lord; and falling down, he adored him. (Here all kneel.)

Offert. Ps. 65. Benedicite, gentes, Dominum Deum nostrum, et obaudite vocem laudis ejus: qui posuit animam meam ad vitam, et non dedit commoveri pedes meos: benedictus Dominus, qui non amovit deprecationem meam, et misericordiam suam a me.

Offert. Ps. 65. O ye gentiles, bless the Lord our God, and make the voice of his praise to be heard; who hath set my soul unto life, and hath not suffered my feet to be moved: blessed be the Lord, who hath not turned away my prayer, nor his mercy from me.

Secret.

WE humbly beseech thee, almighty God, that by these sacrifices our sins may be cleansed away; for thus thou bestowest upon us true health of mind and body. Through our Lord.

The other Secrets as above, p. 130.

Communio. Joan. 9. Lutum fecit ex sputo Dñs, et linivit oculos meos: et

Communion. John 9. The Lord made clay of spittle, and anointed my eyes: and

abii, et lavi, et vidi, et credidi Deo.

I went, and I washed, and I saw, and I believed in God.

Postcommunion.

MAY the sacraments we have received, O Lord our God, both fill us with spiritual food, and defend us by bodily succour. Through our Lord.

The other Postcommunions as above, p. 130.

Over the people. Let us pray. Bow down your heads before God.

Prayer.

LET the ears of thy mercy, O Lord, be open to the prayers of thy suppliants; and that thou mayest grant the desires of those who seek, make them to ask what is pleasing to thee. Through our Lord.

THURSDAY

Station at SS. Silvester and Martin

Introitus. Ps. 104.

Lætetur cor quærentium Dñm: quærite Dñm, et confirmamini; quærite faciem ejus semper. Ps. ibid. Confitemini Dño, et invocate nomen ejus: annuntiate inter gentes opera ejus. ℣. Gloria Patri.

Introit. Ps. 104.

LET the heart of them rejoice that seek the Lord: seek the Lord, and be strengthened: seek his face evermore. Ps. ibid. Give glory to the Lord, and call upon his name: declare his deeds among the gentiles. ℣. Glory be.

Prayer.

GRANT, we beseech thee, almighty God, that we who are chastised by the fasts we have undertaken, may rejoice with holy devotion; that our earthly affections being weakened, we may more easily grasp heavenly things. Through our Lord.

The other Prayers as above, p. 128.

Lesson. 4 Kings 4.

IN those days: A Sunamite woman came to Eliseus to mount Carmel: and when the man of God saw her coming towards him, he said to Giezi his servant, Behold that Sunamitess. Go, therefore, to meet her, and say to her, Is all well with thee, and with thy husband and with thy son? And she answered, Well. And when she came to the man of God to the mount, she caught hold of his feet; and Giezi came to remove her. And the man of God said, Let her alone, for her

soul is in anguish, and the Lord hath hid it from me, and hath not told me. And she said to him, Did I ask a son of my lord? did I not say to thee, Do not deceive me? Then he said to Giezi, Gird up thy loins, and take my staff in thy hand, and go. If any man meet thee, salute him not; and if any man salute thee, answer him not; and lay my staff upon the face of the child. But the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. He arose, therefore, and followed her. But Giezi was gone before them, and laid the staff upon the face of the child, and there was no voice nor sense; and he returned to meet him, and told him, saying, The child is not risen. Eliseus therefore went into the house, and behold the child lay dead on his bed: and going in he shut the door upon him, and upon the child, and prayed to the Lord; and he went up and lay upon the child: and he put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he bowed himself upon him, and the child's flesh grew warm. Then he returned, and walked in the house, once to and fro; and he went up, and lay upon him; and the child gaped seven times, and opened his eyes. And he called Giezi, and said to him, Call this Sunamitess. And she being called, went in to him: and he said, Take up thy son. She came and fell at his feet, and worshipped upon the ground; and took up her son, and went out; and Eliseus returned to Galgal.

Graduale. Ps. 73. Respice, Dñe, in testamentum tuum: et animas pauperum tuorum ne obliviscaris in finem. ℣. Exsurge, Dñe, judica causam tuam: memor esto opprobrii servorum tuorum.

Gradual. Ps. 73. Have regard, O Lord, to thy covenant, and forget not to the end the souls of thy poor. ℣. Arise, O Lord, judge thy own cause: remember the reproaches of thy servants.

✠Gospel. Luke 7.

AT that time: Jesus went into a city called Naim; and there went with him his disciples, and a great multitude. And when he came nigh to the city, behold a dead man was carried out, the only son of his mother; and she was a widow, and much people of the city were with her. And when the Lord saw her.

he had compassion on her, and said to her, Weep not. And he came near, and touched the bier. And they that carried it stood still. And he said, Young man, I say to thee, arise: and he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on them all: and they glorified God, saying, A great prophet is risen up amongst us, and God hath visited his people.

Offert. Ps. 69. Dñe, ad adjuvandum me festina: confundantur omnes, qui cogitant servis tuis mala.

Offertory. Ps. 69. O Lord, make haste to help me: let all those be confounded that desire evils to thy servants.

Secret.

CLEANSE us, O merciful God; that the prayers of thy church, which are pleasing to thee, being accompanied with pious offerings, may become still more pleasing to thee by our purified minds. Through our Lord.

The other Secrets as above, p. 130.

Comm. Ps. 70. Domine, memorabor justitiæ tuæ solius: Deus docuisti me a juventute mea: et usque in senectam et senium, Deus, ne derelinquas me.

Communion. Ps. 70. O Lord, I will be mindful of thy justice alone: thou hast taught me, O God, from my youth: and unto old age and grey hairs, O God, forsake me not.

Postcommunion.

SUFFER not, O Lord, thy heavenly gifts, which thou hast provided as a remedy for thy faithful, to turn to the judgment of those who receive them. Through our Lord.

The other Postcommunions as above, p. 130.

Over the people. Let us pray. Bow down your heads before God.

Prayer.

O GOD, the maker and ruler of thy people, drive away the sins by which they are assailed, that they may be ever pleasing to thee, and secure by thy protection. Through our Lord.

FRIDAY

Station at St Eusebius

Introitus. Ps. 18.

MEditatio cordis mei in conspectu tuo semper: Dñe, adjutor meus, et redemptor meus. Ps. ibid. Cœli enarrant gloriam Dei: et opera manuum ejus annuntiat firmamentum. ℣. Gloria Patri.

Introit. Ps. 18.

THe meditation of my heart is always in thy sight: O Lord, my helper and my redeemer. Ps. ibid. The heavens show forth the glory of God, and the firmament declareth the works of his hand. ℣. Glory be.

Prayer.

OGOD, who renewest the world by unspeakable mysteries, grant, we beseech thee, that thy church may profit by thy eternal institutions, and not be deprived of temporal help. Through our Lord.

The other Prayers as above, p. 128.

Lesson. 3 Kings 17.

IN those days: The son of the woman, the mistress of the house, fell sick, and the sickness was very grievous, so that there was no breath left in him. And she said to Elias, What have I to do with thee, thou man of God? art thou come to me that my iniquities should be remembered, and that thou shouldst kill my son? And Elias said to her, Give me thy son. And he took him out of her bosom, and carried him into the upper chamber where he abode, and laid him upon his own bed. And he cried to the Lord, and said, O Lord, my God, hast thou afflicted also the widow with whom I am after a sort maintained, so as to kill her son? And he stretched and measured himself upon the child three times, and cried to the Lord, and said, O Lord, my God, let the soul of this child, I beseech thee, return into his body. And the Lord heard the voice of Elias; and the soul of the child returned into him, and he revived. And Elias took the child and brought him down from the upper chamber to the house below, and delivered him to his mother, and said to her, Behold, thy son liveth. And the woman said to Elias, Now, by this I know that thou art a man of God, and the word of the Lord in thy mouth is true.

Graduale. Ps. 117. Bonum est confidere in Dño, quam confidere in homine. ℣. Bonum est sperare in Dño, quam sperare in principibus.

Gradual. Ps. 117. It is good to trust in the Lord, rather than to have confidence in man. ℣. It is good to hope in the Lord, rather than to hope in princes.

Tract. Ps. 102. Domine, non secundum, p. 129.

✠ Gospel. John 11.

AT that time: There was a certain man sick, named Lazarus, of Bethania, of the town of Mary and of Martha her sister. (And Mary was she that anointed the Lord with ointment, and wiped his feet with her hair; whose brother Lazarus was sick.) His sisters therefore sent to him, saying, Lord, behold he whom thou lovest is sick. And Jesus hearing it, said to them, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it. Now Jesus loved Martha, and her sister Mary, and Lazarus. When he had heard, therefore, that he was sick, he still remained in the same place two days. Then after that he said to his disciples, Let us go into Judea again. The disciples say to him, Rabbi, the Jews but now sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world; but if he walk in the night, he stumbleth, because the light is not in him. These things he said, and after that he said to them, Lazarus our friend sleepeth; but I go that I may awake him out of sleep. His disciples therefore said, Lord, if he sleep he shall do well; but Jesus spoke of his death, and they thought that he spoke of the repose of sleep. Then therefore Jesus said to them plainly, Lazarus is dead; and I am glad for your sakes that I was not there, that you may believe; but let us go to him. Thomas, therefore, who is called Didymus, said to his fellow disciples, Let us also go, that we may die with him. Jesus therefore came, and found that he had been four days already in the grave. (Now Bethania was near Jerusalem, about fifteen furlongs off.) And many of the Jews were come to Martha and Mary, to comfort them concerning their brother. Martha therefore, as soon as she heard that Jesus was come, went to meet him: but Mary sat at home. Martha therefore said to Jesus, Lord, if thou hadst

been here, my brother had not died. But now also I know that whatsoever thou wilt ask of God, God will give it thee. Jesus saith to her, Thy brother shall rise again. Martha saith to him, I know that he shall rise again in the resurrection at the last day. Jesus said to her, I am the resurrection and the life: he that believeth in me, although he be dead, shall live; and every one that liveth, and believeth in me, shall not die for ever. Believest thou this? She saith to him, Yea, Lord, I have believed that thou art Christ the Son of the living God, who art come into this world. And when she had said these things, she went and called her sister Mary secretly, saying, The master is come, and calleth for thee. She, as soon as she heard this, riseth quickly, and cometh to him. For Jesus was not yet come into the town, but he was still in that place where Martha had met him. The Jews, therefore, who were with her in the house and comforted her, when they saw Mary that she rose up speedily, and went out, followed her, saying, She goeth to the grave to weep there. When Mary therefore was come where Jesus was, seeing him, she fell down at his feet, and saith to him, Lord, if thou hadst been here, my brother had not died. Jesus therefore, when he saw her weeping, and the Jews that were come with her, weeping, groaned in the spirit, and troubled himself, and said, Where have you laid him? They say to him, Lord, come and see. And Jesus wept. The Jews therefore said, Behold how he loved him. But some of them said, Could not he that opened the eyes of the man born blind, have caused that this man should not die? Jesus therefore again groaning in himself, cometh to the sepulchre. Now it was a cave; and a stone was laid over it. Jesus saith, Take away the stone. Martha, the sister of him that was dead, saith to him, Lord, by this time he stinketh; for he is now of four days. Jesus saith to her, Did not I say to thee, that if thou believe, thou shalt see the glory of God? They took therefore the stone away: and Jesus lifting up his eyes, said, Father, I give thee thanks that thou hast heard me; and I know that thou hearest me always; but because of the people who stand about have I said it, that they may believe that thou hast sent me. When he had said these things, he cried with a loud voice, Lazarus, come

forth. And presently he that had been dead came forth, bound feet and hands with winding-bands, and his face was bound about with a napkin. Jesus said to them, Loose him, and let him go. Many, therefore, of the Jews who were come to Mary and Martha, and had seen the things that Jesus did, believed in him.

Offert. Ps. 17 Populum humilem salvum facies, Dñe, et oculos superborum humiliabis: quoniam quis Deus præter te, Domine?

Offertory. Ps. 17. Thou wilt save the humble people, O Lord, and wilt bring down the eyes of the proud; for who is God beside thee, O Lord?

Secret.

MAY the gifts which we offer up purify us, we beseech thee, O Lord, and ever make thee appeased towards us. Through our Lord.

The other Secrets as above, p. 130.

Comm. Joan. 11. Videns Dñs flentes sorores Lazari ad monumentum, lacrymatus est coram Judæis, et exclamavit: Lazare, veni foras: et prodiit ligatis manibus et pedibus, qui fuerat quatriduanus mortuus.

Communion. John 11. The Lord, seeing the sisters of Lazarus weeping at the tomb, wept before the Jews, and cried out, Lazarus, come forth; and he who had been dead four days came forth, his hands and his feet being bound.

Postcommunion.

MAY the participation of this sacrament, O Lord, we beseech thee, ever cleanse us from our own faults, and defend us from all adversity. Through our Lord.

The other Postcommunions as above, p. 130.

Over the people. Let us pray. Bow down your heads before God.

Prayer.

GRANT, we beseech thee, almighty God, that we who, knowing our weakness, trust in thy strength, may ever rejoice in thy lovingkindness. Through our Lord.

SATURDAY

Station at St Nicolas at the Prison

Introitus. Isaiæ 55. Sitientes, venite ad aquas, dicit Dñs: et qui non habetis pretium: venite, et bibite cum lætitia. Ps. 77. Attendite populo meus legem meam: inclinate aurem vestram in verba oris mei. ℣. Gloria Patri.

Introit. Isai. 55. YOU that thirst come to the waters, saith the Lord; and you that have no money, come and drink with joy. Ps. 77. Attend, O my people, to my law: incline your ears to the words of my mouth. ℣. Glory be.

Prayer.

MAY the affection of our devotion be made fruitful by thy grace, we beseech thee, O Lord; for then will our fasts avail us, when they are pleasing to thy mercy. Through our Lord.

The other Prayers as above, p. 128.

Lesson. Isai. 49.

THUS saith the Lord: In an acceptable time I have heard thee, and in the day of salvation I have helped thee; and I have preserved thee, and given thee to be a covenant of the people, that thou mightest raise up the earth, and possess the inheritances that were destroyed; that thou mightest say to them that are bound, Come forth; and to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in every plain. They shall not hunger, nor thirst, neither shall the heat nor the sun strike them; for he that is merciful to them shall be their shepherd, and at the fountains of waters he shall give them drink. And I will make all my mountains a way, and my paths shall be exalted. Behold these shall come from afar, and behold these from the north and from the sea, and these from the south country. Give praise, O ye heavens and rejoice, O earth; ye mountains, give praise with jubilation: because the Lord hath comforted his people, and will have mercy on his poor ones. And Sion said, The Lord hath forsaken me, and the Lord hath forgotten me. Can a woman forget her infant, so as not to have pity on the son of her womb? and if she should forget, yet will not I forget thee: saith the Lord almighty.

Graduale. Psalm 9. Tibi, Dñe, derelictus est pauper: pupillo tu eris adjutor. ℣. Ut quid, Dñe, recessisti longe, despicis in opportunitatibus, in tribulatione? dum superbit impius, incenditur pauper.

Gradual. Ps. 9. To thee, O Lord, is the poor man left: thou wilt be a helper to the orphan. ℣. Why, O Lord, hast thou retired afar off; why dost thou slight us in our wants in time of trouble? whilst the wicked man is proud, the poor is set on fire.

✠Gospel. John 8.

AT that time: Jesus spoke to the multitudes of the Jews, saying: I am the light of the world: he that followeth me, walketh not in darkness, but shall have the light of life. The pharisees therefore said to him, Thou givest testimony of thyself: thy testimony is not true. Jesus answered, and said to them, Although I give testimony of myself, my testimony is true, for I know whence I came, and whither I go; but you know not whence I come or whither I go. You judge according to the flesh: I judge not any man. And if I do judge, my judgment is true; because I am not alone, but I and the Father that sent me. And in your law it is written, that the testimony of two men is true. I am one that give testimony of myself; and the Father that sent me giveth testimony of me. They said therefore to him, Where is thy Father? Jesus answered, Neither me do you know, nor my Father: if you did know me, perhaps you would know my Father also. These words Jesus spoke in the treasury, teaching in the temple: and no man laid hands on him; because his hour was not yet come.

Offertorium. Ps. 17. Factus est Dñs firmamentum meum, et refugium meum, et liberator meus: et sperabo in eum.

Offertory. Ps. 17. The Lord is become my firmament, and my refuge, and my deliverer: and in him will I put my trust.

Secret.

BE appeased, O Lord, by our offerings, which thou hast accepted, and mercifully subdue our rebellious wills unto thee. Through our Lord.

The other Secrets as above, p. 130.

Communio. Ps. 22. Dñs regit me, et nihil mihi deerit: in loco pascuæ ibi

Communion. Ps. 22. The Lord ruleth me, and I shall want nothing: he

me collocavit: super aquam refectionis educavit me.

hath set me in a place of pasture: he hath brought me up on the water of refreshment.

Postcommunion.

MAY thy holy mysteries purify us, O Lord, we beseech thee; and by their operation render us well-pleasing to thee. Through our Lord.

The other Postcommunions as above, p. 130

Over the people. Let us pray. Bow down your heads before God.

Prayer.

O GOD, who choosest rather to pity than to be angry with those who hope in thee; grant us worthily to lament the evils we have done, that we may deserve to find the grace of thy consolation. Through our Lord.

Before Vespers the crosses and pictures are covered. From this day till Holy Saturday, exclusively, the Psalm Judica before the confession and the Gloria Patri at the Lavabo are omitted.

PASSION SUNDAY

Station at St Peter's

Introitus. Ps. 42.

JUdica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso eripe me: quia tu es Deus meus, et fortitudo mea. **Ps. ibid.** Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua. Judica me.

Introit. Ps. 42.

JUdge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man, for thou art my God and my strength. **Ps. ibid.** Send forth thy light and thy truth: they have conducted me, and brought me unto thy holy hill, and into thy tabernacles. Judge me.

The Gloria Patri is not said at the Introit from now until Easter, except at the mass of a feast, if any occur; but when the Psalm is finished, the Introit is immediately repeated as far as the Psalm.

Prayer.

WE beseech thee, almighty God, graciously to look upon thy family; that by thy bounty it may be governed in body, and by thy protection be guarded in mind. Through our Lord.

From this day till Maundy Thursday, after the Prayer of the day is said the Prayer against the persecutors of the church or for the Pope, as on the Second Sunday after the Epiphany, p. 105. No third Prayer is said.

Lesson. Heb. 9.

BRETHREN: Christ being come, a high priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this creation, neither by the blood of goats or of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled sanctify such as are defiled, to the cleansing of the flesh, how much more shall the blood of Christ, who, by the Holy Ghost, offered himself without spot to God, cleanse our conscience from dead works, to serve the living God? And therefore he is the mediator of the new testament; that by means of his death, for the redemption of those transgressions which were under the former testament, they that are called may receive the promise of eternal inheritance, in Christ Jesus our Lord.

Graduale. Ps. 142. Eripe me, Dñe, de inimicis meis: doce me facere voluntatem tuam. ℣. Ps. 17. Liberator meus, Domine, de gentibus iracundis: ab insurgentibus in me exaltabis me: a viro iniquo eripies me.

Gradual. Ps. 142. Deliver me from my enemies, O Lord: teach me to do thy will. ℣. Ps. 17. Thou art my deliverer, O Lord, from the angry nations: thou wilt lift me up above them that rise up against me: from the unjust man thou wilt deliver me.

Tractus. Ps. 128. Sæpe expugnaverunt me a juventute mea. ℣. Dicat nunc Israel: Sæpe expugnaverunt me a juventute mea. ℣ Etenim non potuerunt mihi: su-

Tract. Ps. 128. Often have they fought against me from my youth. ℣. Let Israel now say: Often have they fought against me from my youth. ℣. But they could not prevail over

pra dorsum meum fabricaverunt peccatores. ℣. Prolongaverunt iniquitates suas: Dominus justus concidit cervices peccatorum.

me: the wicked have wrought upon my back. ℣. They have lengthened their iniquities: the Lord who is just hath cut the necks of sinners.

✠ Gospel. John 8.

AT that time: Jesus said to the multitudes of the Jews, Which of you shall convince me of sin? If I say the truth to you, why do you not believe me? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God. The Jews therefore answered, and said to him, Do not we say well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and you have dishonoured me. But I seek not my own glory; there is one that seeketh and judgeth. Amen, amen, I say to you, if any man keep my word he shall not see death for ever. The Jews therefore said, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If any man keep my word, he shall not taste death for ever. Art thou greater than our father Abraham, who is dead? And the prophets are dead. Whom dost thou make thyself? Jesus answered, If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom you say that he is your God. And you have not known him; but I know him. And if I shall say that I know him not, I shall be like to you, a liar. But I do know him, and do keep his word. Abraham your father rejoiced that he might see my day: and he saw it, and was glad. The Jews therefore said to him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them, Amen, amen, I say to you, before Abraham was made, I am. They took up stones therefore to cast at him: but Jesus hid himself, and went out of the temple. Creed.

Offert. Ps. 118. Confitebor tibi, Domine, in toto corde meo: retribue servo tuo: vivam et custodiam sermones tuos: vivifica me secundum verbum tuum, Domine.

Offertory. Ps. 118. I will confess to thee, O Lord, with my whole heart: give bountifully to thy servant; I shall live and keep thy words: enliven me according to thy word, O Lord.

Secret.

MAY these offerings, we beseech thee, O Lord, both unloose the bonds of our wickedness, and procure for us the gifts of thy mercy. Thro' our Lord.

The other Secret, Protect us, or Be appeased, p. 107.

Preface of the Cross, which is said daily until Maundy Thursday, even at the mass of a feast, unless it has a proper Preface, p. 21.

Comm. 1 Cor. 11. Hoc corpus quod pro vobis tradetur: hic calix novi testamenti est in meo sanguine, dicit Dominus: hoc facite, quotiescumque sumitis, in meam commemorationem.

Comm. 1 Cor. 11. This is my body which shall be delivered for you: this is the chalice of the new testament in my blood, saith the Lord: do this, as often as you receive it, in memory of me.

Postcommunion.

BE present with us, O Lord our God, and defend with continual support those whom thou hast refreshed with thy mysteries. Through our Lord.

The other Postcommunion, We beseech, or for the Pope, p. 108.

MONDAY

Station at St Chrysogonus

Introitus. Ps. 55.

MIserere mihi, Dñe, quoniam conculcavit me homo: tota die bellans tribulavit me. Ps. ibid. Conculcaverunt me inimici mei tota die: quoniam multi bellantes adversum me. Miserere mihi.

Introit. Ps. 55.

HAve mercy on me, O Lord, for man hath trodden me under foot: all the day long he hath afflicted me, fighting against me. Ps. ibid. My enemies have trodden on me all the day long: for they are many that make war against me. Have mercy on me.

Prayer.

SANCTIFY our fasts, we beseech thee, O Lord; and mercifully bestow upon us the pardon of all our faults. Through our Lord.

The other Prayer, We beseech thee. or for the Pope, p. 105.

Lesson. Jonas 3.

IN those days: The word of the Lord came to Jonas the second time, saying, Arise, and go to Ninive the great city; and preach in it the preaching that I bid thee. And Jonas arose and went to Ninive, according to the word of the Lord. Now Ninive was a great city of three days' journey. And Jonas began to enter into the city one day's journey; and he cried, and said, Yet forty days and Ninive shall be destroyed. And the men of Ninive believed in God, and they proclaimed a fast, and put on sackcloth from the greatest to the least. And the word came to the king of Ninive: and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes; and he caused it to be proclaimed and published in Ninive from the mouth of the king and of his princes, saying, Let neither men, nor beasts, nor oxen, nor sheep taste any thing; let them not feed, nor drink water, and let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from the iniquity that is in their hands. Who can tell if God will turn and forgive, and will turn away from his fierce anger, and we shall not perish? And God saw their works, that they were turned from their evil way; and the Lord our God had mercy upon his people.

Graduale. Ps. 53. Deus, exaudi orationem meam: auribus percipe verba oris mei. ℣. Deus, in nomine tuo salvum me fac, et in virtute tua libera me.

Gradua. Ps. 53. O God, hear my prayer: give ear to the words of my mouth. ℣. Save me, O God, by thy name: and in thy strength deliver me.

Tract. Ps. 102. Domine, non secundum, p. 129.

✠ Gospel. John 7.

AT that time: The rulers and pharisees sent ministers to apprehend Jesus. Jesus therefore said to them, Yet a little while I am with you; and then I go to him that sent me. You shall seek me, and shall not find me; and where I am, thither you cannot come. The Jews therefore said among themselves, Whither will he go, that we shall not find him? will he go to the dispersed among the gentiles, and teach the gentiles? What is this saying that he hath said: You shall seek me, and shall not find me; and where I am

you cannot come? And on the last and great day of the festivity, Jesus stood and cried, saying, If any man thirst, let him come to me, and drink. He that believeth in me, as the scripture saith, Out of his belly shall flow rivers of living water. Now this he said of the Spirit which they should receive who believed in him.

Offertorium. Ps. 6. Dñe, convertere, et eripe animam meam: salvum me fac propter misericordiam tuam.

Offertory. Ps. 6. Turn to me, O Lord, and deliver my soul; oh, save me, for thy mercy's sake.

Secret.

GRANT us, O Lord our God, that this saving victim may purify us from all our sins, and be a propitiation for us before thy divine majesty. Thro.'

The other Secret, Protect us, or Be appeased, p. 107.

Communio. Ps. 23. Dñs virtutum, ipse est Rex gloriæ.

Communion. Ps. 23. The Lord of hosts, he is the King of glory.

Postcommunion.

MAY the saving reception of thy sacrament, we beseech thee, O Lord, bestow upon us purification and healing. Through our Lord.

The other Postcommunion, We beseech thee, or May this partaking, p. 108.

Over the people. Let us pray. Bow down your heads before God.

Prayer

GRANT thy people, we beseech thee, O Lord, health of mind and body; that, cleaving to good works, they may ever deserve to be defended by thy protection. Through our Lord.

TUESDAY

Station at St Cyriacus

Introitus. Ps. 26.

EXspecta Dñm, viriliter age: et confortetur cor tuum, et sustine Dominum. Ps. ibid. Dñs illuminatio mea, et salus mea, quem timebo? Exspecta Dominum.

Introit. Ps. 26.

EXpect the Lord, and do manfully: let thy heart take courage, and wait thou for the Lord. Ps. ibid. The Lord is my light and my salvation: whom shall I fear? Expect the Lord.

Prayer.

MAY our fasts be acceptable to thee, O Lord; and by expiating our sins render us worthy of thy grace, and conduct us at last to eternal remedies. Through our Lord.

The other Prayer, against the persecutors of the church, or for the Pope, p. 105.

Lesson. Dan. 14.

IN those days: The Babylonians came to the king and said to him, Deliver us Daniel, who hath destroyed Bel, and slain the dragon; or else we will destroy thee and thy house. And the king saw that they pressed upon him violently; and, being constrained by necessity, he delivered Daniel to them: and they cast him into the den of lions, and he was there six days. And in the den there were seven lions, and they had given to them two carcases every day, and two sheep; but then they were not given unto them, that they might devour Daniel. Now there was in Judea a prophet called Habacuc; and he had boiled pottage, and had broken bread in a bowl, and was going into the field to carry it to the reapers. And the angel of the Lord said to Habacuc, Carry the dinner which thou hast into Babylon to Daniel, who is in the lions' den. And Habacuc said, Lord, I never saw Babylon, nor do I know the den. And the angel of the Lord took him by the top of his head, and carried him by the hair of his head, and set him in Babylon, over the den, in the force of his spirit. And Habacuc cried, saying, O Daniel, thou servant of God, take the dinner that God hath sent thee. And Daniel said, Thou hast remembered me, O God, and thou hast not forsaken them that love thee. And Daniel arose, and ate. And the angel of the Lord presently set Habacuc again in his own place. And upon the seventh day the king came to bewail Daniel: and he came to the den, and looked in, and behold, Daniel was sitting in the midst of the lions. And the king cried out with a loud voice, saying, Great art thou, O Lord, the God of Daniel. And he drew him out of the lions' den; but those that had been the cause of his destruction, he cast into the den, and they were devoured in a moment before him. Then the king said, Let all the inhabitants of the whole earth fear the God of Daniel; for he is the sa-

viour, working signs and wonders in the earth; who hath delivered Daniel out of the lions' den.

Grad. Ps. 42. Discerne causam meam, Domine: ab homine iniquo, et doloso eripe me. ℣. Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum.

Grad. Ps. 42. Distinguish my cause, O Lord: deliver me from the unjust and deceitful man. ℣. Send forth thy light and thy truth: they have conducted me, and brought me unto thy holy hill.

✠ Gospel. John 7.

AT that time: Jesus walked in Galilee, for he would not walk in Judea, because the Jews sought to kill him. Now the Jews' feast of tabernacles was at hand: and his brethren said to him, Pass from hence, and go into Judea, that thy disciples also may see thy works which thou dost: for there is no man that doth anything in secret, and he himself seeketh to be known openly. If thou do these things, manifest thyself to the world. For neither did his brethren believe in him. Then Jesus said to them, My time is not yet come; but your time is always ready. The world cannot hate you; but me it hateth, because I give testimony of it, that the works thereof are evil. Go you up to this festival-day, but I go not up to this festival-day; because my time is not accomplished. When he had said these things, he himself stayed in Galilee. But after his brethren were gone up, then he also went up to the feast, not openly, but as it were in secret. The Jews therefore sought him on the festival-day, and said, Where is he? And there was much murmuring among the multitude concerning him; for some said, He is a good man; and others said, No, but he seduceth the people. Yet no man spoke openly of him, for fear of the Jews.

Offert. Ps. 9. Sperent in te omnes, qui noverunt nomen tuum, Domine; quoniam non derelinquis quærentes te: psallite Domino, qui habitat in Sion: quoniam non est oblitus orationes pauperum.

Offertory. Ps. 9. Let all those trust in thee who know thy name, O Lord: for thou dost not forsake them that seek thee: sing ye to the Lord who dwelleth in Sion: for he hath not forgotten the prayer of the poor.

Secret.

WE bring unto thee, O Lord, victims to be immolated; may they bestow upon us such consolation in time that we may not despair of thy eternal promises. Through our Lord.

The other Secret, Protect us, or Be appeased, p. 107.

Communio. Ps. 24. Redime me, Deus Israel, ex omnibus angustiis meis.

Communion. Ps. 24. Redeem me, O God of Israel, from all my tribulations.

Postcommunion.

GRANT, we beseech thee, almighty God, that, ever following after those things which are divine, we may deserve to arrive at heavenly rewards. Through our Lord.

The other Postcommunion, either, We beseech, or, May this partaking, p. 108.

Over the people. Let us pray. Bow down your heads before God.

Prayer.

GRANT us, we beseech thee, O Lord, a persevering obedience to thy will; that in our day the people who serve thee may increase both in merit and number. Through our Lord.

WEDNESDAY

Station at St Marcellus

Introitus. Ps. 17. Liberator meus de gentibus iracundis: ab insurgentibus in me exaltabis me: a viro iniquo eripies me, Domine. Ps. ibid. Diligam te Dñe, virtus mea: Dominus firmamentum meum et refugium meum et liberator meus. Liberator.

Introit. Ps. 17. MY deliverer from the angry nations: thou wilt lift me up above them that rise up against me: from the unjust man thou wilt deliver me, O Lord. Ps. ibid. I will love thee, O Lord, my strength: the Lord is my firmament, my refuge, and my deliverer. My deliverer.

Prayer.

WE beseech thee, O God, by the sanctification of this fast, mercifully to enlighten the hearts of thy faithful; and grant unto those upon whom thou bestowest the grace of devotion a favourable hearing when they call upon thee. Through our Lord.

The other Prayer, We beseech, or for the Pope, p. 105.

Lesson. Lev. 19.

IN those days: The Lord spoke to Moses, saying, Speak to all the multitude of the children of Israel, and thou shalt say to them, I am the Lord your God. You shall not steal. You shall not lie: neither shall any man deceive his neighbour. Thou shalt not swear falsely by my name, nor profane the name of thy God: I am the Lord. Thou shalt not calumniate thy neighbour, nor oppress him by violence. The wages of him that hath been hired by thee shall not abide with thee until the morning. Thou shalt not speak evil of the deaf, not put a stumbling-block before the blind; but thou shalt fear the Lord thy God because I am the Lord. Thou shalt not do that which is unjust, nor judge unjustly. Respect not the person of the poor, nor honour the countenance of the mighty; but judge thy neighbour according to justice. Thou shalt not be a detractor, nor a whisperer among the people. Thou shalt not stand against the blood of thy neighbour: I am the Lord. Thou shalt not hate thy brother in thy heart; but reprove him openly, lest thou incur sin through him. Seek not revenge, nor be mindful of the injury of the citizens. Thou shalt love thy friend as thyself: I am the Lord. Keep ye my laws; for I am the Lord your God.

Grad. Ps 29. Exaltabo te, Dñe, quoniam suscepisti me: nec delectasti inimicos meos super me. ℣. Domine Deus meus, clamavi ad te, et sanasti me: Domine, abstraxisti ab inferis animam meam: salvasti me a descendentibus in lacum.

Gradual. Ps. 29. I will extol thee, O Lord, for thou hast upheld me, and hast not made my enemies to rejoice over me. ℣. O Lord my God, I have cried to thee, and thou hast healed me: thou hast brought forth my soul from hell; O Lord, thou hast saved me from them that go down into the pit.

Tract. Ps. 102. Domine, non secundum, p. 129.

✠Gospel. John 10.

AT that time: It was the feast of the dedication at Jerusalem, and it was winter. And Jesus walked in the temple, in Solomon's Porch. The Jews therefore came round about him, and said to him, How long dost thou hold our souls in suspense? If thou be the Christ, tell us plainly. Jesus answered them, I

speak to you, and you believe not: the works that I do in the name of my Father they give testimony of me; but you do not believe, because you are not of my sheep. My sheep hear my voice, and I know them, and they follow me. And I give them life everlasting, and they shall not perish for ever, and no man shall pluck them out of my hand. That which my Father hath given me is greater than all, and no one can snatch them out of the hand of my Father. I and the Father are one. The Jews then took up stones to stone him. Jesus answered them, Many good works I have showed you from my Father; for which of those works do you stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, You are gods? If he called them gods to whom the word of God was spoken, and the scripture cannot be broken, do you say of him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God? If I do not the works of my Father, believe me not: but if I do, though you will not believe me, believe the works, that you may know and believe that the Father is in me, and I in the Father.

Offert. Ps. 58. Eripe me de inimicis meis, Deus meus: et ab insurgentibus in me libera me, Dñe.

Offertory. Ps. 58. Deliver me from my enemies, O my God: and defend me from them that rise up against me, O Lord.

Secret.

GRANT, O merciful God, that we may bring to thee with sincere devotion the sacrifice of propitiation and praise. Through our Lord.

The other Secret, either Protect us, or Be appeased, p. 107.

Communio. Ps. 25. Lavabo inter innocentes manus meas, et circuibo altare tuum, Domine: ut audiam vocem laudis tuæ, et enarrem universa mirabilia tua.

Communion. Ps. 25. I will wash my hands among the innocent, and will compass thy altar, O Lord: that I may hear the voice of thy praise, and tell of all thy wondrous works.

Postcommunion.

HAVING received the blessing of the heavenly gift, we humbly beseech thee, almighty God, that it may be to us both a sacrament and salvation. Through our Lord.

The other Postcommunion, either We beseech thee, or May the partaking, p. 108.

Over the people. Let us pray. Bow down your heads before God.

Prayer.

LISTEN to our supplications, O almighty God, and graciously bestow the effect of thy wonted mercy upon us, to whom thou grantest the confidence of hopeful devotion. Through our Lord.

THURSDAY

Station at St Apollinaris

Introitus. Dan. 3.

OMnia, quæ fecisti nobis, Domine, in vero judicio fecisti: quia peccavimus tibi, et mandatis tuis non obedivimus: sed da gloriam nomini tuo, et fac nobiscum secundum multitudinem misericordiæ tuæ. Ps. 118. Beati immaculati in via: qui ambulant in lege Domini. Omnia.

Introit. Dan. 3.

ALL that thou hast done to us, O Lord, thou hast done in true judgment: because we have sinned against thee, and have not obeyed thy commandments: but give glory to thy name, and deal with us according to the multitude of thy mercy. Ps. 118. Blessed are the undefiled in the way, who walk in the law of the Lord. All that.

Prayer.

GRANT, we beseech thee, almighty God, that the dignity of human nature, which has been impaired by intemperance, may be restored by the practice of salutary self-denial. Through our Lord.

The other Prayer, either against the persecutors of the church, or for the Pope, p. 105.

Lesson. Dan. 3.

IN those days: Azarias prayed to the Lord, saying, O Lord our God, deliver us not up for ever, we beseech thee, for thy name's sake, and abolish not thy covenant, and take not away thy mercy from us, for

the sake of Abraham thy beloved, and Isaac thy servant, and Israel thy holy one; to whom thou hast spoken, promising that thou wouldst multiply their seed as the stars of heaven, and as the sand that is on the sea-shore: for we, O Lord, are diminished more than any nation, and are brought low in all the earth this day, for our sins. Neither is there at this time prince, or leader, or prophet, or holocaust, or sacrifice, or oblation, or incense, or place of first-fruits before thee, that we may find thy mercy; nevertheless, in a contrite heart and humble spirit let us be accepted. As in holocausts of rams, and bullocks, and as in thousands of fat lambs, so let our sacrifice be made in thy sight this day, that it may please thee; for there is no confusion to them that trust in thee. And now we follow thee with all our heart, and seek thy face. Put us not to confusion, but deal with us according to thy meekness and to thy works according to the multitude of thy mercies, and deliver us according to thy wonderful works, and give glory to thy name, O Lord; and let all them be confounded that show evils to thy servants; let them be confounded in all thy might, and let their strength be broken, and let them know that thou art the Lord the only God, and glorious over all the world, O Lord our God.

Graduale. Ps. 95. Tollite hostias, et introite in atria ejus; adorate Dñm in aula sancta ejus. ℣. Ps. 28. Revelabit Dominus condensa: et in templo ejus omnes dicent gloriam.

Gradual. Ps. 95. Bring up sacrifices, and come into his courts: adore the Lord in his holy court. ℣. Ps. 28. The Lord will discover the thick woods: and in his temple all shall speak his glory.

✠Gospel. Luke 7.

AT that time: One of the pharisees desired Jesus to eat with him; and he went into the house of the pharisee, and sat down to meat. And behold, a woman that was in the city, a sinner, when she knew that he sat at meat in the pharisee's house, brought an alabaster box of ointment; and standing behind at his feet, she began to wash his feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment. And the pharisee who had invited him seeing it, spoke within himself, saying, This man, if he were a prophet, would

know surely who and what manner of woman this is that toucheth him, that she is a sinner. And Jesus answering, said to him, Simon, I have somewhat to say to thee: but he said, Master, say it. A certain creditor had two debtors, the one owed five hundred pence and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most? Simon answering, said, I suppose that he to whom he forgave most. And he said to him, Thou hast judged rightly. And turning to the woman, he said unto Simon, Dost thou see this woman? I entered into thy house: thou gavest me no water for my feet; but she with tears hath washed my feet, and with her hairs hath wiped them. Thou gavest me no kiss; but she, since she came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but she with ointment hath anointed my feet. Wherefore I say to thee, Many sins are forgiven her, because she hath loved much: but to whom less is forgiven, he loveth less. And he said to her, Thy sins are forgiven thee. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath made thee safe; go in peace.

Offertorium. Ps. 136. Super flumina Babylonis illic sedimus, et flevimus: dum recordaremur tui Sion.

Offertory. Ps. 136. Upon the rivers of Babylon there we sat and wept, when we remembered thee, O Sion.

Secret.

O LORD our God, who from these creatures, which thou hast created for the support of our weakness, hast likewise commanded gifts to be set apart and dedicated to thy name: grant, we beseech thee, that they may procure for us aids in this present life, and be to us also an eternal sacrament. Through our Lord.

The other Secret either Protect us, or Be appeased, p. 107.

Comm. Ps. 118. Memento verbi tui servo tuo, Domine, in quo mihi spem dedisti: hæc me consolata est in humilitate mea.

Communion. Ps. 118. Be thou mindful of thy word to thy servant, O Lord, in which thou hast given me hope: this hath comforted me in my humiliation.

Postcommunion.

GRANT, O Lord, that what we have taken with our mouth, we may receive with a clean mind, and that from a temporal gift may it become for us an everlasting remedy. Through our Lord.

The other Postcommunion, either We beseech thee, or May the partaking, as above, p. 108.

Over the people. Let us pray. Bow down your heads before God.

Prayer.

BE propitious to thy people, we beseech thee, O Lord, that rejecting those things which displease thee, they may be filled with the delights of thy communion. Through our Lord.

FRIDAY

Station at St Stephen's on the Cœlian

Introitus. Ps. 30.

MIserere mihi, Dñe, quoniam tribulor: libera me, et eripe me de manibus inimicorum meorum, et a persequentibus me: Domine, non confundar, quoniam invocavi te. Ps. ibid. In te, Dñe, speravi, non confundar in æternum: in justitia tua libera me. Miserere mihi.

Introit. Ps. 30.

HAve mercy on me, O Lord, for I am troubled; deliver me, and save me from the hands of my enemies and from them that persecute me: O Lord, let me not be confounded, for I have called upon thee. Ps. ibid. In thee, O Lord, have I hoped, I will not be confounded for ever: in thy justice deliver me. Have mercy.

Prayer.

MERCIFULLY infuse thy grace into our hearts, we beseech thee, O Lord; that refraining from sin by voluntary chastisement, we may be rather afflicted in time than condemned to punishment for eternity. Through our Lord.

The other Prayer, either against the persecutors of the church, or for the Pope, p. 105.

Lesson. Jer. 17

IN those days: Jeremias said, O Lord, all they that forsake thee shall be confounded; they that depart from thee shall be written in the earth, because they

have forsaken the Lord, the fountain of living waters. Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for thou art my praise. Behold they say to me, Where is the word of the Lord? Let it come. And I am not troubled following thee for my pastor, and I have not desired the day of man, thou knowest. That which went out of my lips hath been right in thy sight. Be not thou a terror unto me, thou art my hope in the day of affliction. Let them be confounded that persecute me, and let not me be confounded; let them be afraid, and let not me be afraid; bring upon them the day of affliction, and with a double destruction destroy them.

Graduale. Ps. 34. Pacifice loquebantur mihi inimici mei: et in ira molesti erant mihi. ℣. Vidisti, Domine, ne sileas: ne discedas a me.

Gradual. Ps. 34. My enemies spoke peaceably to me; and in anger they were troublesome to me. ℣. Thou hast seen, O Lord, be not thou silent; depart not from me.

Tract. Ps. 102. Domine, non secundum, p. 129.

✠ Gospel. John 11.

AT that time: The chief priests and the pharisees gathered a council against Jesus and said, What do we; for this man doth many miracles? If we let him alone so, all will believe in him, and the Romans will come, and take away our place and nation. But one of them, named Caiphas, being the high-priest that year, said to them, You know nothing, neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not. And this he spoke not of himself; but being the high-priest of that year, he prophesied that Jesus should die for the nation; and not only for the nation, but to gather together in one the children of God that were dispersed. From that day therefore they devised to put him to death. Wherefore Jesus walked no more openly among the Jews; but he went into a country near the desert, unto a city that is called Ephrem, and there he abode with his disciples.

Offertorium. Ps. 118. Benedictus es, Domine, doce me justificationes tuas: et non tradas calumniantibus me super-

Offertory. Ps. 118. Blessed art thou, O Lord; teach me thy justifications, and deliver me not up to the proud who calumniate me;

bis: et respondebo exprobrantibus mihi verbum.

and I will answer a word to those who upbraid me.

Secret.

GRANT, O merciful God, that we may ever deserve to minister worthily at thy altars; and to be saved by a constant participation thereof. Through our Lord.

The other Secret, either Protect us, or Be appeased, p. 107.

Comm. Ps. 26. Ne tradideris me, Domine, in animas persequentium me: quoniam insurrexerunt in me testes iniqui, et mentita est iniquitas sibi.

Comm. Ps. 26. Deliver me not over to the will of them that trouble me; for unjust witnesses have risen up against me; and iniquity hath lied to itself.

Postcommunion.

LET not the perpetual protection of the sacrifice we have received forsake us, O Lord; and may it ever drive from us all that is hurtful. Thro' our Lord.

The other Postcommunion, either We beseech thee, or May the partaking, p. 108.

Over the people. Let us pray. Bow down your heads before God.

Prayer.

GRANT, we beseech thee, almighty God, that we who seek the grace of thy protection, may, being freed from all evils, serve thee with an easy mind. Through our Lord.

SATURDAY

Station at St John before the Latin Gate

Introitus. Ps. 30. Miserere mihi, Dñe, quoniam tribulor: libera me, et eripe me de manibus inimicorum meorum, et a persequentibus me: Dñe, non confundar, quoniam invocavi te. Ps. ibid. In te, Dñe, speravi, non confundar in æter-

Introit. Ps. 30. HAve mercy on me, O Lord, for I am afflicted: deliver me out of the hands of my enemies, and from them that persecute me: let me not be confounded, O Lord, for I have called upon thee. Ps. ibid. In thee, O Lord, have

num: in justitia tua libera me. Miserere mihi.

I hoped, let me never be confounded: deliver me in thy justice. Have mercy.

Prayer.

MAY the people, we beseech thee, O Lord, who are dedicated to thee increase in the affections of pious devotion; that, being taught by holy actions, they may increase the more in gifts, according as they become more pleasing in the sight of thy majesty. Through our Lord.

The other Prayer, either against the persecutors of the church, or for the Pope, p. 105.

Lesson. Jer. 18.

IN those days: The wicked Jews said one to another, Come, and let us invent devices against the just; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet: come, and let us strike him with the tongue, and let us give no heed to all his words. Give heed to me, O Lord, and hear the voice of my adversaries. Shall evil be rendered for good; because they have digged a pit for my soul? Remember that I have stood in thy sight to speak good for them, and to turn away thy indignation from them. Therefore deliver up their children to famine, and bring them into the hands of the sword; let their wives be bereaved of children, and widows; and let their husbands be slain by death: let their young men be stabbed with the sword in battle. Let a cry be heard out of their houses; for thou shalt bring the robber upon them suddenly, because they have digged a pit to take me, and have hid snares for my feet. But thou, O Lord, knowest all their counsel against me unto death: forgive not their iniquity, and let not their sin be blotted out from thy sight; let them be overthrown before thine eyes; in the time of thy wrath do thou destroy them, O Lord our God.

Graduale. Ps. 34. Pacifice loquebantur mihi inimici mei: et in ira molesti erant mihi. ℣. Vidisti, Dñe, ne sileas: ne discedas a me.

Gradual. Ps. 34. My enemies spoke peaceably to me: and in anger they were troublesome to me. ℣. Thou hast seen, O Lord, be not thou silent: depart not from me.

✠ Gospel. John 12.

AT that time: The chief priests thought to kill Lazarus also; because many of the Jews, by reason of him, went away and believed in Jesus. And on the next day, a great multitude that was come to the festival day, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna, blessed is he that cometh in the name of the Lord, the king of Israel. And Jesus found a young ass, and sat upon it; as it is written, Fear not, daughter of Sion; behold, thy king cometh, sitting on an ass's colt. These things his disciples did not know at the first; but when Jesus was glorified, then they remembered that these things were written of him, and that they did these things to him. The multitude therefore gave testimony, which was with him when he called Lazarus out of the grave, and raised him from the dead. For which reason, also, the people came to meet him; because they heard that he had done this miracle. The pharisees therefore said among themselves, Do you see that we prevail nothing? behold, the whole world is gone after him. Now there were certain gentiles among them, who came up to adore on the festival day. These, therefore, came to Philip, who was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew. Again Andrew and Philip told Jesus. But Jesus answered them, saying, The hour is come that the Son of man should be glorified. Amen, amen, I say to you, unless the grain of wheat falling into the ground die, it remaineth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in the world keepeth it unto life eternal. If any man minister to me, let him follow me; and where I am, there also shall my minister be. If any man minister to me, him will my Father honour. Now is my soul troubled. And what shall I say? Father, save me from this hour. But for this cause I came unto this hour. Father, glorify thy name. A voice therefore came from heaven, I have both glorified it, and will glorify it again. The multitude, therefore, that stood and heard, said that it thundered. Others said, An

angel spoke to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgement of the world; now shall the prince of this world be cast out. And, I, if I be lifted up from the earth, will draw all things to myself. (Now this he said, signifying what death he should die.) The multitude answered him, We have heard out of the law, that Christ abideth for ever; and how sayest thou, The Son of man must be lifted up? Who is this Son of man? Jesus therefore said to them, Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness knoweth not whither he goeth. Whilst you have the light, believe in the light; that you may be the children of light. These things Jesus spoke, and he went away, and hid himself from them.

Offertorium. Ps. 118. Benedictus es, Domine, doce me justificationes tuas: et non tradas calumniantibus me superbis: et respondebo exprobrantibus mihi verbum.

Offertory. Ps. 118. Blessed art thou, O Lord, teach me thy justifications: and deliver me not up to the proud who calumniate me: and I will answer a word to those who upbraid me.

Secret.

MERCIFULLY absolve us, we beseech thee, O Lord, from all our sins and dangers, whom thou grantest to be partakers of so great a mystery. Through our Lord.

The other Secret, either Protect us, or Be appeased, p. 107.

Communio. Ps. 26. Ne tradideris me, Domine, in animas persequentium me: quoniam insurrexerunt in me testes iniqui, et mentita est iniquitas sibi.

Communion. Ps. 26. O Lord, deliver me not over to the souls of them that persecute me: for unjust witnesses have risen up against me, and iniquity hath lied to itself.

Postcommunion.

BEING filled with the abundance of the divine gift, we beseech thee, O Lord our God, that we may live for ever in its participation. Through our Lord.

The other Postcommunion, against the persecutors of the church, or for the Pope, p. 108.

Over the people. Let us pray. Bow down your heads before God.

Prayer.

LET thy right hand defend thy suppliant people, we beseech thee, O Lord, and duly instruct their purified minds, that, by present consolation, they may arrive at future rewards. Through our Lord.

PALM SUNDAY

After Terce and the Asperges, as usual, the priest, vested in purple cope or without a chasuble, with attendant ministers vested in the same way, proceeds to bless branches of palm, olive or other trees, put in front of the altar or at the Epistle corner. The choir first sings the Antiphon. Matt. 21.

HOsanna filio David: benedictus qui venit in nomine Domini. O Rex Israel: Hosanna in excelsis.

HOsanna to the Son of David: blessed is he that cometh in the name of the Lord. O King of Israel: Hosanna in the highest.

℣. The Lord be with you. ℟. And with thy spirit. Let us pray. Prayer.

O GOD, whom to love above all is righteousness, multiply in us the gifts of thy ineffable grace; and since thou hast given us in the death of thy Son to hope for those things which we believe, grant us by the resurrection of the same to attain the end to which we aspire. Through the same.

Lesson. Exod. 15, 16.

IN those days: The children of Israel came into Elim, where there were twelve fountains of water, and seventy palm trees; and they encamped by the waters. And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai, the fifteenth day of the second month after they came out of the land of Egypt. And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them, Would to God we had died by the hand of the Lord in the land of Egypt, where we sat over the flesh-pots, and ate bread to the full. Why have you brought us into this desert, that you might destroy all the multitude with famine? And the Lord said to Moses, Behold I will rain bread from heaven for you: let the people go forth, and gather what is sufficient for every day, that I may prove them whether they will walk in

my law or no. But the sixth day let them provide for to bring in, and let it be double to that they were wont to gather every day. And Moses and Aaron said to the children of Israel, In the evening you shall know that the Lord hath brought you forth out of the land of Egypt; and in the morning you shall see the glory of the Lord.

Then is sung for the Gradual, ℟. John 11.

Collegerunt pontifices et pharisæi concilium, et dixerunt: Quid facimus, quia hic homo multa signa facit? Si dimittimus eum sic, omnes credent in eum:* Et venient Romani, et tollent nostrum locum, et gentem. ℣. Unus autem ex illis, Caiphas nomine, cum esset pontifex anni illius, prophetavit, dicens: Expedit vobis, ut unus moriatur homo pro populo, et non tota gens pereat. Ab illo ergo die cogitaverunt interficere eum, dicentes. * Et venient.

The chief priests and pharisees gathered a council, and said: What do we; for this man doth many miracles? If we let him alone so, all men will believe in him:* and the Romans will come, and take away our place and nation. ℣. But one of them named Caiphas, being the high priest that year, prophesied, saying: It is expedient for you that one man should die for the people, and that the whole nation perish not. From that day therefore they devised to put him to death, saying. * The Romans.

Or another Responsory. Matt. 26.

In monte Oliveti oravit ad Patrem: Pater, si fieri potest, transeat a me calix iste. * Spiritus quidem promptus est, caro autem infirma: fiat voluntas tua. ℣. Vigilate, et orate, ut non intretis in tentationem.* Spiritus.

On mount Olivet he prayed to his Father: Father, if it be possible, let this chalice pass from me. *The spirit indeed is willing, but the flesh is weak; thy will be done. ℣. Watch and pray, that ye enter not into temptation. * The spirit.

Meantime, while the Responsory is being sung, the deacon puts the Gospel book on the altar: and as the deacon hands the boat, the priest puts incense into the thurible. Then the deacon says: **Cleanse my heart,** takes the book from the altar, and asks a blessing from the priest: afterwards, while the sub-

deacon holds the book, he makes the sign of the cross upon it, standing between two acolytes holding lighted candles, and sings the Gospel, as below, in the usual way. When it is finished, the subdeacon takes the book to be kissed by the priest, who is also incensed by the deacon.

✠ Gospel. Matt. 21.

AT that time: When Jesus drew nigh to Jerusalem, and was come to Bethphage, unto mount Olivet, he sent two disciples, saying to them, Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her: loose them, and bring them to me. And if any man shall say anything to you, say ye that the Lord hath need of them; and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy king cometh to thee, meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke. And the disciples going, did as Jesus commanded them; and they brought the ass and the colt, and they laid their garments upon them, and made him sit thereon. And a very great multitude spread their garments in the way; and others cut boughs from the trees, and strewed them in the way: and the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David! blessed is he that cometh in the name of the Lord!

After this the palms are blessed.

℣. Dominus vobiscum. ℣. The Lord be with you.
℟. Et cum spiritu tuo. ℟. And with thy spirit.

Let us pray. Prayer.

INCREASE the faith of those that hope in thee, O God, and mercifully hear the prayers of thy suppliants: let thy multiplied mercy descend upon us; may these branches of palm or olive be ✠ blessed: and, as in a figure of thy church thou didst multiply Noe going forth out of the ark, and Moses going out of Egypt with the children of Israel; so may we go forth to meet Christ with good works, bearing palms and branches of olive; and through him may we enter into eternal joy: who liveth and reigneth with thee.

Per omnia sæcula sæculorum. ℟. Amen. World without end. ℟. Amen.

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.
℣. Sursum corda.
℟. Habemus ad Dominum.
℣. Gratias agamus Dño Deo nostro.
℟. Dignum et justum est.

℣. The Lord be with you.
℟. And with thy spirit.
℣. Lift up your hearts.
℟. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is meet and just.

Let us pray. Prayer.

IT is truly meet and just, right and available to salvation, that we always and everywhere give thanks to thee, O holy Lord, Father almighty, eternal God; who dost glory in the assembly of thy saints. For thy creatures serve thee; because they acknowledge thee as their only creator and God: and thy whole creation praiseth thee, and thy saints bless thee. For with free voice they confess that great name of thy only-begotten Son, before the kings and powers of this world. Around whom the angels and archangels, the thrones and dominions stand; and with all the army of heaven, sing a hymn to thy glory, saying without ceasing:

And the Sanctus is sung by the choir:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt cœli, et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Dñi. Hosanna in excelsis.

Holy, holy, holy Lord God of Sabaoth. The heavens and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

Let us pray. Prayer.

WE beseech thee, O holy Lord, almighty Father, eternal God, that thou wouldst vouchsafe to bless ✠ and sanc✠tify this creature of the olive-tree, which thou hast caused to spring from the substance of the wood, and which the dove, returning to the ark, brought in its mouth; that all those who receive of it may be protected in soul and body: and may it become, O Lord, a saving remedy, the sacred sign of thy grace. Through our Lord. ℟. Amen.

Let us pray.

O GOD, who dost gather what is dispersed, and preserve what is gathered together; who didst bless the people who went forth to meet Jesus, bearing branches of palms; bless likewise these branches of palm and olive, which thy servants receive faithfully in honour of thy name; that into whatever place they may be brought, those who dwell in that place may obtain thy blessing, and all adversities being removed, thy right hand may protect those who have been redeemed by our Lord Jesus Christ, thy Son: who liveth.

Let us pray.

O GOD, who, by a wonderful order and disposition, hast been pleased to manifest the dispensation of our salvation even from things insensible; grant, we beseech thee, that the devout hearts of thy faithful may profitably understand what is mystically signified by the fact that on this day the multitude, taught by a heavenly illumination, went forth to meet their Redeemer, and strewed branches of palm and olive at his feet. The branches of palms, therefore, signify his triumphs over the prince of death; and the branches of olive proclaim, in a manner, the coming of a spiritual unction. For that blessed company of men understood that these things were then prefigured; that our Redeemer, compassionating human miseries, was about to fight with the prince of death for the life of the whole world, and, by dying, to triumph. For which cause they dutifully ministered such things as signified in him the triumphs of victory, and the richness of mercy. And we also, with full faith, retaining this as done and signified, humbly beseech thee, O holy Lord, Father almighty, eternal God, through the same Jesus Christ our Lord, that in him and through him we, whose members thou wast pleased to make us, may become victorious over the empire of death, and may deserve to be partakers of his glorious resurrection: who liveth and reigneth.

Let us pray. ✠

O GOD, who didst command the dove to proclaim peace to the earth by an olive-branch; grant, we beseech thee, that these branches of olive and other trees may be sanctified with thy heavenly

bless✠ing, and so may profit all thy people unto salvation. Through Christ our Lord. Amen.

Let us pray.

BLESS✠ we beseech thee, O Lord, these branches of palm or olive; and grant that what thy people this day bodily perform for thy honour, they may perfect spiritually with the greatest devotion, by gaining a victory over the enemy, and ardently loving every work of mercy. ℟. Amen.

Here the celebrant puts incense into the thurible, then thrice sprinkles the palms with holy water, saying the Antiphon, Asperges me; and offers incense.

℣. Dominus vobiscum. ℟. Et cum spiritu tuo.

℣. The Lord be with you. ℟. And with thy spirit.

Let us pray.

O GOD, who didst send thy Son, Jesus Christ our Lord, into this world for our salvation, that he might humble himself for us and call us back to thee; before whom also, when he entered into Jerusalem, that he might fulfil the scripture, a multitude of believers, with most faithful devotion, strewed their garments in the way, with branches of palms; grant, we beseech thee, that we may prepare for him the way of faith, from which the stone of offence and rock of scandal being removed, our works may flourish before thee with branches of justice, that so we may deserve to follow his footsteps. Who liveth.

When the blessing is finished, whoever amongst the clergy holds the highest rank goes up to the altar and gives a blessed palm to the celebrant. Afterwards the celebrant distributes palms, first to the clergy in order, and then to the laity, who kneel and kiss the palm and the hand of the celebrant. When he begins the distribution, the following Antiphons are sung by the choir:

Ańa. Pueri Hebræorum, portantes ramos olivarum, obviaverunt Dño, clamantes, et dicentes: Hosanna in excelsis.

Antiphon. The Hebrew children bearing branches of olives, went forth to meet the Lord, crying out, and saying, Hosanna in the highest!

Alia Ańa. Pueri Hebræorum vestimenta prosternebant in via, et clamabant, dicentes: Ho-

Another Antiphon. The Hebrew children spread their garments in the way, and cried out, saying, Ho-

sanna filio David: benedictus, qui venit in nomine Domini.

sanna to the son of David; blessed is he that cometh in the name of the Lord.

If these are not enough, they are repeated until the end of the distribution. Then the priest says:

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

Let us pray.

OALMIGHTY and everlasting God, who didst ordain that our Lord Jesus Christ should sit upon an ass's colt, and didst teach the multitude to spread their garments or branches of trees in the way, and sing Hosanna to his praise; grant, we beseech thee, that we may imitate their innocence, and deserve to obtain their merit. Through the same Christ our Lord. ℟. Amen.

Then follows the procession. First the celebrant puts incense into the thurible, and the deacon, turning to the people, says:

Procedamus in pace.

Let us go forth in peace.

The choir answers:

In nomine Christi. Amen.

In the name of Christ. Amen.

The thurifer goes first with thurible smoking; then the subdeacon, vested, carrying the cross between two acolytes with lighted candles. The clergy follow in order, the celebrant last with the deacon on his left, all with palms in their hands: and some or all of the following Antiphons are sung while the procession lasts.

Añ. Matth. 21. Cum appropinquaret Dñs Jerosolymam, misit duos ex discipulis suis, dicens: Ite in castellum, quod contra vos est: et invenietis pullum asinæ alligatum, super quem nullus hominum sedit: solvite, et adducite mihi. Si quis vos interrogaverit, dicite: Opus Domino est. Solventes adduxerunt ad Jesum: et imposuerunt illi vestimenta sua, et se-

Antiphon. Matt. 21. When the Lord drew nigh to Jerusalem, he sent two of his disciples, saying: Go ye into the village that is over against you; and you will find the colt of an ass tied, upon which no man hath sat; loose it, and bring it to me. If any man ask you any questions, say: The Lord wanteth it. They untied, and brought it to Jesus, and laid their garments upon it; and he

dit super eum: alii expandebant vestimenta sua in via: alii ramos de arboribus sternebant: et qui sequebantur clamabant: Hosanna, benedictus qui venit in nomine Dñi: benedictum regnum patris nostri David: Hosanna in excelsis: miserere nobis, fili David.

seated himself on it. Others spread their garments in the way; others cut branches from the trees; and those who followed, cried out, Hosanna, blessed is he that cometh in the name of the Lord; and blessed be the reign of our father David: Hosanna in the highest: O Son of David, have mercy on us.

Alia Aña. Joan. 12. Cum audisset populus, quia Jesus venit Jerosolymam, acceperunt ramos palmarum: et exierunt ei obviam, et clamabant pueri, dicentes: Hic est, qui venturus est in salutem populi. Hic est salus nostra, et redemptio Israel. Quantus est iste, cui Throni, et Dominationes occurrunt! Noli timere filia Sion: ecce Rex tuus venit tibi, sedens super pullum asinæ, sicut scriptum est. Salve Rex, fabricator mundi, qui venisti redimere nos.

Another Ant. John 12. When the people heard that Jesus was coming to Jerusalem, they took palm branches, and went out to meet him; and the children cried out, saying: This is he, who hath come for the salvation of the people. He is our salvation, and the redemption of Israel. How great is he, whom the thrones and dominions go out to meet! Fear not, O daughter of Sion: behold thy King cometh to thee, sitting on an ass's colt, as it is written. Hail, O King, the creator of the world, who art come to redeem us.

Alia Aña. Ante sex dies solemnis Paschæ, quando venit Dominus in civitatem Jerusalem, occurrerunt ei pueri: et in manibus portabant ramos palmarum, et clamabant voce magna, dicentes: Hosanna in excelsis: benedictus, qui venisti in multitudine misericor-

Another Ant. Six days before the solemnity of the Passover, when the Lord was coming into the city of Jerusalem, the children met him, and carried palm-branches in their hands, and they cried out with a loud voice, saying: Hosanna in the highest: blessed art thou who art

diæ tuæ: Hosanna in excelsis.

come in the multitude of thy mercy: Hosanna in the highest.

Alia Aña. Occurrunt turbæ cum floribus et palmis Redemptori obviam: et victori triumphanti digna dant obsequia: Filium Dei ore gentes prædicant: et in laudem Christi voces tonant per nubila: Hosanna in excelsis.

Another Ant. The multitude goeth out to meet the Redeemer with flowers and palms, and payeth the homage due to a triumphant conqueror: the gentiles proclaim the Son of God: and their voices thunder through the skies in the praise of Christ: Hosanna in the highest.

Alia Aña. Cum angelis et pueris fideles inveniamur, triumphatori mortis clamantes: Hosanna in excelsis.

Another Ant. Let the faithful join with the angels and children, singing to the conqueror of death: Hosanna in the highest.

Alia Aña. Turba multa, quæ convenerat ad diem festum, clamabat Dño: Benedictus, qui venit in nomine Dñi: Hosanna in excelsis.

Another Ant. A great multitude that was met together at the festival cried out to the Lord: Blessed is he that cometh in the name of the Lord: Hosanna in the highest.

At the return of the procession two or four cantors go into the church, and shutting the door, stand with their faces towards the procession, and sing the two first verses of the Gloria, laus, et honor. The priest and the others who are outside the church repeat them. Then those within sing the verses following; to which those outside, after every two verses, answer, Gloria, laus, etc.

Gloria, laus, et honor tibi sit, Rex Christe Redemptor:
Cui puerile decus prompsit Hosanna pium.
℟. Gloria, laus.

Glory and praise to thee, Redeemer blest,
To whom their glad hosannas children poured;
℟. Glory and praise.

Israel es tu Rex, Davidis et inclyta proles:
Nomine qui in Domini, Rex benedicte, venis.

Hail, Israel's King! hail, David's son confessed!
Who comest in the name of Israel's Lord.

℟. Gloria, laus.
Cœtus in excelsis te laudat cœlicus omnis,
Et mortalis homo, et cuncta creata simul.
℟. Gloria, laus.
Plebs Hebræa tibi cum palmis obvia venit:
Cum prece, voto, hymnis, adsumus ecce tibi.
℟. Gloria, laus.
Hi tibi passuro solvebant munia laudis:
Nos tibi regnanti pangimus ecce melos.
℟. Gloria, laus.
Hi placuere tibi, placeat devotio nostra:
Rex bone, Rex clemens, cui bona cuncta placent.
℟. Gloria, laus.

℟. Glory and praise.
Thy praise in heaven the host angelic sings;
On earth mankind, with all created things.
℟. Glory and praise.
Thee once with palms the Jews went forth to meet;
Thee now with prayers and holy hymns we greet.
℟. Glory and praise.
Thee, on thy way to die, they crowned with praise;
To thee, now King on high, our song we raise.
℟. Glory and praise.
Thee their poor homage pleased, O gracious King!
Ours too accept—the best that we can bring.
℟. Glory and praise.

Then the subdeacon knocks at the door with the shaft of the cross; when it is opened, the procession enters the church, singing:

℟ Ingrediente Dño in sanctam civitatem, Hebræorum pueri resurrectionem vitæ pronuntiantes, Cum ramis palmarum: Hosanna, clamabant, in excelsis. ℣. Cum audisset populus, quod Jesus veniret Jerosolymam, exierunt obviam ei. Cum ramis palmarum: Hosanna clamabant in excelsis.

℟. As our Lord entered the holy city, the Hebrew children declaring the resurrection of life, With palm branches, cried out: Hosanna in the highest. ℣. When the people heard that Jesus was coming to Jerusalem, they went forth to meet him. With palm branches, they cried out: Hosanna in the highest.

The Gloria Patri is not said.

Then mass is celebrated. All hold the palms in their hands during the singing of the Passion and Gospel.

Station at St John Lateran.

Introitus. Ps. 21.
Dómine, ne longe facias auxilium tuum a me, ad defensionem

Introit. Ps. 21.
O LORD, remove not thy help to a distance from me; look towards my

meam aspice: libera me de ore leonis, et a cornibus unicornium humilitatem meam. Ps. ibid. Deus Deus meus, respice in me, quare me dereliquisti? longe a salute mea verba delictorum meorum. Domine.

defence: deliver me from the lion's mouth, and my humility from the horns of the unicorns. Ps. ibid. O God, my God, look upon me; why hast thou forsaken me? far from my salvation are the words of my sins. O Lord.

Prayer.

ALMIGHTY and everlasting God, who didst cause our Saviour to take upon him our flesh, and to suffer death upon the cross, that all mankind should imitate the example of his humility; mercifully grant that we may deserve both to keep in mind the lessons of his patience, and also to be made partakers of his resurrection. Through the same Lord.

No other Prayer is said.

Lesson. Phil. 2.

BRETHREN: Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself, becoming obedient unto death, even the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above all names: (Here all kneel) that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

Graduale. Ps. 72. Tenuisti manum dexteram meam: et in voluntate tua deduxisti me: et cum gloria assumpsisti me. V. Quam bonus Israel Deus rectis corde! Mei autem pene moti sunt pedes, pene effusi sunt gressus mei: quia zelavi in peccatoribus, pacem

Gradual. Ps. 72. Thou hast held me by my right hand; and by thy will thou hast conducted me; and with glory thou hast taken me up. V. How good is God to Israel, to them that are of a right heart! But my feet were almost moved, my steps had well nigh slipped; because I had a

peccatorum videns.

Tractus. Ps. 21. Deus, Deus meus, respice in me: quare me dereliquisti? ℣. Longe a salute mea verba delictorum meorum. ℣. Deus meus, clamabo per diem, nec exaudies: in nocte, et non ad insipientiam mihi. ℣. Tu autem in sancto habitas, laus Israel. ℣. In te speraverunt patres nostri: speraverunt, et liberasti eos. ℣. Ad te clamaverunt, et salvi facti sunt: in te speraverunt, et non sunt confusi. ℣. Ego autem sum vermis, et non homo: opprobrium hominum, et abjectio plebis. ℣. Omnes qui videbant me, aspernabantur me: locuti sunt labiis, et moverunt caput. ℣. Speravit in Dño, eripiat eum: salvum faciat eum, quoniam vult eum. ℣. Ipsi vero consideraverunt, et conspexerunt me: diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. ℣. Libera me de ore leonis: et a cornibus unicornium humilitatem meam. ℣. Qui timetis Dominum, laudate eum: universum semen Jacob, magnificate eum. ℣. Annuntiabitur Dño generatio ventura: et annuntiabunt cœli justi-

zeal on occasion of sinners, seeing the peace of sinners.

Tract. Ps. 21. O God, my God, look upon me: why hast thou forsaken me. ℣. Far from my salvation are the words of my sins. ℣. O my God, I shall cry by day, and thou wilt not hear; and by night, and it shall not be reputed as folly in me. ℣. But thou dwellest in the holy place, the praise of Israel. ℣. In thee have our fathers hoped: they have hoped, and thou hast delivered them. ℣. They cried to thee, and they were saved: they trusted in thee, and were not confounded. ℣. But I am a worm, and no man: the reproach of men, and the outcast of the people. ℣. All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head. ℣. He hoped in the Lord, let him deliver him: let him save him, seeing he delighteth in him. ℣. But they have looked and stared upon me: they parted my garments amongst them, and upon my vesture they cast lots. ℣. Deliver me from the lion's mouth: and my lowness from the horns of the unicorns. ℣. Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him. ℣. There shall be declared to

tiam ejus. ℣. Populo, qui nascetur, quem fecit Dominus.

the Lord a generation to come: and the heavens shall show forth his justice. ℣. To a people that shall be born, which the Lord hath made.

The Passion of our Lord is begun at once: Munda cor meum is not said, no blessing is asked, neither candles nor incense are brought. Dominus vobiscum is not said, nor the response Gloria tibi, Domine. When the celebrant or deacon announces, The Passion of our Lord. he does not sign with the cross either the book or himself. This is observed also on the other days when the Passion is read.

The Passion of our Lord Jesus Christ according to Matthew. Matt. 26, 27.

AT that time: Jesus said to his disciples, ✠ You know that after two days shall be the pasch, and the Son of man shall be delivered up to be crucified. C Then there were gathered together the chief priests and the ancients of the people, into the court of the high priest, who was called Caiphas; and they consulted together that by subtilty they might apprehend Jesus, and put him to death. But they said, S Not on the festival day, lest perhaps there should be a tumult among the people. C And when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster box of precious ointment, and poured it on his head, as he was at table. And the disciples seeing it, had indignation, saying, S To what purpose is this waste? for this might have been sold for much, and given to the poor. C And Jesus knowing it, said to them, ✠ Why do you trouble this woman? for she hath wrought a good work upon me. For the poor you have always with you; but me you have not always. For she, in pouring this ointment upon my body, hath done it for my burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told, for a memory of her. C Then went one of the twelve, who was called Judas Iscariot, to the chief priests; and he said to them, S What will you give me, and I will deliver him unto you? C But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray him.

And on the first day of the azymes the disciples came to Jesus, saying, S Where wilt thou that we prepare for thee to eat the pasch? C But Jesus said, ✠ Go ye into the city to a certain man, and say to him, The master saith, My time is near at hand, I will keep the pasch at thy house with my disciples. C And the disciples did as Jesus appointed to them; and they prepared the pasch. Now when it was evening, he sat down with his twelve disciples: and whilst they were eating, he said, ✠ Amen I say to you, that one of you is about to betray me. C And they, being very much troubled, began every one to say, S Is it I, Lord? But he answering, said, ✠ He that dippeth his hand with me in the dish, he shall betray me. The Son of man indeed goeth, as it is written of him; but wo to that man by whom the Son of man shall be betrayed: it were better for him if that man had not been born. C And Judas that betrayed him, answering, said, S Is it I, Rabbi? C He saith to him, ✠ Thou hast said it. C And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to his disciples, and said, ✠ Take ye, and eat: this is my body. C And taking the chalice, he gave thanks: and gave to them, saying, ✠ Drink ye all of this. For this is my blood of the new testament, which shall be shed for many unto remission of sins. And I say unto you, I will not drink from henceforth of this fruit of the vine until that day when I shall drink it with you new in the kingdom of my Father. C And a hymn being said, they went out unto mount Olivet. Then Jesus saith to them, ✠ All you shall be scandalized in me this night; for it is written, I will strike the shepherd, and the sheep of the flock shall be dispersed: but after I shall be risen again, I will go before you into Galilee. C And Peter answering, said to him, S Although all shall be scandalized in thee, I will never be scandalized. C Jesus said to him, ✠ Amen I say to thee, that in this night, before the cock crow, thou wilt deny me thrice. C Peter saith to him, S Yea, though I should die with thee, I will not deny thee: C and in like manner said all the disciples. Then Jesus came with them into a country place which is called Gethsemani; and he said to his disciples, ✠ Sit you here, till I go yonder and pray: C and taking with him Peter and the two sons of Zebedee, he began to grow

sorrowful and to be sad. Then he saith to them, ✠ My soul is sorrowful even unto death; stay you here and watch with me. ℭ And going a little farther he fell upon his face, praying and saying, ✠ My Father, if it be possible, let this chalice pass from me: nevertheless, not as I will, but as thou wilt. ℭ And he cometh to his disciples, and findeth them asleep: and he saith to Peter, ✠ What! Could you not watch one hour with me? Watch ye, and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. ℭ Again the second time, he went, and prayed, saying, ✠ My Father, if this chalice may not pass away, but I must drink it, thy will be done. ℭ And he cometh again, and findeth them sleeping; for their eyes were heavy. And leaving them he went again: and he prayed the third time, saying the self-same word. Then he cometh to his disciples, and saith to them, ✠ Sleep ye now, and take your rest; behold, the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go; behold, he is at hand that will betray me. ℭ As he yet spoke, behold Judas, one of the twelve, came; and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed him gave them a sign, saying, ✠ Whomsoever I shall kiss, that is he; hold him fast. ℭ And forthwith coming to Jesus, he said, ✠ Hail Rabbi; and he kissed him. ℭ And Jesus said to him, ✠ Friend, whereto art thou come? ℭ Then they came up, and laid hands on Jesus, and held him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear. Then Jesus saith to him, ✠ Put up again thy sword into its place; for all that take the sword shall perish by the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How then shall the scriptures be fulfilled, that so it must be done? ℭ In that same hour Jesus said to the multitudes, ✠ You are come out, as it were to a robber, with swords and clubs to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me. ℭ Now all this was done that the scriptures of the prophets might be fulfilled. Then the disciples, all leaving him,

fled. But they holding Jesus led him to Caiphas the high priest, where the scribes and ancients were assembled. And Peter followed him afar off, even to the court of the high priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put him to death. And they found not; whereas many false witnesses had come in. And last of all, there came two false witnesses. And they said, S This man said, I am able to destroy the temple of God, and in three days to rebuild it. C And the high priest, rising up, said to him, S Answerest thou nothing to the things which these witness against thee? C But Jesus held his peace. And the high priest said to him, S I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God. Jesus saith to him, ✠ Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. C Then the high priest rent his garments, saying, S He hath blasphemed, what further need have we of witnesses? Behold, now you have heard the blasphemy. What think you? But they answering said, S He is guilty of death. C Then did they spit in his face and buffeted him; and others struck his face with the palms of their hands, saying, S Prophesy unto us, O Christ, who is he that struck thee? C But Peter sat without in the court, and there came to him a servant-maid, saying, S Thou also wast with Jesus the Galilean: C but he denied before them all, saying, S I know not what thou sayest. C And as he went out of the gate, another maid saw him, and she saith to them that were there, S This man also was with Jesus of Nazareth. C And again he denied, with an oath, that I know not the man. And after a little while, they came that stood by, and said to Peter, S Surely thou also art one of them; for even thy speech doth discover thee. C Then he began to curse and to swear that he knew not the man; and immediately the cock crew. And Peter remembered the word of Jesus which he had said, Before the cock crow, thou wilt deny me thrice. And going forth he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, to put him

to death. And they brought him bound, and delivered him to Pontius Pilate, the governor. Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and the ancients, saying, S I have sinned, in betraying innocent blood; C but they said, S What is that to us? look thou to it. C And casting down the pieces of silver in the temple, he departed; and went, and hanged himself with a halter. But the chief priests having taken the pieces of silver, said, S It is not lawful to put them into the corbona; because it is the price of blood. C And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. Wherefore that field was called Haceldama, that is, The field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying, And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel; and they gave them unto the potter's field, as the Lord appointed to me. And Jesus stood before the governor, and the governor asked him, saying, S Art thou the king of the Jews? C Jesus saith to him, ✠ Thou sayest it. C And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him, S Dost not thou hear how great testimonies they allege against thee? C And he answered to him never a word; so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would; and he had then a notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said, S Whom will you that I release to you, Barabbas, or Jesus that is called Christ? C For he knew that for envy they had delivered him. And as he was sitting in the place of judgment, his wife sent to him, saying, S Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him. C But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor answering, said to them, S Whether will you of the two to be released unto you? C But they said, G Barabbas. S Pilate saith to them, S What shall I do then with Jesus that is

called Christ? ℭ They say all, ℟ Let him be crucified. ℭ The governor said to them, ℟ Why, what evil hath he done? ℭ But they cried out the more, saying, ℟ Let him be crucified. ℭ And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking water, washed his hands before the people, saying, ℟ I am innocent of the blood of this just man; look you to it. ℭ And the whole people answering, said: ℟ His blood be upon us, and upon our children. ℭ Then he released to them Barabbas; and having scourged Jesus, delivered him unto them to be crucified. Then the soldiers of the governor taking Jesus into the hall gathered together unto him the whole band; and stripping him they put a scarlet cloak about him. And platting a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying, ℟ Hail, king of the Jews. ℭ And spitting upon him they took the reed and struck his head. And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him. And going out, they found a man of Cyrene, named Simon; him they forced to take up his cross. And they came to the place that is called Golgotha, which is, The place of Calvary. And they gave him wine to drink mingled with gall: and when he had tasted he would not drink. And after they had crucified him, they divided his garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying, They divided my garments among them, and upon my vesture they cast lots. And they sat and watched him. And they put over his head his cause written, This is Jesus the King of the Jews. Then were crucified with him two thieves, one on the right hand, and one on the left. And they that passed by, blasphemed him, wagging their heads, and saying, ℟ Vah, thou that destroyest the temple of God, and in three days dost rebuild it, save thy own self; if thou be the Son of God, come down from the cross. ℭ In like manner also the chief priests with the scribes and ancients mocking said, ℟ He saved others, himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him: he trusted in God, let him now deliver him if he will have him; for he said, I am the Son of

God. ℭ And the selfsame thing the thieves also, that were crucified with him, reproached him with. Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, ✠ Eli, Eli, lama sabacthani? ℭ that is, ✠ My God, my God, why hast thou forsaken me? ℭ And some that stood there, and heard, said, ℣ This man calleth Elias. ℭ And immediately one of them running, took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. And the others said, ℣ Let be; let us see whether Elias will come to deliver him. ℭ And Jesus again crying with a loud voice, yielded up the Ghost.

Here all kneel, and pause a little.

And behold the veil of the temple was rent in two, from the top even to the bottom; and the earth quaked, and the rocks were rent; and the graves were opened, and many bodies of the saints that had slept arose, and coming out of the tombs after his resurrection, came into the holy city, and appeared to many. Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying ℣ Indeed this was the Son of God. And there were many women afar off, who had followed Jesus from Galilee, ministering unto him; among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body wrapt it up in a clean linen cloth, and laid it in his own new monument, which he had hewn out in a rock; and he rolled a great stone to the door of the monument, and went his way. And there was there Mary Magdalen, and the other Mary, sitting over against the sepulchre.

Here the Munda cor meum is said, a blessing is asked, incense is brought without lights, and the book is incensed. Dominus vobiscum is not said, and the celebrant or deacon does not sign with the cross either the book or himself. What follows is sung in

the tone for the Gospel, and at the end the celebrant kisses the book and is incensed. All this is observed also in the other Passions except on Good Friday.

AND the next day, which followed the day of the preparation, the chief priests and the pharisees came together to Pilate, saying, Sir, we have remembered that that seducer said, while he was yet alive, After three days, I will rise again: command therefore the sepulchre to be guarded until the third day, lest perhaps his disciples come and steal him away, and say to the people, He is risen from the dead; and the last error shall be worse than the first. Pilate said to them, You have a guard; go, guard it as you know. And they, departing, made the sepulchre sure, sealing the stone, and setting guards. Creed.

Offertorium. Ps. 68. Improperium exspectavit cor meum, et miseriam: et sustinui qui simul mecum contristaretur, et non fuit: consolantem me quæsivi, et non inveni: et dederunt in escam meam fel, et in siti mea potaverunt me aceto.

Offertory. Ps. 68. My heart hath expected reproach and misery; and I looked for one that would grieve together with me, and there was none: I sought for one to comfort me, and I found none; and they gave me gall for my food, and in my thirst they gave me vinegar to drink.

Secret.

GRANT, we beseech thee, O Lord, that the offering made in the eyes of thy majesty may obtain for us the grace of devotion, and procure the effect of a happy eternity. Through our Lord.

Comm. Matth. 26. Pater, si non potest hic calix transire, nisi bibam illum: fiat voluntas tua.

Comm. Matt. 26 Father, if this chalice may not pass away, but I must drink it, thy will be done.

Postcommunion.

BY the operation of this mystery, O Lord, may our vices be cleansed away and our just desires fulfilled. Through our Lord.

At low mass the last Gospel is Matt. 21, as above, p. 244.

MONDAY in HOLY WEEK

Station at St Praxedes

Introitus. Ps. 34. JUdica, Dñe, nocentes me: expugna impugnantes me: apprehende arma, et scutum, et exsurge in adjutorium meum, Domine, virtus salutis meæ. Ps. ibid. Effunde frameam, et conclude adversus eos, qui persequuntur me: dic animæ meæ: Salus tua ego sum. Judica, Domine.

Introit. Ps. 34. JUdge thou, O Lord, them that wrong me; overthrow them that fight against me: take hold of arms and shield, and rise up to help me, O Lord, the strength of my salvation. Ps. ibid. Bring out the sword, and shut up the way against them that persecute me: say to my soul, I am thy salvation.

Prayer.

GRANT, we beseech thee, almighty God, that we who fail, through our infirmity, in so many difficulties, may be relieved by the passion of thy Son interceding for us: who liveth.

The other Prayer, either against the persecutors of the church or for the Pope, p. 105.

Lesson. Isai. 50.

IN those days: Isaias said, The Lord God hath opened my ear, and I do not resist; I have not gone back. I have given my body to the strikers, and my cheeks to them that plucked them: I have not turned away my face from them that rebuked me and spit upon me. The Lord God is my helper, therefore am I not confounded; therefore have I set my face as a most hard rock, and I know that I shall not be confounded. He is near that justifieth me, who will contend with me? Let us stand together: who is my adversary? let him come near to me. Behold, the Lord God is my helper: who is he that shall condemn me? Lo, they shall all be destroyed as a garment, the moth shall eat them up. Who is there among you that feareth the Lord, that heareth the voice of his servant? that hath walked in darkness, and hath no light? let him hope in the name of the Lord, and lean upon his God.

Graduale. Ps. 34. Exsurge, Dñe, et intende

Gradual. Ps. 34. Arise, O Lord, and be attentive to

judicio meo, Deus meus et Dominus meus, in causam meam. ℣. Effunde frameam, et conclude adversus eos, qui me persequuntur.

my judgment, to my cause, my God and my Lord. ℣. Bring out the sword, and shut up the way against them that persecute me.

Tract. Ps. 102. Domine, non secundum, p. 129.

✠Gospel. John 12.

SIX days before the pasch Jesus came to Bethania, where Lazarus had been dead, whom Jesus raised to life. And they made him a supper there: and Martha served, but Lazarus was one of them that were at table with him. Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment. Then one of his disciples, Judas Iscariot, he that was about to betray him, said, Why was not this ointment sold for three hundred pence, and given to the poor? Now he said this, not because he cared for the poor, but because he was a thief, and having the purse, carried what was put therein. Jesus therefore said, Let her alone, that she may keep it against the day of my burial: for the poor you have always with you: but me you have not always. A great multitude therefore of the Jews knew that he was there; and they came, not for Jesus' sake only, but that they might see Lazarus, whom he had raised from the dead.

Offert. Ps. 142. Eripe me de inimicis meis, Dñe: ad te confugi, doce me facere voluntatem tuam: quia Deus meus es tu.

Offertory. Ps. 142. Deliver me from my enemies, O Lord: to thee have I fled, teach me to do thy will; for thou art my God.

Secret.

MAY these sacrifices, O almighty God, make us come more pure to their source, being cleansed by thy powerful strength. Through our Lord.

The other Secret, either Protect us or Be appeased, O Lord, p 107.

Communio. Ps. 34. Erubescant, et revereantur simul, qui gratulantur malis meis: induantur pudore et reverentia, qui

Comm. Ps. 34. Let them blush and be ashamed together, who rejoice at my evils: let them be clothed with shame and fear, who

maligna loquuntur adversus me. speak malignant things against me.

Postcommunion.

MAY thy holy mysteries, O Lord, impart to us divine fervour, by which we may both delight in their celebration and in their fruit. Through.

The other Postcommunion, either against the persecutors of the church or for the Pope, p. 108.

Over the people. Let us pray. Bow down your heads before God.

Prayer.

ASSIST us, O God of our salvation, and vouchsafe that we may draw nigh with joy, to keep the memory of those mercies whereby thou hast graciously restored us to a new life. Through our Lord.

TUESDAY in HOLY WEEK

Station at St Prisca

Introitus. Gal. 6.

NOs autem gloriari oportet in Cruce Dñi nostri Jesu Christi: in quo est salus, vita, et resurrectio nostra: per quem salvati, et liberati sumus. Ps. 66. Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri. Nos autem.

Introit. Gal. 6.

BUt it behoves us to glory in the Cross of our Lord Jesus Christ; in whom is our salvation, life, and resurrection; by whom we are saved and delivered. Ps. 66. May God have mercy on us, and bless us: may he cause the light of his countenance to shine upon us, and may he have mercy on us. But it behoves.

Prayer.

OALMIGHTY and everlasting God, grant us so to celebrate the mysteries of our Lord's passion, that we may deserve to receive thy pardon. Through the same our Lord Jesus Christ.

The other Prayer, either against the persecutors of the church or for the Pope, p. 105.

Lesson. Jer. 11.

IN those days: Jeremias said, O Lord, thou hast showed me, and I have known: then thou showedst me their doings. And I was as a meek lamb that is carried to be a victim; and I knew not that they had devised counsels against me, saying, Let us put wood

on his bread, and cut him off from the land of the living, and let his name be remembered no more. But thou, O Lord of Sabaoth, who judgest justly, and triest the reins and the hearts, let me see thy revenge on them: for to thee have I revealed my cause, O Lord my God.

Grad. Ps. 34. Ego autem, dum mihi molesti essent, induebam me cilicio, et humiliabam in jejunio animam meam: et oratio mea in sinu meo convertetur. ℣. Judica, Dñe, nocentes me, expugna impugnantes me: apprehende arma et scutum, et exsurge in adjutorium mihi.

Grad. Ps. 34. But as for me, when they were troublesome to me, I was clothed with haircloth, and I humbled my soul with fasting: and my prayer shall be turned into my bosom. ℣. Judge thou, O Lord, them that wrong me; overthrow them that fight against me: take hold of arms and shield, and rise up to help me.

The Passion of our Lord Jesus Christ according to Mark. Mark 14, 15.

AT that time: The feast of the pasch and of the azymes was after two days, and the chief priests and the scribes sought how they might by some wile lay hold on Jesus and kill him. But they said, S Not on the festival day, lest there should be a tumult among the people. C And when he was in Bethania, in the house of Simon the leper, and was at meat, there came a woman having an alabaster box of ointment, of precious spikenard: and breaking the alabaster box, she poured it out upon his head. Now there were some who had indignation within themselves, and said, S Why was this waste of the ointment made? For this ointment might have been sold for more than three hundred pence, and given to the poor. C And they murmured against her. But Jesus said, ✠ Let her alone: why do you molest her? She hath wrought a good work upon me. For the poor you have always with you; and whensoever you will, you may do them good; but me you have not always. What she could she hath done: she is come beforehand to anoint my body for the burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told, for a memorial of her. C And Judas Iscariot, one of the twelve, went

to the chief priests, to betray him to them. And they hearing it, were glad; and they promised that they would give him money: and he sought how he might conveniently betray him. Now on the first day of the unleavened bread, when they sacrificed the pasch, the disciples say to him, S Whither wilt thou that we go and prepare for thee to eat the pasch? C And he sendeth two of his disciples, and saith to them, ✠ Go ye into the city, and there shall meet you a man carrying a pitcher of water; follow him; and whithersoever he shall go in, say to the master of the house: The master saith, Where is my refectory, where I may eat the pasch with my disciples? And he will show you a large dining-room furnished: and there prepare ye for us. C And his disciples went their way, and came to the city; and they found as he had told them: and they prepared the pasch. And when evening was come, he cometh with the twelve: and when they were at table, and eating, Jesus saith, ✠ Amen I say to you, one of you that eateth with me shall betray me. C But they began to be sorrowful, and to say to him, one by one, S Is it I? C And he said to them, ✠ One of the twelve who dippeth his hand with me in the dish. And the Son of man indeed goeth, as it is written of him; but wo to that man by whom the Son of man shall be betrayed. It were better for him, if that man had not been born. C And whilst they were eating, Jesus took bread: and blessing, broke, and gave to them, and said: ✠ Take ye; this is my body. C And having taken the chalice; giving thanks, he gave it to them, and they all drank of it. And he said to them, ✠ This is my blood of the new testament, which shall be shed for many. Amen I say unto you, that I will drink no more of this fruit of the vine, until that day when I shall drink it new in the kingdom of God. C And when they had said a hymn, they went forth to the Mount of Olives. And Jesus saith to them, ✠ You will all be scandalized in my regard this night; for it is written, I will strike the shepherd, and the sheep shall be dispersed. But after I shall be risen again, I will go before you into Galilee. C But Peter saith to him, S Although all shall be scandalized in thee, yet not I. C And Jesus saith to him, ✠ Amen I say to thee, To-day, even in this night, before the cock crow twice, thou shalt deny

me thrice. ℣ But he spoke the more vehemently, ℟ Although I should die together with thee, I will not deny thee; ℣ and in like manner also said they all. And they came to a farm called Gethsemani; and he saith to his disciples, ✠ Sit you here, while I pray. ℣ And he taketh Peter and James and John with him; and he began to fear and to be heavy; and he saith to them, ✠ My soul is sorrowful even unto death; stay you here and watch. ℣ And when he was gone forward a little, he fell flat on the ground; and he prayed that if it might be, the hour might pass from him. And he said, ✠ Abba, Father, all things are possible to thee; take away this chalice from me: but not what I will, but what thou wilt. ℣ And he cometh, and findeth them sleeping. And he said to Peter, ✠ Simon, sleepest thou? couldst thou not watch one hour? Watch ye, and pray, that you enter not into temptation. The spirit indeed is willing, but the flesh is weak. ℣ And going away again, he prayed, saying the same words. And when he returned, he found them again asleep (for their eyes were heavy), and they knew not what to answer him. And he cometh the third time, and saith to them, ✠ Sleep ye now, and take your rest. It is enough: the hour is come; behold, the Son of man shall be betrayed into the hands of sinners. Rise up, let us go; behold, he that will betray me is at hand. ℣ And while he was yet speaking, cometh Judas Iscariot, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the ancients. And he that betrayed him had given them a sign, saying, ℟ Whomsoever I shall kiss, that is he; lay hold on him, and lead him away carefully. ℣ And when he was come, immediately going up to him, he saith, ℟ Hail, Rabbi. ℣ And he kissed him. But they laid hands on him, and held him. And one of them that stood by, drawing a sword, struck a servant of the chief priest, and cut off his ear. And Jesus answering, said to them, ✠ Are ye come out, as to a robber, with swords and staves, to apprehend me? I was daily with you in the temple teaching, and you did not lay hands on me. But, that the scriptures may be fulfilled. ℣ Then his disciples, leaving him, all fled away. And a certain young man followed him, having a linen cloth cast about his naked body: and they laid hold on him;

but he, casting off the linen cloth, fled from them naked. And they brought Jesus to the high priest; and all the priests and the scribes and the ancients assembled together. And Peter followed him afar off, even into the court of the high priest; and he sat with the servants at the fire, and warmed himself. And the chief priests and all the council sought for evidence against Jesus, that they might put him to death, and found none; for many bore false witness against him, and their evidence were not agreeing. And some rising up, bore false witness against him, saying, S We heard him say, I will destroy this temple, made with hands, and within three days I will build another, not made with hands: C and their witness did not agree. And the high priest rising up in the midst, asked Jesus, saying, S Answerest thou nothing to the things that are laid to thy charge by these men? C But he held his peace, and answered nothing. Again the high priest asked him, and said to him, S Art thou the Christ, the Son of the blessed God? C And Jesus said to him, ✠ I am: and you shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven. C Then the high priest rending his garments, saith, S What need we any further witnesses? You have heard the blasphemy: what think you? C Who all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, S Prophesy; C and the servants struck him with the palms of their hands. Now when Peter was in the court below, there cometh one of the maid-servants of the high priest; and when she had seen Peter warming himself, looking on him, she saith, S Thou also wast with Jesus of Nazareth. C But he denied, saying, S I neither know nor understand what thou sayest: C and he went forth before the court; and the cock crew. And again a maid-servant seeing him, began to say to the standers-by, S This is one of them. C But he denied again. And after a while, they that stood by said again to Peter, S Surely thou art one of them, for thou art also a Galilean. C But he began to curse and to swear, saying, S I know not this man of whom you speak. C And immediately the cock crew again. And Peter remembered the word that Jesus had said unto him, Before the cock crow twice

thou shalt thrice deny me. And he began to weep. And straightway in the morning, the chief priests holding a consultation with the ancients and the scribes and the whole council, binding Jesus, led him away, and delivered him to Pilate. And Pilate asked him, S Art thou the king of the Jews? C But he answering, saith to him, ✠ Thou sayest it. C And the chief priests accused him in many things. And Pilate again asked him, saying, S Answerest thou nothing? behold, in how many things they accuse thee. C But Jesus still answered nothing: so that Pilate wondered. Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded. And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder. And when the multitude was come up, they began to desire that he would do as he had ever done unto them. And Pilate answered them, and said, S Will you that I release to you the king of the Jews? C for he knew that the chief priests had delivered him up out of envy. But the chief priests moved the people, that he should rather release Barabbas to them. And Pilate again answering, saith to them, S What will you then, that I do to the king of the Jews? C But they again cried out, S Crucify him. C And Pilate saith to them, S Why, what evil hath he done? C But they cried out the more, S Crucify him. C So Pilate, being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged him, to be crucified. And the soldiers led him into the court of the palace, and called together the whole band: and they clothed him with purple; and platting a crown of thorns, they put it upon him. And they began to salute him, Hail, king of the Jews. And they struck his head with a reed; and they did spit on him; and bowing their knees, they adored him. And after they had mocked him, they took off the purple from him, and put his own garments on him; and they led him out to crucify him: and they forced one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross. And they bring him into the place called Golgotha, which, being interpreted, is the place of Calvary. And they gave him to drink wine mingled

with myrrh; but he took it not. And crucifying him, they divided his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him; and the inscription of his cause was written over, The King of the Jews. And with him they crucify two thieves, the one on his right hand, and the other on his left; and the scripture was fulfilled which saith, And with the wicked he was reputed. And they that passed by blasphemed him, wagging their heads, and saying: S Vah, thou that destroyest the temple of God, and in three days buildest it up again, save thyself, coming down from the cross. C In like manner also, the chief priests with the scribes, mocking, said one to another, S He saved others, himself he cannot save. Let Christ the king of Israel come down from the cross, that we may see, and believe. C And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole earth until the ninth hour; and at the ninth hour, Jesus cried out with a loud voice, saying, ✠ Eloi, Eloi, lamma sabacthani? C which is, being interpreted, ✠ My God, my God, why hast thou forsaken me? C And some of the standers-by, hearing, said, S Behold, he calleth Elias. C And one running, and filling a sponge with vinegar, and putting it upon a reed, gave him to drink, saying, S Stay, let us see if Elias will come to take him down. C And Jesus, having cried out with a loud voice gave up the ghost.

Here all kneel, and pause.

And the veil of the temple was rent in two, from the top to the bottom. And the centurion who stood over against him, seeing that, crying out in this manner, he had given up the ghost, said, S Indeed this man was the Son of God. C And there were also women looking on afar off; among whom was Mary Magdalen and Mary the mother of James the less and of Joseph and Salome; who also, when he was in Galilee, followed him, and ministered to him; and many other women that came up with him to Jerusalem.

The following is sung in the tone for the Gospel, and all is done as on Sunday, p. 261.

AND when evening was now come (because it was the Parasceve, that is, the day before the Sabbath), Joseph of Arimathea, a noble counsellor, who was

also himself looking for the kingdom of God, came, and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that he should be already dead: and sending for the centurion, he asked him if he were already dead; and when he had understood it by the centurion, he gave the body to Joseph. And Joseph buying fine linen, and taking him down, wrapped him up in the fine linen, and laid him in a sepulchre which was hewed out of a rock. And he rolled a stone to the door of the sepulchre.

Offert. Ps. 139. Custodi me, Domine, de manu peccatoris: et ab hominibus iniquis eripe me.

Offertory. Ps. 139. Keep me, O Lord, from the hand of the sinner; and from wicked men deliver me.

Secret.

MAY these sacrifices, O Lord, we beseech thee, which are instituted with remedial fasts, speedily restore us. Through our Lord.

The other Secret, either against the persecutors of the church, or for the Pope, p. 107.

Communio. Ps. 68. Adversum me exercebantur, qui sedebant in porta: et in me psallebant, qui bibebant vinum: ego vero orationem meam ad te, Domine, tempus beneplaciti, Deus, in multitudine misericordiæ tuæ.

Communion. Ps. 68. They that sat in the gate were busied against me; and they that drank wine made me their song. But as for me, my prayer is to thee, O Lord; for the time of thy good pleasure, O God, in the multitude of thy mercy.

Postcommunion.

MAY our vices be cured, O almighty God, by thy holy mysteries, and may we receive everlasting remedies. Through our Lord.

The other Postcommunion, either We beseech thee or May the partaking, p. 108.

Over the people. Let us pray. Bow down your heads before God.

Prayer.

LET thy mercy, O Lord, cleanse us from all the deceits of our old nature, and enable us to be formed anew unto holiness. Through our Lord.

WEDNESDAY IN HOLY WEEK

Station at St Mary Major.

Introitus. Phil. 2. IN nomine Jesu omne genu flectatur, cœlestium, terrestrium, et infernorum: quia Dñs factus est obediens usque ad mortem, mortem autem crucis; ideo Dominus Jesus Christus in gloria est Dei Patris. **Ps. 101.** Dñe, exaudi orationem meam: et clamor meus ad te veniat. In nomine Jesu.

Introit. Phil. 2. IN the name of Jesus every knee should bow, of those that are in heaven, on earth and under the earth: for the Lord became obedient unto death, even the death of the cross: therefore the Lord Jesus Christ is in the glory of God the Father. **Ps. 101.** O Lord, hear my prayer: and let my cry come to thee. In the name.

After the Kyrie eleison is said: Let us pray. Let us kneel. Ry. Arise.

Prayer.

GRANT, we beseech thee, almighty God, that we who are continually afflicted through our excesses, may be delivered by the passion of thy only-begotten Son: who liveth.

Lesson. Isai. 62, 63.

THUS saith the Lord God: Tell the daughter of Sion, Behold, thy Saviour cometh; behold, his reward is with him. Who is this that cometh from Edom, with dyed garments from Bozra; this beautiful one in his robe, walking in the greatness of his strength? I that speak justice, and am a defender to save. Why, then, is thy apparel red, and thy garments like theirs that tread in the wine-press? I have trodden the wine-press alone, and of the gentiles there is not a man with me: I have trampled on them in my indignation, and have trodden them down in my wrath; and their blood is sprinkled upon my garments, and I have stained all my apparel. For the day of vengeance is in my heart, the year of my redemption is come. I looked about, and there was none to help; I sought, and there was none to give aid: and my own arm hath saved for me, and my indignation itself hath helped me. And I have trodden down the people in my wrath, and have made them drunk in my indignation; and have brought down their strength to the earth. I will remember the tender

mercies of the Lord, the praise of the Lord for all the things that the Lord our God hath bestowed on us.

Graduale. Ps. 68. Ne avertas faciem tuam a puero tuo, quoniam tribulor: velociter exaudi me. ℣. Salvum me fac Deus, quoniam intraverunt aquæ usque ad animam meam: infixus sum in limo profundi, et non est substantia.

Gradual. Ps. 68. Turn not away thy face from thy servant, for I am in trouble: hear me speedily. ℣. Save me, O God, for the waters are come in even unto my soul: I stick fast in the mire of the deep, and there is no sure standing.

℣. The Lord be with you, is said, but not. Let us kneel.

Prayer.

O GOD, who wast pleased that thy Son should undergo for us the ignominy of the cross, that thou mightest drive away from us the power of the enemy; grant to us thy servants that we may obtain the grace of resurrection. Through the same Lord.

The other Prayer, either against the persecutors of the church, or for the Pope, p. 105

Lesson. Isai. 53.

IN those days: Isaias said: Lord, who hath believed our report? and to whom is the arm of the Lord revealed? And he shall grow up as a tender plant before him, and as a root out of a thirsty ground: there is no beauty in him, nor comeliness; and we have seen him, and there was no sightliness, that we should be desirous of him. Despised and the most abject of men, a man of sorrows, and acquainted with infirmity; and his look was as it were hidden and despised, whereupon we esteemed him not. Surely he hath borne our infirmities, and carried our sorrows; and we have thought him as it were a leper, and as one struck by God and afflicted. But he was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way, and the Lord hath laid on him the iniquity of us all. He was offered, because it was his own will, and he opened not his mouth; he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open

his mouth. He was taken away from distress and from judgment; who shall declare his generation? because he is cut off out of the land of the living; for the wickedness of my people have I struck him. And he shall give the ungodly for his burial, and the rich for his death: because he hath done no iniquity, neither was there deceit in his mouth. And the Lord was pleased to bruise him in infirmity: if he shall lay down his life for sin, he shall see a long-lived seed, and the will of the Lord shall be prosperous in his hand. Because his soul hath laboured, he shall see and be filled: by his knowledge shall this my just servant justify many, and he shall bear their iniquities. Therefore will I distribute to him very many, and he shall divide the spoils of the strong, because he hath delivered his soul unto death, and was reputed with the wicked: and he hath borne the sins of many, and hath prayed for the transgressors.

Tractus. Ps. 101. Dñe, exaudi orationem meam, et clamor meus ad te veniat. ℣. Ne avertas faciem tuam a me: in quacumque die tribulor, inclina ad me aurem tuam. ℣. In quacumque die invocavero te, velociter exaudi me. ℣. Quia defecerunt sicut fumus dies mei: et ossa mea sicut in frixorio confrixa sunt. ℣. Percussus sum sicut fœnum, et aruit cor meum: quia oblitus sum manducare panem meum. ℣. Tu exsurgens, Dñe, misereberis Sion: quia venit tempus miserendi ejus.

Tract. Ps. 101. O Lord, hear my prayer; and let my cry come to thee. ℣. Turn not away thy face from me in the day when I am in trouble, incline thine ear to me. ℣. In what day soever I shall call upon thee, hear me speedily. ℣. For my days are vanished like smoke, and my bones are burnt up as in an oven. ℣. I am struck like grass, and my heart is withered: because I forgot to eat my bread. ℣. Thou arising, O Lord, shalt have mercy on Sion; for the time is come to have mercy on it.

The Passion of our Lord Jesus Christ according to Luke. Luke 22, 23.

AT that time: The feast of unleavened bread, which is called the pasch, was at hand; and the chief priests and the scribes sought how they might put Jesus to death: but they feared the people. And

Satan entered into Judas, who was surnamed Iscariot, one of the twelve; and he went and discoursed with the chief priests and the magistrates, how he might betray him to them. And they were glad, and covenanted to give him money; and he promised. And he sought opportunity to betray him, in the absence of the multitude. And the day of the unleavened bread came, on which it was necessary that the pasch should be killed. And he sent Peter and John, saying, ✠ Go and prepare us the pasch, that we may eat. ℣ But they said, ℟ Where wilt thou that we prepare? ℣ And he said to them, ✠ Behold, as you go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house where he entereth in; and you shall say to the good man of the house, The Master saith to thee, where is the guest-chamber, where I may eat the pasch with my disciples? And he will show you a large dining-room furnished; and there prepare. ℣ And they going, found as he had said to them; and they made ready the pasch. And when the hour was come, he sat down, and the twelve apostles with him. And he said to them, ✠ With desire I have desired to eat this pasch with you before I suffer. For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of heaven. ℣ And having taken the chalice, he gave thanks, and said, ✠ Take, and divide it among you; for I say to you, that I will not drink of the fruit of the vine till the kingdom of God come. ℣ And taking bread, he gave thanks, and broke, and gave to them, saying, ✠ This is my body, which is given for you. Do this for a commemoration of me. ℣ In like manner the chalice also, after he had supped, saying, ✠ This is the chalice, the new testament in my blood, which shall be shed for you. But yet behold, the hand of him that betrayeth me is with me on the table. And the Son of man indeed goeth, according to that which is determined; but wo to that man by whom he shall be betrayed. ℣ And they began to inquire among themselves which of them it was that should do this thing. And there was also a strife among them, which of them should seem to be greater. And he said to them, ✠ The kings of the gentiles lord it over them, and they that have power over them are called beneficent. But you not

so: but he that is the greater among you, let him be as the younger; and he that is the leader, as he that serveth. For which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? But I am in the midst of you as he that serveth. And you are they who have continued with me in my temptations; and I appoint to you, as my Father hath appointed to me, a kingdom, that you may eat and drink at my table in my kingdom, and may sit upon thrones, judging the twelve tribes of Israel. C And the Lord said, ✠ Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and thou, being once converted, confirm thy brethren. C And he said to him, S Lord, I am ready to go with thee both into prison and to death. C And he said, ✠ I say to thee, Peter, the cock shall not crow this day till thou thrice deniest that thou knowest me. C And he said to them, ✠ When I sent you without purse, and scrip, and shoes, did you want anything? C But they said, S Nothing. C Then said he unto them. ✠ But now he that hath a purse, let him take it, and likewise a scrip; and he that hath no sword, let him sell his coat and buy one. For I say to you, that this that is written must yet be fulfilled in me: And he was reckoned among the wicked: for the things concerning me have an end. C But they said, S Lord, behold here are two swords. C And he said to them, ✠ It is enough, C and going out, he went, according to his custom, to the mount of Olives: and his disciples also followed him. And when he was come to the place, he said to them, ✠ Pray, lest ye enter into temptation. C And he was withdrawn away from them a stone's cast; and kneeling down, he prayed, saying, ✠ Father, if thou wilt, remove this chalice from me; but yet not my will, but thine, be done. C And there appeared to him an angel from heaven, strengthening him: and being in an agony, he prayed the longer; and his sweat became as drops of blood, trickling down upon the ground. And when he arose up from prayer, and was come to his disciples, he found them sleeping for sorrow. And he said to them, ✠ Why sleep you? arise, pray, lest you enter into temptation. C As he was yet speaking, behold a multitude; and he that

was called Judas, one of the twelve, went before them, and drew near to Jesus for to kiss him. And Jesus said to him, ✠ Judas, dost thou betray the Son of man with a kiss? ℭ And they that were about him, seeing what would follow, said to him, S Lord, shall we strike with the sword? ℭ And one of them struck the servant of the high priest, and cut off his right ear. But Jesus answering, said, ✠ Suffer ye thus far: ℭ and when he had touched his ear, he healed him. And Jesus said to the chief priests and magistrates of the temple, and the ancients that were come to him: ✠ Are you come out, as it were against a thief, with swords and clubs? When I was daily with you in the temple, you did not stretch forth your hands against me; but this is your hour, and the power of darkness. ℭ And apprehending him, they led him to the high priest's house; but Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were sitting about it, Peter was in the midst of them. ✠ And when a certain servant-maid had seen him sitting at the light, and had earnestly looked upon him, she said, S This man was also with him. ℭ But he denied him saying, S Woman, I know him not. ℭ And after a little while, another seeing him, said, S Thou also art one of them. ℭ But Peter said, S O man, I am not. ℭ And after the space as it were of one hour, another certain man affirmed, saying, S Of a truth, this man was also with him, for he is also a Galilean. ℭ And Peter said, S Man, I know not what thou sayest. ℭ And immediately, as he was yet speaking, the cock crew. And the Lord, turning, looked on Peter. And Peter remembered the word of the Lord, as he had said, Before the cock crow, thou shalt deny me thrice: and Peter going out, wept bitterly. And the men that held him mocked him and struck him; and they blindfolded him, and smote his face; and they asked him, saying, S Prophesy, who is it that struck thee? ℭ And, blaspheming, many other things they said against him. And as soon as it was day, the ancients of the people, and the chief priests and scribes, came together, and they brought him into their council, saying, S If thou be the Christ, tell us. ℭ And he said to them, ✠ If I shall tell you, you will not believe me; and if I shall also ask you, you will not answer

me, nor let me go: but hereafter the Son of man shall be sitting on the right hand of the power of God. C Then said they all, S Art thou, then, the Son of God? C Who said, ✠ You say that I am. C And they said, S What need we any further testimony? for we ourselves have heard it from his own mouth. C And the whole multitude of them, rising up, led him to Pilate: and they began to accuse him, saying, S We have found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he is Christ the king. C And Pilate asked him, saying, S Art thou the king of the Jews? C But he answering, said, ✠ Thou sayest it. C And Pilate said to the chief priests and to the multitudes, S I find no cause in this man. C But they were more earnest, saying, S He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place. C But Pilate hearing Galilee, asked if the man were of Galilee? and when he understood that he was of Herod's jurisdiction, he sent him away to Herod, who was also himself at Jerusalem in those days. And Herod, seeing Jesus, was very glad; for he was desirous of a long time to see him, because he had heard many things of him, and he hoped to see some signs wrought by him: and he questioned him in many words; but he answered him nothing. And the chief priests and the scribes stood by, earnestly accusing him. And Herod with his army set him at nought and mocked him, putting on him a white garment; and sent him back to Pilate. And Herod and Pilate were made friends that same day; for before they were enemies one to another. And Pilate calling together the chief priests, and the magistrates, and the people, said to them, S You have presented unto me this man as one that perverteth the people, and behold, I having examined him before you, find no cause in this man in those things wherein you accuse him; no, nor Herod neither, for I sent you to him, and behold nothing worthy of death is done to him: I will chastise him therefore, and release him. C Now of necessity he was to release unto them one upon the feast-day: but the whole multitude together cried out, saying, S Away with this man, and release unto us Barabbas; C who, for a certain sedition made in the city, and for a murder, was cast into prison.

℣ And Pilate again spoke to them, desiring to release Jesus. But they cried again, saying, ℟ Crucify him! crucify him! ℣ And he said to them a third time, ℟ Why, what evil hath he done? I find no cause of death in him: I will chastise him therefore; and let him go. ℣ But they were instant with loud voices requiring that he might be crucified: and their voices prevailed. And Pilate gave sentence, that it should be as they required. And he released unto them him who for murder and sedition had been cast into prison, whom they had desired; but Jesus he delivered over to their will. And as they led him away, they laid hold of one Simon of Cyrene, that was coming out of the country, and they laid the cross on him to carry after Jesus. And there followed him a great multitude of people, and of women, who bewailed, and lamented him. But Jesus turning to them, said, ✠ Daughters of Jerusalem, weep not over me, but weep for yourselves, and for your children: for behold, the days shall come, wherein they will say, Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck. Then shall they begin to say to the mountains, Fall upon us; and to the hills, Cover us. For if in the green wood they do these things, what shall be done in the dry? ℣ And there were also two other malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, they crucified him there; and the robbers, one on the right hand, and the other on the left. And Jesus said, ✠ Father, forgive them; for they know not what they do. ℣ But they divided his garments and cast lots: and the people stood beholding, and the rulers with them derided him, saying, ℟ He saved others, let him save himself, if he be Christ, the elect of God. ℣ And the soldiers also mocked him, coming to him, and offered him vinegar, and saying, ℟ If thou be the king of the Jews, save thyself. ℣ And there was also a superscription written over him in letters of Greek, and Latin, and Hebrew: This is the King of the Jews. And one of those robbers who were hanged blasphemed him, saying, ℟ If thou be Christ, save thyself, and us. ℣ But the other answering, rebuked him, saying, ℟ Neither dost thou fear God, seeing thou art under the same condemnation: and

we indeed justly, for we receive the due reward of our deeds, but this man hath done no evil. ℭ And he said to Jesus, ℟ Lord, remember me when thou shalt come into thy kingdom. ℭ And Jesus said to him, ✠ Amen I say to thee, this day thou shalt be with me in paradise. ℭ And it was almost the sixth hour; and there was darkness over all the earth until the ninth hour: and the sun was darkened; and the veil of the temple was rent in the midst: and Jesus crying with a loud voice, said, ✠ Father, into thy hands I commend my spirit. ℭ And saying this, he gave up the ghost.

Here all kneel, and pause.

Now the centurion, seeing what was done, glorified God, saying, ℟ Indeed this was a just man. ℭ And all the multitude of them that were come together to that sight, and saw the things that were done, returned, striking their breasts. And all his acquaintance, and the women that had followed him from Galilee, stood afar off, beholding these things.

The following is sung in the tone of the Gospel; and the rest is done as on Palm Sunday, p. 261.

AND behold, there was a man named Joseph, who was a counsellor, a good and a just man (the same had not consented to their counsel and doings), of Arimathea, a city of Judea, who also himself looked for the kingdom of God. This man went to Pilate, and begging the body of Jesus: and taking him down, he wrapped him in fine linen, and laid him in a sepulchre that was hewed in stone, wherein never yet any man had been laid.

Offertorium. Ps. 101. Domine, exaudi orationem meam, et clamor meus ad te perveniat: ne avertas faciem tuam a me.

Offertory. Ps. 101. O Lord, hear my prayer, and let my cry come to thee: turn not away thy face from me.

Secret.

RECEIVE, O Lord, we beseech thee, the gift which we offer, and graciously cause that what we celebrate in mystery of the passion of thy Son our Lord, we may obtain by pious affections. Through the same Lord.

The other Secret, either Protect or Be appeased, p. 107.

Communio. Ps. 101.

Communion. Ps. 101. I

Potum meum cum fletu temperabam: quia elevans allisisti me: et ego sicut fœnum arui: tu autem, Dñe, in æternum permanes: tu exsurgens misereberis Sion, quia venit tempus miserendi ejus.

mingled my drink with weeping: for having lifted me up, thou hast thrown me down: and I am withered like grass: but thou, O Lord, remainest for ever: thou shalt arise and have mercy on Sion, for the time is come to have mercy on it.

Postcommunion.

GRANT to us, O almighty God, that by the temporal death of thy Son, which these venerable mysteries testify, we may trust that thou hast given to us eternal life. Through the same Lord.

The other Postcommunion, either We beseech, or May the partaking, p. 108.

Over the people. Let us pray. Bow down your heads before God.

Prayer.

LOOK down, we beseech thee, O Lord, upon this thy family, for which our Lord Jesus Christ hesitated not to be delivered up into the hands of wicked men and to undergo the torment of the cross: who liveth.

MAUNDY THURSDAY

Station at St John Lateran

Introitus. Gal. 6.

NOs autem gloriari oportet in cruce Domini nostri Jesu Christi: in quo est salus, vita, et resurrectio nostra: per quem salvati, et liberati sumus. Ps. 66. Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri. Nos autem.

Introit. Gal. 6.

BUt it behoves us to glory in the cross of our Lord Jesus Christ: in whom is our salvation, life, and resurrection: by whom we are saved and delivered. Ps. 66. May God have mercy on us, and bless us; may he cause the light of his countenance to shine upon us, and may he have mercy on us. But it.

The Gloria in excelsis is said, and the bells are rung. They are not rung again until Holy Saturday.

Prayer.

O GOD, from whom Judas received the punishment of his guilt, and the good thief the reward of his confession; grant us the effect of thy clemency, that as our Lord Jesus Christ, in his passion, gave to each a different retribution according to his desert, so he would deliver us from our old sins, and grant us the grace of his resurrection: who liveth and reigneth.

No other Prayer is said.

Lesson. 1 Cor. 11.

BRETHREN: When you come together therefore into one place, it is not now to eat the Lord's supper; for every one taketh, before, his own supper to eat: and one indeed is hungry, and another is drunk. What, have you not houses to eat and drink in? Or despise ye the church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not, for I have received of the Lord that which also I delivered to you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said, Take ye, and eat; this is my body which shall be delivered for you; this do for the commemoration of me. In like manner also the chalice, after he had supped, saying, This chalice is the new testament in my blood; this do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord until he come. Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself; not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged: but whilst we are judged, we are chastised by the Lord, that we be not condemned with this world.

Graduale. Phil. 2. Christus factus est pro nobis obediens usque ad mortem, mortem autem cru-

Gradual. Phil. 2. Christ became obedient for us unto death, even the death of the cross. ℣. Wherefore

cis. ℣. Propter quod et Deus exaltavit illum: et dedit illi nomen, quod est super omne nomen.

God also hath exalted him, and hath given him a name which is above every name.

✠Gospel. John 13.

BEFORE the festival day of the pasch, Jesus knowing that his hour was come that he should pass out of this world to the Father, having loved his own who were in the world, he loved them unto the end. And when supper was done (the devil having now put into the heart of Judas Iscariot the son of Simon to betray him), knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God; he riseth from supper, and layeth aside his garments, and having taken a towel, he girdeth himself; and after that he putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with a towel wherewith he was girded. He cometh therefore to Simon Peter. And Peter saith to him, Lord, dost thou wash my feet? Jesus answered, and said to him, What I do thou knowest not now, but thou shalt know hereafter. Peter saith to him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou shalt have no part with me. Simon Peter saith to him, Lord, not only my feet, but also my hands and my head. Jesus saith to him, He that is washed needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For he knew who he was that would betray him: therefore he said, You are not all clean. Then after he had washed their feet, and taken his garments, being sat down again, he said to them, Know ye what I have done to you? You call me Master and Lord; and you say well, for so I am: if then I, being your Lord and Master, have washed your feet, you also ought to wash one another's feet; for I have given you an example, that as I have done to you, so you do also. Creed.

Offert. Ps. 117. Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar, sed vivam, et narrabo opera Domini.

Offertory. Ps. 117. The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me: I shall not die, but live, & shall declare the works of the Lord.

Secret.

WE beseech thee, O holy Lord, Father almighty, eternal God, that our sacrifice may be made pleasing to thee by him who at what he instituted on this day taught his disciples to do this in memory of him, thy Son, Jesus Christ, our Lord: who liveth.

Preface of Cross, Qui salutem, p. 21.

Within the action.

Communicating, and celebrating the most holy day on which our Lord Jesus Christ was delivered up for us; as also reverencing the memory, first, of the glorious and ever-virgin Mary, mother of the same our God and Lord Jesus Christ, etc., as p. 34.

Then follows:

WE therefore beseech thee, O Lord, to be appeased and to receive this offering which we thy servants and also thy whole household do make to thee in memory of the day on which our Lord Jesus Christ delivered to his disciples the mysteries of his body and blood to be celebrated: and order our days in thy peace, etc. Who the day before he suffered for our salvation and that of all mankind, that is, on this day, took bread, etc., as in the Canon, p. 35.

The Agnus Dei is said, as usual, but the Pax is not given. Nevertheless the three following prayers are said before the Communion.

On this day the priest consecrates two hosts, one of which he receives, and the other he reserves for the following day; he also reserves some consecrated hosts, in case they should be needed for the sick.

Communio. Joan. 13. Dñs Jesus, postquam cœnavit cum discipulis suis, lavit pedes eorum, et ait illis: Scitis quid fecerim vobis ego Dñs, et Magister? Exemplum dedi vobis, ut et vos ita faciatis.

Comm. John 13. The Lord Jesus, after he had supped with his disciples, washed their feet, and saith to them: Know ye what I, your Lord and master, have done to you? I have given you an example, that you also may do in like manner.

Postcommunion.

WE, who have been strengthened by the food of life, beseech thee, O Lord our God, that what we do in the time of our mortal life may bring us to life everlasting with thee. Through our Lord.

Ite missa est is said, and the blessing is given, and St

John's Gospel is read, at the beginning of which the priest does not make the sign of the cross on the altar but only on himself.

On this day there should be prepared in some chapel in the church, or at some altar, a place suitable for receiving the chalice containing the reserved Host; and it should be adorned as much as possible with drapery and lights. At the end of mass torches are lighted and a procession is formed. The celebrant, wearing a white cope, thrice incenses the Sacrament, and taking the chalice with the Host, and covering it with the ends of his humeral veil, goes in procession with the deacon on his right and the subdeacon on his left under a canopy, while two acolytes continually offer incense. During the procession is sung the hymn, **Pange, lingua, gloriosi Corporis mysterium.** When they reach the place prepared, the Sacrament is again incensed by the priest: then he puts it by in the tabernacle. Afterwards Vespers are said in choir without chant. The priest with the ministers then strip the altars, while reading the Antiphon, Ps. 21, **They parted my garments among them and upon my vesture they cast lots,** with the entire Psalm, **O God, my God, look upon me.**

After the stripping of the altars, at a convenient hour a signal is given with the clapper, and the clergy meet together for the Maundy. The prelate or superior wears a purple stole and cope over his amice and alb, and at the place appointed puts incense into the thurible, served by the deacon who is in attendance with a subdeacon vested in white, as at mass. Then the deacon, holding the Gospel book before his breast, kneels before the superior and asks a blessing; having received it, while two acolytes stand by with lighted candles and the subdeacon holds the book, he makes the sign of the cross on the book and incenses it and sings, in the usual way, the Gospel **Before the festival day of the pasch,** as at mass, p. 283.

After this the subdeacon takes the book open to the superior to kiss, and the deacon incenses him as usual. Then the superior takes off his cope and is girded with a linen towel by the deacon and subdeacon, and so girded, goes to wash the feet; clerks serve a basin and water. While the subdeacon holds the right foot of each of those whose feet are to be

washed, the superior, kneeling before him, washes his foot, wipes and kisses it, the deacon handing a towel for the wiping. Meanwhile the following are sung.

Añа. Joan. 13 Mandatum novum do vobis: ut diligatis invicem, sicut dilexi vos, dicit Dominus. Ps. 118. Beati immaculati in via: qui ambulant in lege Domini.

Ant. John 13. A new commandment I give unto you, that you love one another as I have loved you, saith the Lord. Ps. 118. Blessed are the undefiled in the way, who walk in the law of the Lord.

Antiphon, A new commandment, is immediately repeated.

Añа. Joan. 13. Postquam surrexit Dñs a cœna, misit aquam in pelvim, et cœpit lavare pedes discipulorum suorum: hoc exemplum reliquit eis. Ps. 47. Magnus Dominus, et laudabilis nimis: in civitate Dei nostri, in monte sancto ejus. Postquam surrexit Dñs, etc.

Ant. John 13. After the Lord had risen from supper, he put water into a basin, and began to wash the feet of his disciples. He left them this example. Ps. 47. Great is the Lord and exceedingly to be praised: in the city of our God, in his holy mountain. After the Lord had risen, etc.

Añа. Joan. 13. Dominus Jesus, postquam cœnavit cum discipulis suis, lavit pedes eorum, et ait illis: Scitis quid fecerim vobis ego Dominus, et Magister? Exemplum dedi vobis: ut et vos ita faciatis. Ps. 84. Benedixisti, Dñe, terram tuam: avertisti captivitatem Jacob. Dñs Jesus, etc.

Ant. John 13. The Lord Jesus, after he had supped with his disciples, washed their feet, and said to them: know ye what I have done to you, being your Lord and master? I have given you an example that so you do also. Ps. 84. Lord, thou hast blessed thy land: thou hast turned away the captivity of Jacob, etc.

Añа. Joan 13. Domine, tu mihi lavas pedes? respondit Jesus, et dixit ei: Si non lavero tibi pedes, non habebis partem mecum. ℣. Venit ergo ad

Ant. John 13. Lord, dost thou wash my feet? Jesus answered and said to him: If I wash thee not, thou shalt have no part with me. ℣. He cometh therefore to

Simonem Petrum, et dixit ei Petrus: Et repetitur Aña. Domine, tu mihi, etc.

℣. Quod ego facio, tu nescis modo: scies autem postea. Tertio repetitur Aña. Domine, tu mihi, etc.

Antiphona. Si ego Dñs, et Magister vester lavi vobis pedes: quanto magis debetis alter alterius lavare pedes? Ps. 48. Audite hæc, omnes gentes: auribus percipite qui habitatis orbem. Si ego Dominus et Magister, etc.

Antiphona. Joan. 13. In hoc cognoscent omnes, quia discipuli mei estis, si dilectionem habueritis ad invicem. ℣. Dixit Jesus discipulis suis. In hoc cognoscent, etc.

Aña. 1 Cor. 13. Maneant in vobis fides, spes, caritas, tria hæc: major autem horum est caritas. ℣. Nunc autem manent fides, spes, caritas, tria hæc: major horum est caritas. Maneant in vobis, etc.

Aña. Benedicta sit sancta Trinitas, atque indivisa unitas: confitebimur ei, quia fecit nobiscum misericordiam suam. ℣. Benedicamus Patrem, et Filium cum sancto Spiritu. Ps. 83. Quam dilecta tabernacula tua, Domine

Simon Peter, and Peter said to him: and the Ant. is repeated. Lord, dost thou wash, etc.

℣. What I do, thou knowest not now, but thou shalt know hereafter. The Ant. is repeated a third time. Lord, dost thou wash, etc.

Antiphon. If I being your Lord and Master have washed your feet, how much more ought you to wash one another's feet? Ps. 48. Hear ye this, all ye nations: give ear, all ye inhabitants of the world. If I being your Lord and master, etc.

Antiphon. John 13. By this shall all men know that you are my disciples if you have love one for another. ℣. Jesus said to his disciples. By this shall all men know, etc.

Ant. 1 Cor. 13. Let there dwell in you faith, hope and charity, these three: but the greater of these is charity. ℣. Now there remain faith, hope and charity, these three: but the greater of these is charity. Let there dwell in you, etc.

Antiphon. Blessed be the holy Trinity and undivided Unity: we will praise him because he hath shown his mercy to us. ℣. Let us bless the Father and the Son with the Holy Ghost. Ps. 83. How lovely are thy tabernacles, O Lord of

virtutum! concupiscit, et deficit anima mea in atria Domini. Benedicta sit sancta, etc.

hosts! My soul longeth and fainteth for the courts of the Lord. Blessed be the holy, etc.

Aña. 1 Joan. 2, 3, 4. Ubi caritas, et amor, Deus ibi est. ℣. Congregavit nos in unum Christi amor. ℣. Exsultemus, et in ipso jucundemur. ℣. Timeamus, et amemus Deum vivum. ℣. Et ex corde diligamus nos sincero. Et repetitur Aña. Ubi caritas, et amor, Deus ibi est. ℣. Simul ergo cum in unum congregamur: ℣. Ne nos mente dividamur, caveamus. ℣. Cessent jurgia maligna, cessent lites. ℣. Et in medio nostri sit Christus Deus. Et repetitur Aña. Ubi caritas, et amor, Deus ibi est. ℣. Simul quoque cum beatis videamus, ℣. Glorianter vultum tuum, Christe Deus: ℣. Gaudium, quod est immensum, atque probum, ℣. Sæcula per infinita sæculorum. Amen.

Ant. 1 John 2, 3, 4. Where charity and love is, there God is. ℣. The love of Christ hath gathered us together in one. ℣. Let us rejoice and be glad in him. ℣. Let us fear and love the living God. ℣. And let us love him with a sincere heart. The Antiphon is repeated. Where charity and love is, there God is. ℣. When therefore we are gathered together in one. ℣. Let us take heed not to be divided in mind. ℣. Let malignant quarrels cease, let all strife cease. ℣. And let Christ our God be in the midst of us. And the Ant. is repeated: Where charity and love are, there God is. ℣. Together also with the blessed may we see, ℣. Thy face in glory, Christ our God: ℣. A joy that is immense and good, ℣. for endless ages. Amen.

After the washing, the superior or he who washed the feet of the others, washes his hands and wipes them on another towel: then returning to the place whence he came, he puts on the cope, and standing with his head bare says Our Father silently.

℣. Et ne nos inducas in tentationem. ℟. Sed libera nos a malo. ℣. Tu mandasti mandata tua, Domine. ℟. Custodiri nimis. ℣. Tu lavasti pedes discipulorum tuorum. ℟. Opera manuum tuarum

℣. And lead us not into temptation. ℟. But deliver us from evil. ℣. Thou hast commanded thy commandments, O Lord. ℟. To be strictly observed. ℣. Thou didst wash the feet of thy disciples. ℟.

ne despicias. ℣. Domine, exaudi orationem meam. ℟. Et clamor meus ad te veniat. ℣. Dominus vobiscum. ℟. Et cum spiritu tuo.

O Lord, hear my prayer. ℟. And let my cry come to thee. ℣. The Lord be with you. ℟. And with thy spirit.

Oremus: Oratio.

Let us pray: Prayer.

ADesto, Domine, quæsumus, officio servitutis nostræ: et quia tu discipulis tuis pedes lavare dignatus es, ne despicias opera manuum tuarum, quæ nobis retinenda mandasti: ut sicut hic nobis, et a nobis exteriora abluuntur inquinamenta; sic a te omnium nostrum interiora laventur peccata. Quod ipse præstare digneris, qui vivis et regnas Deus; per omnia sæcula sæculorum. ℟. Amen.

ATtend, O Lord, we beseech thee, to the performance of our service: and since thou didst vouchsafe to wash the feet of thy disciples, despise not the works of thy hands which thou hast commanded us to retain: that as here outward defilements are washed away for us and by us; so we may all have our inward sins washed by thee. Which do thou vouchsafe to grant: who livest and reignest with God for ever and ever. ℟. Amen.

GOOD FRIDAY

Station at the Holy Cross in Jerusalem

After None the priest and his ministers in black vestments proceed without lights or incense to the altar and, prostrate before it, pray for a little while. Meantime the acolytes spread a single cloth upon the altar. The priest and his ministers, having prayed, go up to the altar. The priest kisses it in the middle; then a reader goes to read the Prophecy in the place where the Epistle is read, and begins it without its title. The priest also reads it in a low voice at the Epistle corner of the altar.

Osee 6.

THUS saith the Lord: In their affliction they will rise early to me: Come, and let us return to the Lord; for he hath taken us, and he will heal us: he will strike, and he will cure us. He will revive us after two days; on the third day he will raise us up, and we shall live in his sight. We shall know, and we shall

follow on, that we may know the Lord. His going forth is prepared as the morning light, and he will come to us as the early and the latter rain to the earth. What shall I do to thee, O Ephraim? what shall I do to thee, O Juda? your mercy is as a morning cloud, and as the dew that goeth away in the morning. For this reason have I hewed them by the prophets, I have slain them by the words of my mouth; and thy judgments shall go forth as the light. For I desired mercy, and not sacrifice; and the knowledge of God more than holocausts.

Tractus. Habac. 3. Dñe, audivi auditum tuum, et timui: consideravi opera tua, et expavi. ℣. In medio duorum animalium innotesceris: dum appropinquaverint anni, cognosceris: dum advenerit tempus, ostenderis. ℣. In eo, dum conturbata fuerit anima mea: in ira misericordiæ memor eris. ℣. Deus a Libano veniet, et Sanctus de monte umbroso, et condenso. ℣. Operuit cœlos majestas ejus: et laudis ejus plena est terra.

Tract. Hab. 3. O Lord, I have heard thy hearing, and was afraid: I considered thy works, and trembled. ℣. In the midst of two animals thou shalt be made known: when the years shall draw nigh, thou shalt be known: when the time shall come, thou shalt be shown. ℣. In the time when my soul shall be troubled: in anger thou shalt be mindful of mercy. ℣. God shall come from Libanus, and the Holy One from the shady and thickly covered mountain. ℣. His majesty hath covered the heavens: and the earth is full of his praise.

After the Tract the priest at the Epistle corner says: Let us pray. Deacon: Let us kneel. Subdeacon: Arise.

Prayer.

O GOD, from whom Judas received the punishment of his guilt, and the good thief the reward of his confession; grant us the effect of thy clemency, that as our Lord Jesus Christ, in his passion, gave to each a different retribution according to his desert, so he would deliver us from our old sins, and grant us the grace of his resurrection: who liveth.

Lesson. Exodus 12.

IN those days: The Lord said to Moses and Aaron in the land of Egypt, This month shall be to you the beginning of months; it shall be the first in the

months of the year. Speak ye to the whole assembly of the children of Israel, and say to them, On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male of one year; according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month; and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take the blood thereof, and put it upon both the side-posts and on the upper door-posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread with wild lettuce. You shall not eat thereof anything raw, nor boiled in water, but only roasted at the fire; you shall eat the head with the feet and entrails thereof. Neither shall there remain anything of it until the morning. If there be any thing left, you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste; for it is the Phase (that is, the passage) of the Lord.

Tractus. Ps. 139. Eripe me, Domine, ab homine malo : a viro iniquo libera me. ℣. Qui cogitaverunt malitias in corde: tota die constituebant prælia. ℣. Acuerunt linguas suas sicut serpentis: venenum aspidum sub labiis eorum. ℣. Custodi me, Dñe, de manu peccatoris: et ab hominibus iniquis libera me. ℣. Qui cogitaverunt supplantare gressus meos: absconderunt superbi laqueum mihi. ℣. Et funes extenderunt in laqueum pedibus meis: juxta iter scandalum po-

Tract. Ps. 139. Deliver me, O Lord, from the evil man: rescue me from the unjust man. ℣. Who hath devised wickedness in their heart; all the day long they designed battles. ℣. They have sharpened their tongues like a serpent: the venom of asps is under their lips. ℣. Keep me, O Lord, from the hand of the sinner: and from unjust men deliver me. ℣. Who have proposed to supplant my steps; the proud have hid a net for me. ℣. And they have stretched out cords for a snare for my

suerunt mihi. ℣. Dixi Domino: Deus meus es tu: exaudi, Dñe, vocem orationis meæ. ℣. Dñe, Domine virtus salutis meæ: obumbra caput meum in die belli. ℣. Ne tradas me a desiderio meo peccatori: cogitaverunt adversus me: ne derelinquas me, ne unquam exaltentur. ℣ Caput circuitus eorum: labor labiorum ipsorum operiet eos. ℣. Verumtamen justi confitebuntur nomini tuo: et habitabunt recti cum vultu tuo.

feet; they have laid for me a stumbling-block by the wayside. ℣. I said to the Lord, Thou art my God: hear, O Lord, the voice of my supplication. ℣ O Lord, Lord, the strength of my salvation, overshadow my head in the day of battle. ℣. Give me not up, from my desire to the wicked: they have plotted against me; do not thou forsake me, lest at any time they should triumph. ℣. The head of them compassing me about; the labour of their lips shall overwhelm them. ℣. But the just shall give glory to thy name; and the upright shall dwell with thy countenance.

After the Tract the Passion is read from a bare desk. The celebrant reads it in a low voice at the Epistle corner.

The Passion of our Lord Jesus Christ according to John. John 18 19.

AT that time: Jesus went forth with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples. And Judas also, who betrayed him, knew the place; because Jesus had often resorted thither together with his disciples. Judas therefore, having received a band of soldiers and servants from the chief priests and the pharisees, cometh thither with lanterns, and torches, and weapons. Jesus, therefore, knowing all things that should come upon him, went forth, and said to them, ✠ Whom seek ye? C They answered him, S Jesus of Nazareth. C Jesus saith to them, ✠ I am he. C And Judas also, who betrayed him, stood with them. As soon, therefore, as he had said to them, I am he, they went backward, and fell to the ground. Again, therefore, he asked them, ✠ Whom seek ye? C And they said, S Jesus of Nazareth. C Jesus answered, ✠ I have told you that I am he: if, therefore, you seek me, let these go their way. C That the word might be

fulfilled which he said, Of them whom thou hast given me, I have not lost any one. Then Simon Peter having a sword, drew it, and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. Jesus therefore said to Peter, ✠ Put up thy sword into the scabbard: the chalice which my Father hath given me, shall I not drink it? C Then the band, and the tribune, and the servants of the Jews took Jesus, and bound him; and led him away to Annas first, for he was father-in-law to Caiphas, who was the high priest of that year. Now Caiphas was he who had given the counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple; and that disciple was known to the high priest, and went in with Jesus into the court of the high priest. But Peter stood at the door without. The other disciple, therefore, who was known to the high priest, went out and spoke to the portress, and brought in Peter. The maid, therefore, that was the portress, saith to Peter, S Art thou also one of this man's disciples? C He saith, S I am not. C Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves; and with them was Peter also standing, and warming himself. The high priest therefore asked Jesus of his disciples, and of his doctrine. Jesus answered him, ✠ I have spoken openly to the world; I have always taught in the synagogue and in the temple, whither all the Jews resort; and in secret I have spoken nothing. Why askest thou me? ask them who have heard what I have spoken unto them: behold, they know what things I have said. C And when he had said these things, one of the servants standing by gave Jesus a blow, saying, S Answerest thou the high priest so? C Jesus answered, ✠ If I have spoken evil, give testimony of the evil; but if well, why strikest thou me? C And Annas sent him bound to Caiphas the high priest. And Simon Peter was standing and warming himself. They said therefore to him, S Art not thou also one of his disciples? C He denied it, and said, S I am not. C One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him, S Did not I see thee in the garden with him? C

Again therefore Peter denied; and immediately the cock crew. Then they led Jesus from Caiphas to the governor's hall. And it was morning: and they went not into the hall, that they might not be defiled, but that they might eat the pasch. Pilate therefore went out to them, and said, S What accusation bring you against this man? C They answered, and said to him, S If he were not a malefactor, we would not have delivered him up to thee. C Pilate therefore said to them, S Take him you, and judge him according to your law. C The Jews therefore said to him, S It is not lawful for us to put any man to death. C That the word of Jesus might be fulfilled which he said, signifying what death he should die. Pilate therefore went into the hall again, and called Jesus, and said to him, S Art thou the king of the Jews? C Jesus answered, ✠ Sayest thou this of thyself, or have others told it thee of me? C Pilate answered, S Am I a Jew? Thy own nation and the chief priests have delivered thee up to me; what hast thou done? C Jesus answered, ✠ My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews; but now my kingdom is not from hence. C Pilate therefore said to him, S Art thou a king then? C Jesus answered, ✠ Thou sayest that I am a king. For this was I born, and for this came I into the world, that I should give testimony to the truth. Every one that is of the truth, heareth my voice. C Pilate saith to him, S What is truth? C And when he had said this, he went out again to the Jews, and saith to them, S I find no cause in him. But you have a custom that I should release one unto you at the pasch: will you therefore that I release unto you the king of the Jews? C Then cried they all again, saying, S Not this man, but Barabbas. C Now Barabbas was a robber. Then therefore Pilate took Jesus and scourged him. And the soldiers platting a crown of thorns, put it upon his head; and they put on him a purple garment. And they came to him, and said, S Hail, king of the Jews: C and they gave him blows. Pilate therefore went forth again, and said to them, S Behold, I bring him forth unto you, that you may know that I find no cause in him. C (Jesus therefore came forth, bearing the crown of thorns and the

purple garment.) And he saith to them, S Behold the man. C When the chief priests therefore and the servants had seen him, they cried out, saying, S Crucify him, crucify him! C Pilate saith to them, S Take him you, and crucify him; for I find no cause in him. C The Jews answered him, S We have a law, and according to the law he ought to die, because he made himself the Son of God. C When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again, and he said to Jesus, S Whence art thou? C But Jesus gave him no answer. Pilate therefore saith to him, S Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee? C Jesus answered, ✠ Thou shouldst not have any power against me, unless it were given thee from above. Therefore he that hath delivered me to thee, hath the greater sin. C And from thenceforth Pilate sought to release him. But the Jews cried out, saying, S If thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king, speaketh against Cæsar. C Now when Pilate had heard these words he brought Jesus forth, and sat down in the judgment-seat, in the place that is called Lithostrotos; and in Hebrew, Gabbatha. And it was the parasceve of the pasch, about the sixth hour: and he saith to the Jews, S Behold your king. C But they cried out, S Away with him, away with him, crucify him! C Pilate saith to them, S Shall I crucify your king? C The chief priests answered, S We have no king but Cæsar. C Then, therefore, he delivered him to them to be crucified. And they took Jesus, and led him forth; and bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew, Golgotha: where they crucified him, and with him two others, one on each side, and Jesus in the midst. And Pilate wrote a title also, and he put it upon the cross, and the writing was: Jesus of Nazareth, the King of the Jews. This title therefore many of the Jews did read, because the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate, S Write not, the King of the Jews, but that he said, I am the King of the Jews. C Pilate answered S What I have

written I have written. ℭ Then the soldiers, when they had crucified him, took his garments (and they made four parts, to every soldier a part), and also his coat. Now the coat was without seam, woven from the top throughout. They said then one to another, ℟ Let us not cut it, but let us cast lots for it, whose it shall be; ℭ that the scripture might be fulfilled, saying, They have parted my garments among them, and upon my vesture they have cast lot. And the soldiers indeed did these things. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore saw his mother, and the disciple standing whom he loved, he said to his mother, ✠ Woman, behold thy son. ℭ After that, he saith to the disciple, ✠ Behold thy mother. ℭ And from that hour the disciple took her to his own. Afterwards, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said, ✠ I thirst. ℭ Now there was a vessel set there full of vinegar: and they put a sponge full of vinegar about hyssop, and put it to his mouth. When Jesus therefore had taken the vinegar, he said, ✠ It is consummated. ℭ And bowing his head, he gave up the ghost. (Here all kneel, and pause.) Then the Jews (because it was the Parasceve), that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers, with a spear, opened his side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true: and he knoweth that he saith true, that you also may believe. For these things were done that the scripture might be fulfilled, You shall not break a bone of him. And again another scripture saith, They shall look on him whom they pierced. The rest is said in the Gospel tone. Munda cor meum is said, but no blessing is asked, neither lights nor incense are brought, and at the end the celebrant does not kiss the book.

AND after these things Joseph of Arimathea (because he was a disciple of Jesus; but secretly, for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore, and took away the body of Jesus. And Nicodemus also came, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about an hundred pounds weight. They took therefore the body of Jesus, and bound it in linen cloths, with the spices, as the manner of the Jews is to bury. Now there was, in the place where he was crucified, a garden; and in the garden a new sepulchre, wherein no man yet had been laid. There, therefore, because of the Parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

Then the priest, standing at the Epistle corner and with his hands joined, begins at once:

LET us pray, dearly beloved, for the holy church of God, that our Lord and God would vouchsafe to pacify, unite, and keep it, throughout the world; subjecting to it principalities and powers: and that he may grant us to lead a peaceful life, and to glorify God the Father almighty.

Priest: Let us pray. Deacon: Let us kneel. Subdeacon: ℟. Arise.

The Prayers are sung in the ferial tone of a Prayer at mass, with hands stretched out.

ALMIGHTY and everlasting God, who hast revealed thy glory to all nations in Christ, watch over the works of thy mercy: that thy church, spread over the whole world, may persevere with steadfast faith in the confession of thy name. Thro' the same our Lord. ℟. Amen.

LET us pray also for our most holy Pope N., that our God and Lord, who chose him to the pontifical order, may preserve him safe to his holy church, that he may govern the holy people of God. Let us pray. Let us kneel. ℟. Arise.

ALMIGHTY and everlasting God, by whose judgment all things are established, mercifully regard our prayers, and in thy clemency preserve to us the chief bishop whom thou hast chosen, that the Christian people, who are governed under authority from thee, may under so great a pontiff

increase in the merits of their faith. Through our Lord. ℟. Amen.

LET us pray also for all bishops, priests, deacons, subdeacons, acolytes, exorcists, lectors, porters, confessors, virgins, widows and for all the holy people of God.
Let us pray. Let us kneel. ℟. Arise.

ALMIGHTY and everlasting God, by whose spirit the whole body of the church is sanctified and governed, graciously hear our supplications for all orders thereof; that, by the gift of thy grace, all in their several degrees may faithfully serve thee. Through our Lord. ℟. Amen.

LET us pray also for our most Christian emperor N. (if not crowned say emperor elect), that God and our Lord may render all barbarous nations subject to him, for our perpetual peace.
Let us pray. Let us kneel. ℟. Arise.

ALMIGHTY and everlasting God, in whose hand are the powers and the rights of all governments; look favourably on the Roman empire; that the nations which trust in their own fierce might may be overcome by the hand of thy power. Through our Lord. ℟. Amen.

LET us pray also for our catechumens, that our God and Lord would open the ears of their hearts and the gate of mercy; that by the laver of regeneration having received the remission of all their sins, they too may abide in Christ Jesus our Lord.
Let us pray. Let us kneel. ℟. Arise.

ALMIGHTY and everlasting God, who ever makest thy church fruitful with a new progeny, increase the faith and understanding of our catechumens; that, being born again in the font of baptism, they may be joined to the children of thy adoption. Through our Lord. ℟. Amen.

LET us, dearly beloved, beseech God the Father almighty to purge the world from all errors; to take away diseases; to keep off famine; to open prisons; to loose chains; to grant to travellers return; to the sick health; to mariners a port of safety.
Let us pray. Let us kneel. ℟. Arise.

ALMIGHTY and everlasting God, the consolation of the sorrowful, the support of the afflicted, may the prayers of those that cry to thee in any tribulation reach thy ears; that all may rejoice that thy mercy helped them in their need. Through our Lord. ℟. Amen.

LET us pray also for heretics and schismatics, that our God and Lord would deliver them from all errors, and vouchsafe to call them back to our holy mother, the catholic and apostolic church.

Let us pray. Let us kneel. ℟. Arise.

ALMIGHTY and everlasting God, who savest all, and wouldst not that any should perish, look down upon those souls who are deceived by the deceit of the devil; that, laying aside all the wickedness of heresy, the hearts of those who have gone astray may repent, and return to the unity of thy truth. Through our Lord. ℟. Amen.

LET us pray also for the perfidious Jews, that our God and Lord would remove the veil from their hearts; that they also may acknowledge our Lord Jesus Christ.

Amen is not answered, but the following is said immediately:

ALMIGHTY and everlasting God, who drivest from thy mercy not even the perfidious Jews, hear the prayers which we offer for the blindness of that people; that, acknowledging the light of thy truth, which is Christ, they may be delivered from their darkness. ℟. Amen.

LET us pray also for the pagans, that God almighty would remove iniquity from their hearts; that, forsaking their idols, they may be converted to the living and true God, and his only Son, Jesus Christ, our God and Lord.

Let us pray. Let us kneel. ℟. Arise.

ALMIGHTY and everlasting God, who ever seekest not the death but the life of sinners, mercifully receive our prayer; deliver them from the worship of idols, and join them to thy holy church, to the praise and glory of thy name. Through our Lord. ℟. Amen.

When the priest has finished the Prayers, he puts off his chasuble. goes to the Epistle side, and there,

at the back corner of the altar, takes from the deacon the cross, which has been previously arranged on the altar. Turning towards the people, he partly uncovers it at the top, and begins alone the Antiphon, **Ecce lignum crucis** whereupon the ministers join in singing the rest as far as Venite adoremus. When the choir sings **Venite adoremus**, all bend low except the celebrant. Then he goes to the front corner of the Epistle side, and, uncovering the right arm of the cross and lifting it up, he begins at rather a higher pitch than before, **Ecce lignum crucis**, on which the rest sing and worship as before. Then the priest goes to the middle of the altar, and uncovering the whole cross and lifting it up, begins a third time, at a still higher pitch, **Ecce lignum crucis**; and the rest sing and worship as above.

Ecce lignum crucis, in quo salus mundi pependit. ℣. Venite, adoremus.	Behold the wood of the cross, on which hung the Saviour of the world. ℣. Come, let us adore.

Then the priest carries the cross to a place prepared in front of the altar. Presently he takes off his shoes and goes to worship the cross, kneeling down three times before he kisses it. He then returns and puts on his shoes and chasuble. Afterwards the ministers of the altar and the rest of the clergy and the laity, going two and two, kneel thrice and worship the cross. During the worship of the cross the Reproaches and the responses which follow, are sung, either the whole or a part of them, as the number of worshippers may require.

Celebrant:

℣. Populo meus, quid feci tibi ? aut in quo contristavi te ? responde mihi. ℣. Quia eduxi te de terra Ægypti: parasti crucem Salvatori tuo.	℣. O my people, what have I done to thee ? or in what have I grieved thee ? answer me. ℣. Because I led thee out of the land of Egypt, thou hast prepared a cross for thy Saviour.

The deacon continues:

Agios o Theos.	O holy God.

The subdeacon responds

Sanctus Deus.	O holy God

Deacon:
Agios ischyros. O holy strong one.
Subdeacon:
Sanctus fortis. O holy strong one.
Deacon:
Agios athanatos, eleison imas. O holy immortal one, have mercy upon us.
Subdeacon:
Sanctus immortalis, miserere nobis. O holy immortal one, have mercy upon us.

The celebrant continues:

℣. Quia eduxi te per desertum quadraginta annis, et manna cibavi te, et introduxi te in terram satis bonam: parasti crucem Salvatori tuo.

℣. Because I led thee out through the desert during forty years, and fed thee with manna, and brought thee into a land exceeding good, thou hast prepared a cross for thy Saviour.

The deacon and subdeacon answer in turn, Agios o Theos, etc., and Sanctus Deus, etc.

Celebrant:

℣. Quid ultra debui facere tibi, et non feci? Ego quidem plantavi te vineam meam speciosissimam: et tu facta es mihi nimis amara: aceto namque sitim meam potasti; et lancea perforasti latus Salvatori tuo.

℣. What more ought I to have done for thee that I have not done? I planted thee for my fairest vineyard: and thou hast turned exceeding bitter to me; for thou gavest me vinegar to drink in my thirst, and pierced with a lance thy Saviour's side.

Again the deacon and subdeacon answer in turn, Agios o Theos, etc., Sanctus Deus, etc.

The verses of the following Reproaches are spoken by the celebrant, the deacon and subdeacon together answering after each verse: Populo meus, as far as, Quia eduxi te de terra Ægypti.

Celebrant:

℣. Ego propter te flagellavi Ægyptum cum primogenitis suis: et tu me flagellatum tradidisti.

℣. For thy sake I scourged Egypt with its first-born: and thou didst scourge me and deliver me up.

The deacon and subdeacon repeat: Populo meus.

Celebrant:

℣. Ego eduxi te de Ægypto, demerso Pharaone in mare Rubrum: et tu me tradidisti principibus sacerdotum.

℣. I led thee out of Egypt, drowning Pharao in the Red Sea: and thou didst deliver me to the chief priests.

Deacon and subdeacon: Populo meus.

Celebrant:

℣. Ego ante te aperui mare: et tu aperuisti lancea latus meum.

℣. I opened the sea before thee: and thou didst open my side with a spear.

Deacon and subdeacon. Populo meus.

Celebrant:

℣. Ego ante te præivi in columna nubis: et tu me duxisti ad prætorium Pilati.

℣. I went before thee in a pillar of cloud: and thou ledst me to the judgment-hall of Pilate.

Deacon and subdeacon: Populo meus.

Celebrant:

℣. Ego te pavi manna per desertum: et tu me cecidisti alapis et flagellis.

℣. I fed thee with manna through the desert: and thou struckest me with blows and scourges.

Deacon and subdeacon: Populo meus.

Celebrant:

℣. Ego te potavi aqua salutis de petra: et tu me potasti felle et aceto.

℣. I gave thee to drink the water of salvation from the rock: and thou gavest me gall and vinegar.

Deacon and subdeacon: Populo meus.

Celebrant:

℣. Ego propter te Chananæorum reges percussi: et tu percussisti arundine caput meum.

℣. For thy sake I struck down the kings of the Canaanites: and thou struckest my head with a reed.

Deacon and subdeacon: Populo meus.

Celebrant:

℣. Ego dedi tibi sceptrum regale: et tu dedisti capiti meo spineam coronam.

℣. I gave thee a royal sceptre: and thou gavest a crown of thorns to my head.

Deacon and subdeacon: Populo meus.

Celebrant:

℣. Ego te exaltavi magna

℣. I lifted thee up with

virtute: et tu me suspendisti in patibulo crucis.

great power: and thou didst hang me upon the gibbet of the cross.

Deacon and subdeacon: Populo meus.

The celebrant then sings the following:

Aña. Crucem tuam adoramus, Dñe: et sanctam resurrectionem tuam laudamus, et glorificamus: ecce enim propter lignum venit gaudium in universo mundo. Ps. 66. Deus misereatur nostri, et benedicat nobis:

Ant. We worship thy cross, O Lord, and praise and glorify thy holy resurrection; for behold, by the wood of the cross came joy into the whole world. Ps. 66. May God have mercy on us, and bless us:

Deacon and subdeacon: Illuminet vultum suum super nos, et misereatur nostri.

May he cause the light of his countenance to shine upon us, and may he have mercy on us.

The Antiphon is repeated by the Celebrant. Then is sung by the Deacon and subdeacon the ℣ Crux fidelis, with the hymn Pange lingua. After the celebrant has sung each verse, the ℣ Crux fidelis, or Dulce lignum, is repeated by the Deacon and subdeacon, as below.

CRux fidelis, inter omnes arbor una nobilis: nulla silva talem profert, fronde, flore, germine. Dulce lignum, dulces clavos, dulce pondus sustinet.

FAithful Cross, O tree all beauteous, [vine! Tree all peerless and di- Not a grove on earth can show us [thine. Such a flower and leaf as Sweet the nails and sweet the wood [load. Laden with so sweet a

Hymnus.

PAnge lingua gloriosi lauream certaminis, et super crucis trophæo dic triumphum nobilem: qualiter Redemptor orbis immolatus vicerit.

Hymn.

SIng, my tongue, the Saviour's glory, Tell his triumph far and wide; [story Tell aloud the famous Of his body crucified: How upon the Cross a victim, [died. Vanquishing in death, he

Repetitur: Crux fidelis, usque ad Dulce lignum.

Faithful Cross, etc., as far as Sweet the nails.

℣. De parentis protoplasti fraude factor condolens, quando pomi noxialis in necem morsu ruit: ipse lignum tunc notavit, damna ligni ut solveret.

℣. Eating of the tree forbidden,
Man had sunk in Satan's snare,
When our pitying Creator
Did this second Tree prepare;
Destined many ages later,
That first evil to repair.

Dulce lignum, etc.

Sweet the nails, etc.

℣. Hoc opus nostræ salutis ordo depoposcerat: multiformis proditoris ars ut artem falleret: et medelam ferret inde, hostis unde læserat.

℣. Such the order God appointed
When for sin he would atone;
To the serpent thus opposing
Schemes yet deeper than his own.
Thence the remedy procuring,
Whence the fatal wound had grown.

Crux fidelis, etc.

Faithful Cross, etc.

℣. Quando venit ergo sacri plenitudo temporis, missus est ab arce Patris Natus, orbis Conditor: atque ventre virginali carne amictus prodiit.

℣. So when now at length the fulness
Of the sacred time drew nigh,
Then the Son, the world's Creator,
Left his Father's throne on high;
From a Virgin's womb appearing,
Clothed in our mortality.

Dulce lignum, etc.

Sweet the nails, etc.

℣. Vagit infans inter arcta conditus præsepia: membra pannis involuta Virgo mater alligat: et Dei manus pedesque stricta cingit fascia.

℣. All within a lowly manger,
Lo, a tender babe he lies!
See his gentle Virgin mother
Lull to sleep his infant cries! [Incarnate
While the limbs of God
Round with swathing bands she ties.

Crux fidelis, etc.

℣. Lustra sex qui jam peregit, tempus implens corporis, sponte libera Redemptor passioni deditus, Agnus in crucis levatur immolandus stipite.

Dulce lignum, etc.

℣. Felle potus ecce languet: spina, clavi, lancea, mite corpus perforarunt, unda manat, et cruor: terra, pontus, astra, mundus, quo lavantur flumine!

Crux fidelis, etc.

℣. Flecte ramos, arbor alta, tensa laxa viscera, et rigor lentescat ille, quem dedit nativitas: et superni membra Regis tende miti stipite.

Dulce lignum, etc.

℣. Sola digna tu fuisti ferre mundi victimam: atque portum præparare arca mundo naufrago: quam sacer cruor perunxit, fusus Agni corpore.

Faithful Cross, etc.

℣. Thus did Christ to perfect manhood
In our mortal flesh attain:
Then of his free choice he goeth
To a death of bitter pain;
And as a lamb, upon the altar
Of the Cross, for us is slain.

Sweet the nails, etc.

℣. Lo, with gall his thirst he quenches!
See the thorns upon his brow!
Nails his tender flesh are rending!
See, his side is opened now!
Whence, to cleanse the whole creation
Streams of blood and water flow.

Faithful Cross, etc.

℣. Lofty Tree, bend down thy branches,
To embrace thy sacred load;
Oh, relax the native tension
Of that all too rigid wood;
Gently, gently bear the members
Of thy dying King and God.

Sweet the nails, etc.

℣. Tree, which solely wast found worthy
The world's great Victim to sustain;
Harbour from the raging tempest!
Ark, that saved the world again!
Tree, with sacred Blood anointed

Of the Lamb for sinners slain.

Crux fidelis, etc.

Faithful Cross, etc.

℣. Sempiterna sit beatæ Trinitati gloria: æqua Patri, Filioque; par decus Paraclito: Unius, Trinique nomen laudet universitas. Amen.

℣. Blessing, honour everlasting,
To the immortal Deity:
To the Father, Son, and Spirit,
Equal praises ever be:
Glory through the earth and heaven
To Trinity in Unity. Amen.

Dulce lignum, etc.

Sweet the nails, etc.

Towards the end of the worship of the Cross the candles are lighted on the altar. After the adoration the Cross is reverently taken back to the altar. Then a procession is formed to the place where the Blessed Sacrament was put yesterday. The priest kneels before it and prays a while. The deacon in the meantime opens the tabernacle in which the Lord's Body was put; afterwards the priest rises and without a blessing puts incense into two thuribles, and kneeling, incenses the Blessed Sacrament. Then the deacon, taking the chalice with the Sacrament from the tabernacle, gives it into the hands of the priest, and covers it with the ends of the veil covering his shoulders. The procession returns; the canopy is borne over the Sacrament, and two acolytes with thuribles keep incensing it: meanwhile the hymn, **Vexilla Regis prodeunt,** is sung, as on page lviii of this book. On reaching the altar the priest, having put the chalice upon it, incenses it again on his knees. Then he puts the Host on to the corporal in silence. Wine and water are put into the chalice. The priest does not bless it or recite the customary prayer over it, but, taking the chalice he places it on the altar and covers it with a pall. Then he puts incense into the thurible without blessing it and incenses the offerings and altar in the usual way, kneeling before and after and whenever he passes before the Blessed Sacrament.

When he incenses the offerings, he says:

Let this incense which thou hast blessed, rise up before thee, O Lord; and let thy mercy come down upon us.

When he incenses the altar, he says:

LET my prayer, O Lord, be set forth as incense in thy sight; the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips; that my heart may not incline to evil words, to seek excuses in sin.

When he returns the thurible to the deacon, he says:

May the Lord enkindle within us the fire of his love, and the flame of everlasting charity. Amen.

He is not incensed. He washes his hands a little way from the altar at the Epistle corner in silence; then, having bowed at the middle of the altar, he says with joined hands:

MAY we be received by thee, O Lord, in the spirit of humility and in a contrite mind; and so may our sacrifice be made in thy sight this day, that it may be pleasing to thee, O Lord God.

Then, having turned towards the people at the Gospel corner, he says in the usual way:

Brethren, pray that my sacrifice and yours may be acceptable to God the Father almighty.

Leaving out the rest, he says:

Let us pray: Taught by the precepts of salvation and following the divine commandment, we make bold to say:

OUR Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

℟. Sed libera nos a malo. ℟. But deliver us from evil.

The priest, having said Amen silently, immediately continues in the same voice in which he said the Pater noster.

DELIVER us, we beseech thee, O Lord, from all evils, past, present and to come: and by the intercession of the blessed and glorious Mary ever virgin, mother of God, with thy blessed apostles Peter and Paul, and Andrew, and all the saints (he does not make the sign of the cross with the paten), grant in thy mercy peace in our days; that assisted by the help of thy mercy, we may both be ever free from sin, and secure from all disturbance. Through the same Lord Jesus Christ, thy Son, who liveth and reigneth with

thee, in the unity of the Holy Ghost, God, world without end. ℟. Amen.

Then the celebrant puts the paten under the Sacrament, which he lifts up, so that it may be seen by the people; and he immediately breaks it over the chalice into three parts, the last of which he puts in the chalice in the usual manner, but in silence. The **Pax Domini** is not said, nor the **Agnus Dei**, neither is the kiss of peace given. Afterwards, omitting the first two prayers, he says the following only:

LET not the partaking of thy body, O Lord Jesus Christ, which I, though unworthy, presume to receive, bring to me judgment and condemnation; but of thy mercy let it avail to the salvation of my soul and body, and as a saving remedy: who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end. Amen.

Then he kneels and takes the paten with the body of Christ, and says, with the greatest humility and reverence: I will take the bread of heaven and will call on the name of the Lord.

He strikes his breast thrice, saying: Lord, I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed.

Afterwards he makes the sign of the cross with the Sacrament, saying: May the body of our Lord Jesus Christ preserve my soul to life everlasting. Amen. He reverently receives the body. Then, omitting all that is usually said before receiving the precious blood, he reverently receives the particle of the Host with wine from the chalice. Having washed his fingers in the usual way and taken the ablution, bowing at the middle of the altar with hands joined, he says: What we have taken with our mouth, O Lord, may we receive with a clean mind, and from a temporal gift may it become to us an everlasting remedy.

Vespers are said but not sung, and the altar is stripped.

HOLY SATURDAY

Station at St John Lateran

At a convenient time fire is struck from a flint outside the church, and coals are lighted from it. The priest, wearing the amice, alb, girdle, stole and purple cope, stands at the entrance to the church with the cross,

holy water and incense, and blesses the new fire, saying:

℣. Dominus vobiscum. ℣. The Lord be with you.
℟. Et cum spiritu tuo. ℟. And with thy spirit.

Let us pray. Prayer.

O GOD, who by thy Son, who is the corner-stone, hast bestowed on thy faithful the fire of thy brightness; sancti✠fy this new fire produced out of the flint, that it may be profitable to us; and grant us, through this Easter festival, to be so inflamed with heavenly desires, that with pure minds we may arrive at the festival of perpetual light. Through the same Christ our Lord. ℟. Amen.

Let us pray.

O LORD God, Father almighty, unfailing light, who art the creator of all lights, bless ✠ this light, which is blessed and sanctified by thee, who didst enlighten the whole world; that we may be inflamed with that light, and enlightened with the fire of thy brightness: and as thou didst give light to Moses going out of Egypt, so enlighten our hearts and senses, that we may deserve to arrive at life and light everlasting. Through Christ our Lord. ℟. Amen.

Let us pray.

HOLY Lord, Father almighty, eternal God, vouchsafe to work with us who bless this fire in thy name, and in that of thy only-begotten Son Jesus Christ, our God and Lord, and of the Holy Ghost; and help us against the fiery darts of the enemy, and enlighten us with heavenly grace: who livest and reignest with the same, thine only-begotten Son, and the Holy Ghost, God, world without end. ℟. Amen.

Then he blesses the five grains of incense to be placed in the candle, saying this prayer:

MAY the abundant outpouring of thy bless✠ing come upon this incense, we beseech thee, almighty God; and do thou, the unseen regenerator, lighten this splendour of the night, that not only the sacrifice which is offered up this night may shine with the hidden admixture of thy light; but in whatever place any portion of the mystery of this sanctification may be brought, the wickedness of satanic deceit may be driven away, and the power of thy majesty may be present. Through Christ our Lord. ℟. Amen.

During this prayer an acolyte fills the thurible with coals from the fire. The priest then sprinkles the grains of incense and the fire with holy water, saying, **Asperges me, Domine,** etc., and then incenses them thrice.

Meanwhile there are no lights burning in the church, so that they may be presently lighted from the blessed fire. Then the deacon, vested in a white dalmatic, takes the reed with a triple candle fixed on the top. The thurifer goes first with an acolyte carrying in a dish the five grains of incense, the subdeacon follows with the cross, and the clergy in order; then the deacon with the reed and after him the celebrant. When the deacon has entered the church, he lowers the reed, and an acolyte, bringing a taper lighted from the new fire, lights one of the three candles set on the top; and the deacon, raising the reed, kneels, as also all the others with him except the subdeacon who carries the cross, and sings alone:

Lumen Christi. ℟. **Deo gratias.** — **The light of Christ.** ℟. **Thanks be to God.**

He advances to the middle of the church and lights another candle. Kneeling again, as before, he sings at a higher pitch: **Lumen Christi.** ℟. **Deo gratias.** He advances a third time to the front of the altar, and, again kneeling as before, sings at a still higher pitch: **Lumen Christi.** ℟. **Deo gratias.** Then the celebrant goes up to the Epistle side of the altar, and the deacon takes the book and asks the celebrant's blessing as at the Gospel. The priest says: **May the Lord be in thy heart and on thy lips, that thou mayest worthily and duly proclaim his paschal praise: in the name of the Father, and of the Son, ✠ and of the Holy Ghost. Amen.**

Then the deacon goes to the desk, puts the book on it and incenses it. The subdeacon with the cross and the thurifer stand on the right, and on the left the acolytes with the reed and the grains of incense which are to be fixed in the candle. All then rise and stand, as at the Gospel, and the deacon sings:

Let the angelic choirs of heaven now rejoice; let the divine mysteries rejoice; and let the trumpet of salvation sound for the victory of so great a King. Let the earth also rejoice, made radiant by such splendour; and, enlightened with the brightness of the eternal

King, let it know that the whole world's darkness is scattered. Let mother church too rejoice, adorned with the brightness of so great a light; and may this temple resound with the loud voices of the people. Wherefore, I beseech you, most dear brethren, who are here present in the wonderful brightness of this holy light, to invoke with me the mercy of almighty God. That he who hath vouchsafed to number me among the levites without any merit of mine, would pour forth his brightness upon me, and enable me to perfect the praise of this light. Through Jesus Christ our Lord, his Son: who liveth and reigneth with him in the unity of the Holy Spirit, God. World without end. ℟. Amen.

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.
℣. Sursum corda.
℟. Habemus ad Dominum.
℣. Gratias agamus Dño Deo nostro.
℟. Dignum et justum est.

℣. The Lord be with you.
℟. And with thy spirit.
℣. Raise up you hearts.
℟. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is meet and just.

It is truly meet and right to proclaim with all affection of heart and mind and by the service of our voice the God invisible, the Father everlasting, and his only-begotten Son, our Lord Jesus Christ, who for us repaid to his eternal Father the debt of Adam, and by the pitiful shedding of his blood cancelled our ancient bond of sin. For this is the festival of the pasch, in which is slain that true Lamb by whose blood the doorposts of the faithful are hallowed. This is the night in which thou didst first bring out of Egypt our fathers the children of Israel, and lead them dry foot through the Red Sea. This then is the night which cleansed the darkness of sin by the light of the pillar. This is the night which at this season throughout the whole world restores to grace and yokes to holiness those that believe in Christ, detaching them from worldly vice and the foulness of sin. This is the night in which Christ burst through the bonds of death and rose victorious from hell. For it would have been no boon to be born had we not had the boon of being redeemed. How wonderful the condescension of thy mercy towards us! How incomparable the predilection of thy love! That thou mightest

ransom thy slave, thou gavest up thine own Son! Oh, truly necessary was Adam's sin, that was blotted out by the death of Christ! Oh, happy was his fault, that was worthy of so great a Redeemer! Oh, how blessed is this night which alone was worthy to know the season and the hour in which Christ rose again from hell! This is the night of which it was written: And the night shall be enlightened as the day: and the night is my light in my enjoyments. Therefore does the holiness of this night banish crime, wash away sin, and restore innocence to those that have fallen and gladness to those that are sad. It drives forth hate; it brings peace; it curbs haughtiness. Here the deacon fixes the five grains of incense in the candle crosswise. In the grace of this night, then, O my Father, receive for an evening sacrifice this incense, which holy church renders unto thee in the solemn offering of this candle of wax, wrought by bees, at the hand of her ministers. Now we know the glory of this column which God's bright flame kindles. Here the deacon lights the candle with one of the three candles on the reed. Though divided into parts, yet it suffers no loss from the light which it imparts. For it is fed from the melted wax which the mother bee wrought for the substance of this precious lamp. Here the lamps are lighted. O truly blessed is the night which despoiled the Egyptians and enriched the Hebrews! the night in which things of heaven are joined to those of earth, things of God to those of man! We therefore pray thee, O Lord, that this candle, which is hallowed in honour of thy name, may avail and fail not to scatter the darkness of this night. May it be received as a sweet savour and be mingled with the lights of heaven. May the morning star find its flame alight: that morning star which knows no setting; which came back from hell and shed its kindly light upon mankind. We therefore beseech thee, O Lord, grant a season of peace at this time of Easter gladness to us thy servants, and to all the clergy, to thy devout people, and especially to our most blessed pope N. and to N. our bishop; and ever rule and guide and keep them under thy protection. Look down also upon our most devoted emperor (if he is not crowned, say: emperor elect N., and as thou, O God, foreknowest his desires by the unthinkable gift of thy loving

kindness and mercy, grant him, with all his people, the rest of everlasting peace and a heavenly victory. Through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, God, for ever and ever. ℟. Amen.

After the blessing of the candle the deacon takes off his white vestments and puts on purple, and the celebrant takes off his cope and puts on a purple maniple and chasuble. Then the prophecies are read aloud.

Prophecy I. Gen. 1, 2.

IN the beginning God created heaven and earth: and the earth was void and empty, and darkness was upon the face of the deep, and the Spirit of God moved over the waters. And God said, Let there be light: and light was made. And God saw the light that it was good; and he divided the light from the darkness; and he called the light Day, and the darkness Night; and the evening and the morning were the first day. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament from those that were above the firmament; and it was so. And God called the firmament Heaven; and the evening and morning were the second day. God also said, Let the waters that are under the heaven be gathered together into one place, and let the dry land appear: and it was so. And God called the dry land Earth, and the gathering together of the waters he called seas: and God saw that it was good. And he said, Let the earth bring forth the green herb, bearing seed, and the fruit-tree yielding fruit after its kind, which may have seed in itself upon the earth: and it was so. And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind: and God saw that it was good; and the evening and the morning were the third day. And God said, Let there be lights in the firmament of heaven to divide the day and the night, and let them be for signs, and for seasons, and for days, and years: to shine in the firmament of heaven, and to give light upon the earth: and it was so. And God made two great lights, a greater light to rule the day, and a

lesser light to rule the night; the stars also. And he set them in the firmament of heaven to shine upon the earth, and to rule the day and the night, and to divide the light and the darkness: and God saw that it was good; and the evening and the morning were the fourth day. God also said, Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind: and God saw that it was good. And he blessed them, saying, Increase and multiply, and fill the waters of the sea, and let the birds be multiplied upon the earth: and the evening and morning were the fifth day. And God said, Let the earth bring forth the living creature in its kind, cattle and creeping things, and beasts of the earth, according to their kinds: and it was so. And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind: and God saw that it was good. And he said, Let us make man to our image and likeness; and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to his own image; to the image of God created he him; male and female created he them. And God blessed them, saying, Increase, and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said, Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat; and to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth and wherein there is life, that they may have to feed upon: and it was so. And God saw all the things that he had made, and they were very good: and the evening and morning were the sixth day. So the heavens and the earth were finished, and all the furniture of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had done.

The priest says: Let us pray. The deacon: Let us kneel. And the subdeacon: Arise.

Prayer.

O GOD, who didst wonderfully create man, and still more wonderfully redeem him; grant us, we beseech thee, to resist with strong mind the allurements of sin, that we may deserve to arrive at eternal joys. Through our Lord.

Prophecy II. Gen. 5, 6, 7, 8.

AND Noe, when he was five hundred years old, begot Sem, Cham, and Japheth. And after that men began to be multiplied upon the earth, and daughters were born unto them; the sons of God seeing the daughters of men, that they were fair, took to themselves wives of all which they chose. And God said, My spirit shall not remain in man for ever, because he is flesh; and his days shall be a hundred and twenty years. Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown. And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented him that he had made men on the earth. And being touched inwardly with sorrow of heart, he said, I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air; for it repenteth me that I have made them. But Noe found grace before the Lord. These are the generations of Noe; Noe was a just and perfect man in his generations; he walked with God. And he begot three sons, Sem, Cham, and Japheth. And the earth was corrupted before God, and was filled with iniquity. And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth), he said unto Noe, The end of all flesh is come before me; the earth is filled with iniquity through them, and I will destroy them with the earth. Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without. And thus shalt thou make it: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it

thirty cubits. Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it; and the door of the ark thou shalt set in the side; with lower, middle chambers, and third stories shalt thou make it. Behold, I will bring the waters of a great flood upon the earth, to destroy all flesh wherein is the breath of life under heaven: all things that are in the earth shall be consumed. And I will establish my covenant with thee: and thou shalt enter into the ark; thou and thy sons, and thy wife, and the wives of thy sons, with thee. And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee, of the male sex and the female. Of fowls according to their kind, and of every thing that creepeth on the earth according to its kind; two of every sort shall go in with thee that they may live. Thou shalt take unto thee of all food that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and them. And Noe did all things which God had commanded him. And he was six hundred years old when the waters of the flood overflowed the earth. All the fountains of the great deep were broken up, and the flood-gates of heaven were opened, and the rain fell upon the earth forty days and forty nights. In the self-same day Noe, and Sem, and Cham, and Japheth, his sons, his wife, and the three wives of his sons with them, went into the ark; they and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth according to its kind, and every fowl according to its kind. And the ark was carried upon the waters; and the waters prevailed beyond measure upon the earth, and all the high mountains under the whole heavens were covered; the water was fifteen cubits higher than the mountains which it covered. And all flesh was destroyed that moved upon the earth, both of fowl, and of cattle, and of beasts, and of all creeping things that creep upon the earth. And Noe only remained, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days. And God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated; the fountains also of the deep,

and the flood-gates of heaven were shut up, and the rain from heaven was restrained. And the waters returned from off the earth, going and coming; and they began to be abated after a hundred and fifty days. And after that forty days were passed, Noe opened the window of the ark, which he had made, and sent forth a raven, which went forth, and did not return till the waters were dried up upon the earth. He sent forth also a dove after him, to see if the waters had ceased upon the face of the earth; but she, not finding where her foot might rest, returned to him into the ark, for the waters were upon the whole earth; and he put forth his hand and caught her, and brought her into the ark. And having waited yet seven other days, he again sent forth the dove out of the ark. And she came to him in the evening, carrying a bough of an olive tree with green leaves in her mouth. Noe therefore understood that the waters were ceased upon the earth. And he stayed yet another seven days; and he sent forth the dove, which returned not any more unto him. And God spake unto Noe, saying, Go out of the ark, thou and thy wife, thy sons, and the wives of thy sons with thee. All living things that are with thee of all flesh, as well in fowls as in beasts, and all creeping things that creep upon the earth, bring out with thee, and go ye upon the earth; increase and multiply upon it. So Noe went out, he and his sons, his wife, and the wives of his sons, with him. And all living things, and cattle, and creeping things that creep upon the earth, according to their kinds, went out of the ark. And Noe built an altar unto the Lord; and taking of all cattle and fowls that were clean, offered holocausts upon the altar. And the Lord smelled a sweet savour.

Let us pray. Let us kneel. ℟. Arise.

Prayer.

O GOD, unchangeable power and light eternal, mercifully regard the wonderful mystery of thy whole church, and peacefully effect by thy eternal decree the work of human salvation: and may the whole world experience and see what was cast down, raised up; what was grown old, renewed; and all things return to a perfect state through him from whom they received their beginning, our Lord Jesus Christ thy Son: who liveth.

Prophecy III. Gen. 22.

IN those days: God tempted Abraham, and said to him, Abraham, Abraham; and he answered, Here I am. He said to him: Take thy only-begotten son Isaac, whom thou lovest, and go into the land of vision; and there thou shalt offer him for an holocaust upon one of the mountains which I will show thee. So Abraham rising up in the night, saddled his ass, and took with him two young men, and Isaac his son; and when he had cut wood for the holocaust, he went his way to the place which God had commanded him. And on the third day, lifting up his eyes, he saw the place afar off; and he said to his young men, Stay you here with the ass; I and the boy will go with speed as far as yonder, and after we have worshipped, we will return to you. And he took the wood for the holocaust, and laid it upon Isaac his son; and he himself carried in his hands fire and a sword. And as they two went on together, Isaac said unto his father, My father; and he answered, What wilt thou, my son? Behold, saith he, fire and wood; where is the victim for the holocaust? And Abraham said, God will provide himself a victim for a holocaust, my son. So they went on together; and they came to the place which God had showed him, where he built an altar and laid the wood in order upon it; and when he had bound Isaac his son, he laid him on the altar upon the pile of wood: and he put forth his hand, and took the sword to sacrifice his son. And behold an angel of the Lord from heaven called to him, saying, Abraham, Abraham; and he answered, Here I am. And he said unto him, Lay not thy hand upon the boy, neither do thou anything unto him, now I know that thou fearest God, and hast not spared thy only-begotten son for my sake. Abraham lifted up his eyes, and saw behind his back a ram amongst the briers, sticking fast by the horns, which he took and offered for a holocaust instead of his son. And he called the name of that place, The Lord seeth. Whereupon even to this day it is said, In the mountain the Lord will see. And the angel of the Lord called to Abraham a second time from heaven, saying, By my own self have I sworn, saith the Lord; because thou hast done this thing, and hast not spared thy only-begotten son

for my sake; I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea-shore; thy seed shall possess the gates of their enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

Let us pray. Let us kneel. ℟. Arise.

Prayer.

O GOD, the supreme Father of the faithful, who throughout the world dost multiply the children of thy promise, diffusing the grace of adoption, and by the paschal sacrament dost make Abraham thy servant the father of all nations, as thou didst promise; grant thy people worthily to enter unto the grace of thy vocation. Through our Lord.

Prophecy IV. Exodus 14 and 15.

IN those days: The morning watch was come; and behold, the Lord, looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host, and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said, Let us flee from Israel, for the Lord fighteth for them against us. And the Lord said unto Moses, Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen. And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place: and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the horsemen of all the army of Pharao who had come into the sea after them, neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left; and the Lord delivered Israel in that day out of the hand of the Egyptians. And they saw the Egyptians dead upon the seashore, and the mighty hand that the Lord had used against them: and the people feared the Lord, and they believed the Lord, and Moses his servant. Then Moses and the children of Israel sang this canticle to the Lord, and said:

Tractus. Exodi 15. Cantemus Domino: gloriose enim honorificatus est: equum et ascensorem projecit in mare: adjutor et protector factus est mihi in salutem. ℣. Hic Deus meus, et honorificabo eum: Deus patris mei, et exaltabo eum. ℣. Dominus conterens bella: Dominus nomen est illi.

Tract. Exodus 15. Let us sing to the Lord, for he is gloriously magnified: the horse and the rider hath he thrown into the sea; he is become my helper and protector unto salvation. ℣. He is my God, and I will glorify him: the God of my father, and I will exalt him. ℣. The Lord crushing wars: the Lord is his name.

Let us pray. Let us kneel. ℟. Arise.

Prayer.

O GOD, whose ancient miracles we see shining even in our days; since that which by the power of thy right hand thou didst confer upon one people by delivering them from Egyptian persecution, thou dost operate by the water of regeneration for the salvation of the gentiles; grant that the fulness of the whole world may pass over to the children of Abraham, and the dignity of Israelites. Through our Lord.

Prophecy V. Isaias 54 and 55.

THIS is the inheritance of the servants of the Lord and their righteousness with me, saith the Lord. All ye that thirst, come to the waters: and ye that have no money make haste, buy, and eat: come ye, buy wine and milk without money and without any price. Why do ye spend money for that which is not bread, and your labour for that which doth not satisfy you? Hearken diligently to me, and eat that which is good, and your soul shall be delighted in fatness. Incline your ear, and come to me; hear, and your soul shall live, and I will make an everlasting covenant with you, the faithful mercies of David. Behold, I have given him for a witness to the people for a leader and a master to the gentiles. Behold, thou shalt call a nation, which thou knewest not; and the nations that knew not thee shall run to thee, because of the Lord thy God, and for the holy One of Israel, for he hath glorified thee. Seek ye the Lord while he may be found, call upon him while he is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on

him, and to our God; for he is bountiful to forgive. For my thoughts are not your thoughts, nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater; so shall my word be, which shall go forth from my mouth; it shall not return to me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it: saith the Lord almighty.

Let us pray. Let us kneel. ℟. Arise.

Prayer.

ALMIGHTY and everlasting God, multiply to the honour of thy name what thou didst promise to the faith of our fathers, and increase the children of promise by holy adoption, that what the saints of old did not doubt would come to pass, thy church may now acknowledge to be in great part accomplished. Through our Lord.

Prophecy VI. Baruch 3.

HEAR, O Israel, the commandments of life: give ear that thou mayest learn wisdom. How happeneth it, O Israel, that thou art in thy enemies' land? Thou art grown old in a strange country; thou art defiled with the dead; thou art counted with them that go down into hell. Thou hast forsaken the fountain of wisdom; for if thou hadst walked in the way of God, thou hadst surely dwelt in peace for ever. Learn where is wisdom, where is strength, where is understanding, that thou mayest know also where is length of days and life, where is the light of the eyes, and peace. Who hath found out her place? and who hath gone into her treasures? Where are the princes of the nations, and they that rule over the beasts that are upon the earth? that take their pastime with the birds of the air, that hoard up silver and gold, wherein men trust; and there is no end of their getting? who work in silver, and are solicitous, and their works are unsearchable? They are cut off, and are gone down to hell, and others are risen up in their place. Young men have seen the light, and dwelt

upon the earth, but the way of knowledge they have not known; nor have they understood the paths thereof, neither have their children received it: it is far from their face. It hath not been heard of in the land of Chanaan, neither hath it been seen in Theman. The children of Agar also, that search after the wisdom that is of the earth, the merchants of Merrha, and of Theman, and the tellers of fables, and searchers of prudence and understanding; but the way of wisdom they have not known, neither have they remembered her paths. O Israel, how great is the house of God, and how vast is the place of his possession? It is great, and hath no end; it is high and immense. There were the giants, those renowned men that were from the beginning, of great stature, expert in war. The Lord chose not them, neither did they find the way of knowledge; therefore did they perish. And because they had not wisdom, they perished through their folly. Who hath gone up into heaven, and taken her, and brought her down from the clouds? Who hath passed over the sea, and found her, and brought her preferably to chosen gold? There is none that is able to know her ways, nor that can search out her paths. But he that knoweth all things, knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore, and filled it with cattle and four-footed beasts: he that sendeth forth light, and it goeth, and hath called it, and it obeyeth him with trembling. And the stars have given light in their watches, and rejoiced. They were called, and they said, Here we are; and with cheerfulness they have shined forth to him that made them. This is our God, and there shall no other be accounted of in comparison with him. He found out all the way of knowledge, and gave it to Jacob his servant, and to Israel his beloved. Afterwards he was seen upon earth and conversed with men.

Let us pray. Let us kneel.

℟. Arise.

Prayer.

O GOD, who dost ever multiply thy church by the calling of the gentiles, mercifully grant that those whom thou dost wash by the water of baptism may be defended by continual protection. Through.

Prophecy VII. Ezechiel 37.

IN those days: The hand of the Lord was upon me, and brought me forth in the spirit of the Lord, and set me down in the midst of a plain that was full of bones; and he led me about through them on every side: now there were very many upon the face of the plain, and they were exceeding dry. And he said to me, Son of man, dost thou think these bones shall live? And I answered, O Lord God, thou knowest. And he said to me, Prophesy concerning these bones, and say to them, Ye dry bones, hear the word of the Lord. Thus saith the Lord God to these bones, Behold, I will send spirit into you, and ye shall live; and I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin; and I will give you spirit, and you shall live, and you shall know that I am the Lord. And I prophesied as he had commanded me; and as I prophesied, there was a noise, and behold a commotion: and the bones came together, each one to its joint. And I saw, and behold the sinews and the flesh came upon them, and the skin was stretched out over them, but there was no spirit in them. And he said to me, Prophesy to the spirit; prophesy, O Son of man, and say to the spirit, Thus said the Lord God, Come, spirit, from the four winds, and blow upon these slain, and let them live again. And I prophesied as he had commanded me: and the spirit came into them, and they lived; and they stood up upon their feet, an exceeding great army. And he said to me, Son of man, all these bones are the house of Israel. They say, Our bones are dried up, and our hope is lost, and we are cut off. Therefore prophesy, and say unto them, Thus saith the Lord God, I will open your graves, and will bring you out of your sepulchres, O my people, and will bring you into the land of Israel: and you shall know that I am the Lord, when I shall have opened your sepulchres, and shall have brought you out of your graves, O my people; and shall have put my spirit in you, and you shall live, and I shall make you rest upon your own land: saith the Lord almighty.

Let us pray. Let us kneel. ℟. Arise.

Prayer.

O GOD, who dost instruct us by the pages of both testaments to celebrate the paschal sacrament, grant us to understand thy mercy, that by receiving these present gifts, our expectation of future ones may be secured. Through our Lord.

Prophecy VIII. Isa. 4.

IN that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, take away our reproach. In that day the bud of the Lord shall be in magnificence and glory, and the fruit of the earth shall be high, and a great joy to them that shall have escaped of Israel. And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called Holy, every one that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment and by the spirit of burning. And the Lord will create upon every place of mount Sion, and where he is called upon, a cloud by day, and a smoke and the brightness of a flaming fire in the night; for over all the glory shall be a protection. And there shall be a tabernacle for a shade in the day-time from the heat, and for a security and covert from the whirlwind, and from rain.

Tractus. Isa. 5. Vinea facta est dilecto in cornu, in loco uberi. ℣. Et maceriam circumdedit, et circumfodit: et plantavit vineam Sorec, et ædificavit turrim in medio ejus. ℣. Et torcular fodit in ea: vinea enim Dñi Sabaoth, domus Israel est.

Tract. Isa. 5. The beloved had a vineyard on a hill, in a fruitful place. ℣. And he surrounded it with a wall, and dug round about it, and he planted the vine of Sorec, and built a tower in the midst of it. ℣. And he dug a wine-press therein: for the vineyard of the Lord of Hosts is the house of Israel.

Let us pray. Let us kneel. ℟. Arise.

Prayer.

O GOD, who in all the children of thy church hast manifested by the voice of holy prophets in every place of thy dominion that thou art the sower

of good seed and the cultivator of chosen branches; grant to thy people, who are called by thee by the names of vineyards and corn, that the unsightliness of thorns and briers being removed, they may produce worthy and abundant fruit. Through our Lord.

Prophecy IX. Exod. 12.

In those days: The Lord said to Moses: as above, p. 290.

Let us pray. Let us kneel. ℟. Arise.

Prayer.

ALMIGHTY and everlasting God, who art wonderful in the dispensation of all thy works; let those whom thou hast redeemed understand, that the creation of the world in the beginning was not a more excellent thing than the immolation of Christ our passover at the end of time: who liveth.

Prophecy X. Jonas 3.

In those days: The word of the Lord: as above, p. 226.

Let us pray. Let us kneel. ℟. Arise.

Prayer

O GOD, who hast joined together divers nations in the confession of thy name, grant us both to will and to be able to do what thou commandest; that thy people being called to an eternal inheritance, may hold the same faith in their hearts and show the same godliness in their lives. Through our Lord.

Prophecy XI. Deut. 31.

IN those days: Moses wrote the canticle, and taught it to the children of Israel. And the Lord commanded Josue the son of Nun, and said, Take courage, and be valiant; for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee. Therefore after Moses had wrote the words of this law in a volume, and finished it, he commanded the Levites, who carried the ark of the covenant of the Lord, saying, Take this book, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a testimony against thee. For I know thy obstinacy, and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord; how much more when I shall be dead? Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing and will call heaven and earth to witness against them. For I know

that, after my death, you will do wickedly, and will quickly turn aside from the way that I have commanded you; and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke him by the works of your hands. Moses therefore spoke, in the hearing of the whole assembly of Israel the words of this canticle, and finished it even to the end.

Tractus. Deut. 32. Attende cœlum, et loquar: et audiat terra verba ex ore meo. ℣. Exspectetur sicut pluvia eloquium meum: et descendant sicut ros verba mea. ℣. Sicut imber super gramen, et sicut nix super fœnum: quia nomen Dñi invocabo. ℣. Date magnitudinem Deo nostro: Deus, vera opera ejus, et omnes viæ ejus judicia. ℣. Deus fidelis, in quo non est iniquitas: justus et sanctus Dñs.

Tract. Deut. 32. Hear, O heaven, and I will speak: and let the earth give ear to the words out of my mouth. ℣. Let my speech be expected like rain; and my words descend like dew. ℣. As a shower upon the grass, and like snow upon hay: because I will invoke the name of the Lord. ℣. Give ye magnificence to our God: God's works are true, and all his ways are judgments. ℣. God is faithful, in whom there is no iniquity: the Lord is just and holy.

Let us pray. Let us kneel. ℟. Arise.

Prayer.

O GOD, the exaltation of the humble and strength of the upright, who by thy holy servant Moses wast pleased so to instruct thy people by the singing of thy holy canticle, that that renewal of the law might be also our direction; stir up thy power in all the fulness of the justified gentiles, and give joy whilst thou dost diminish fear; that all sins being blotted out by thy remission, what was denounced in vengeance may be turned to our salvation. Thro' our Lord.

Prophecy XII. Dan. 3.

IN those days: King Nabuchodonosor made a statue of gold, sixty cubits high and sixty cubits broad, and he set it up in the plain of Dura, in the province of Babylon. Then Nabuchodonosor the king sent to call together the nobles, the magistrates and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the

dedication of the statue which king Nabuchodonosor had set up. Then the nobles, the magistrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the provinces were gathered together to come to the dedication of the statue which king Nabuchodonosor had set up. And they stood before the statue which king Nabuchodonosor had set up. Then a herald cried with a strong voice, To you it is commanded, O nations, tribes, and languages, that in the hour that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kinds of music, ye fall down and adore the golden statue which king Nabuchodonosor hath set up. But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire. Upon this, therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, of the sackbut and the psaltery, of the symphony, and of all kinds of music, all the nations, tribes, and languages fell down and adored the golden statue which king Nabuchodonosor had set up. And presently, at that very time, some Chaldeans came, and accused the Jews: and said to king Nabuchodonosor, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the trumpet, the flute and the harp, of the sackbut, and the psaltery, of the symphony, and of all kinds of music, shall prostrate himself, and adore the golden statue: and that if any man shall not fall down and adore, he should be cast into a furnace of burning fire. Now there are certain Jews, whom thou hast set over the works of the province of Babylon: Sidrach, Misach, and Abdenago; these men, O king, have slighted thy decree; they worship not thy gods, nor do they adore thy golden statue which thou hast set up. Then Nabuchodonosor, in fury and in wrath, commanded that Sidrach, Misach, and Abdenago, should be brought; who immediately were brought before the king. And Nabuchodonosor the king spoke to them, and said, Is it true, O Sidrach, Misach, and Abdenago, that you do not worship my gods, nor adore the golden statue that I have set up? Now therefore if you be ready, at what hour soever you shall hear the sound of the

trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kinds of music, prostrate yourselves and adore the statue which I have made; but if you do not adore, you shall be cast in the same hour into the furnace of burning fire: and who is the God that shall deliver you out of my hand? Sidrach, Misach, and Abdenago answered and said to king Nabuchodonosor, We have no occasion to answer thee concerning this matter: for behold, our God, whom we worship, is able to save us from the furnace of burning fire: and to deliver us out of thy hands, O king. But if he will not, be it known to thee, O king, that we will not worship thy gods, nor adore the golden statue which thou hast set up. Then was Nabuchodonosor filled with fury; and the countenance of his face was changed against Sidrach, Misach, and Abdenago; and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated. And he commanded the strongest men that were in his army to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire. And immediately these men were bound, and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments. For the king's commandment was urgent; and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago. But these three men, that is, Sidrach, Misach, and Abdenago, fell down, bound, in the midst of the furnace of burning fire. And they walked in the midst of the flame praising God, and blessing the Lord.

Let us kneel is not said, but only Let us pray.

Prayer.

ALMIGHTY, eternal God, sole hope of the world, who, by the preaching of thy prophets, didst declare the mysteries of these present times; mercifully increase the devotion of thy people, for in none of thy faithful can any virtues increase but by thy inspiration. Through our Lord.

Then, if the church has a baptismal font, the priest puts on a purple cope and, preceded by the cross with candlesticks and the blessed candle lighted, goes to the font. Meanwhile the following is sung:

Tractus. Ps. 41. Sicut cervus desiderat ad fontes aquarum: ita desiderat anima mea ad te, Deus. ℣. Sitivit anima mea ad Deum vivum: quando veniam, et apparebo ante faciem Dei? ℣. Fuerunt mihi lacrymæ meæ panes die ac nocte dum dicitur mihi per singulos dies: Ubi est Deus tuus?

Tract. Ps. 41. As the hart panteth after the fountains of waters; so my soul panteth after thee, O God. ℣. My soul has thirsted after the living God; when shall I come and appear before the face of God? ℣. My tears have been my bread day and night, whilst it is said to me daily: Where is thy God?

℣. Dominus vobiscum. ℟. Et cum spiritu tuo.

℣. The Lord be with you. ℟. And with thy spirit.

Let us pray.

ALMIGHTY, everlasting God, look mercifully on the devotion of thy people who are born anew, who pant, as the hart, after the fountain of thy waters; and mercifully grant that the thirst of their faith may, by the mystery of baptism sanctify their souls and bodies. Through our Lord. ℟. Amen.

Then he goes to bless the font, saying:

℣. Dominus vobiscum. ℟. Et cum spiritu tuo.

℣. The Lord be with you. ℟. And with thy spirit.

Let us pray. Prayer.

ALMIGHTY, everlasting God, be present at these mysteries of thy great goodness, be present at these sacraments; and send forth the spirit of adoption to regenerate the new people whom the font of baptism bringeth forth; that what is to be done by the ministry of us thy servants may be accomplished by the effect of thy power. Through our Lord.

Raising his voice to the tone of a Preface, he proceeds with his hands joined:

℣. Per omnia sæcula sæculorum. ℟. Amen.

℣. For ever and ever. ℟. Amen.

℣. Dominus vobiscum. ℟. Et cum spiritu tuo.

℣. The Lord be with you. ℟. And with thy spirit.

℣. Sursum corda. ℟. Habemus ad Dñm.

℣. Lift up your hearts. ℟. We have lifted them up unto the Lord.

℣. Gratias agamus Dño Deo nostro. ℟. Dignum et justum est.

℣. Let us give thanks unto the Lord our God. ℟. It is meet and just.

IT is truly meet and just, right and availing unto salvation, to give thee thanks always and in all places, O holy Lord, almighty Father, eternal God: who, by thy invisible power, dost wonderfully work the effect of thy sacraments: and, though we are unworthy to perform such great mysteries, yet, as thou dost not abandon the gifts of thy grace, so thou inclinest the ears of thy goodness even to our prayers. O God, whose Spirit in the very beginning of the world moved upon the waters, that even then the nature of water might receive the virtue of sanctification. O God, who by water didst wash away the crimes of a guilty world, and by the pouring out of the deluge didst signify the likeness of regeneration: that one and the same element might, in a mystery, be the end of vice and the beginning of virtue: look down, O Lord, on thy church, and multiply in her thy regenerations, who by the streams of thy abundant grace makest glad thy city, and openest the font of baptism all over the world for the renewal of the gentiles; that by the command of thy majesty it may receive the grace of thy Son from the Holy Ghost. (Here the priest divides the water in the form of a cross.) Who by a secret mixture of his divine power, may render fruitful this water for the regeneration of men: to the end that those who are sanctified in the immaculate womb of this divine font, and born again new creatures, may come forth as heavenly offspring, and that all, however distinguished by age in time or by sex in body, may be brought forth to the same infancy by grace, their mother. Therefore may all unclean spirits by thy command, O Lord, depart from hence: may all the malice of diabolical wiles be entirely banished: may no power of the enemy prevail here: let him not spread his snares about it, nor creep into it by stealth, nor taint it by his poison. (Here he touches the water with his hand.) May this holy and innocent creature be free from all assaults of the enemy, and cleansed by the removal of all wickedness. May it become a living fountain, a regenerating water, a purifying stream: that all those that are to be washed in this saving bath may obtain, by the operation of the Holy Ghost, the grace of a perfect cleansing. (Here he makes the sign of the cross thrice over the font, saying:) Wherefore I bless thee, creature of water, by

the living ✠ God, by the true ✠ God, by the holy ✠ God; by that God, who in the beginning separated thee by his word from the dry land, and whose Spirit moved upon thee. (Here he divides the water with his hand, and throws some of it towards the four quarters of the earth.) Who made thee flow from the fountain of paradise, and commanded thee to water the whole earth with thy four rivers. Who changing thy bitterness in the desert into sweetness, made thee fit to drink; and produced thee out of a rock to quench the thirsty people. I ✠ bless thee also by Jesus Christ our Lord, his only Son: who in Cana of Galilee by a wonderful miracle, changed thee into wine. Who walked upon thee with his feet, and was baptized in thee by John in the Jordan. Who made thee flow out of his side, together with his blood; and commanded his disciples that such as believed should be baptized in thee, saying: Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

He changes the tone of his voice to that of a Lesson.

DO thou, O almighty God, mercifully assist us who observe this commandment; do thou graciously breathe upon us. (He breathes thrice upon the water in the form of a cross saying:) Do thou with thy mouth bless these pure waters; that besides their natural virtue of cleansing the body, they may also prove efficacious to purifying the soul.

Here he dips the candle thrice into the water, singing in the Preface tone each time at a higher pitch:

May the power of the Holy Ghost descend into all the water of this font.

Then breathing thrice on the water, in the form of the Greek letter Ψ, he proceeds:

And make the whole substance of this water fruitful for regeneration.

Here the candle is taken out of the water, and he proceeds: Here may the stains of all sins be washed out; here may human nature, created to thy image, and reformed to the honour of its author, be cleansed from the filth of the old man; that all who receive this sacrament of regeneration may be born again, new children of true innocence.

The following is said in the tone of a Lesson:

Through our Lord Jesus Christ thy Son: who will

come to judge the living and the dead and the world by fire. ℟. Amen.

Then some of the blessed water is sprinkled over the people by the assistant priests, and meanwhile one of the ministers of the church takes some of the same water in a vessel for sprinkling in houses and other places. When this is done, the priest who blesses the font pours some of the oil of Catechumens into the water in the form of a cross, saying audibly: May this font be sanctified and made fruitful by the oil of salvation for those born anew in it, unto life everlasting. ℟. Amen.

Then he pours chrism into it, saying: May this infusion of the chrism of our Lord Jesus Christ, and of the Holy Ghost the Comforter, be made in the name of the Holy Trinity. ℟. Amen.

Then he takes the holy oil and chrism, and pouring from both together in the form of a cross, says: May this mixture of the chrism of sanctification, and of the oil of unction, and of the water of baptism, be made in the name of the Father, and of the Son, and of the Holy Ghost. ℟. Amen.

He then mixes the oil with the water, and spreads it with his hand through the whole font.

If there are any persons to be baptized, he baptizes them in the usual way. Then the priest and ministers return to the altar, and the Litanies are sung by two cantors, the choir repeating it at the same time, as said below.

If there is no baptismal font, when the last Prophecy and its Prayer have been said, the celebrant takes off his chasuble and lies prostrate with his ministers before the altar.

All the rest kneel whilst the Litanies are sung by two cantors in the middle of the choir, and the choir repeat every part after them. When they come to the words, **Peccatores, te rogamus,** the priest and his attendants go into the sacristy, and put on white vestments for the solemn celebration of mass. The candles are lighted upon the altar: and at the end of the Litanies the choir sing **Kyrie eleison,** solemnly, as at mass.

Kyrie eleison.	**Lord, have mercy on us.**
Christe eleison.	**Christ, have mercy on us.**
Kyrie eleison.	**Lord, have mercy on us.**

Christe audi nos.	Christ, hear us.
Christe exaudi nos.	Christ, graciously hear us.
Pater de cœlis Deus, miserere nobis.	God the Father of heaven, have mercy on us.
Fili Redemptor mundi Deus, miserere nobis.	God the Son, Redeemer of the world, have mercy.
Spiritus Sancte Deus, miserere nobis.	God the Holy Ghost, have mercy on us.
Sancta Trinitas unus Deus, miserere nobis.	Holy Trinity, one God, have mercy on us.
Sancta Maria, ora pro nobis.	Holy Mary, pray for us.
Sancta Dei Genitrix, ora.	Holy Mother of God, pray.
Sancta Virgo virginum, ora.	Holy Virgin of virgins, pray.
Sancte Michael, ora.	St Michael, pray.
Sancte Gabriel, ora.	St Gabriel, pray.
Sancte Raphael, ora.	St Raphael, pray.
Omnes sancti angeli, et archangeli, orate.	All ye holy angels and archangels, pray.
Omnes sancti beatorum Spirituum ordines, orate.	All ye holy orders of blessed spirits, pray.
Sancte Joannes Baptista, ora.	St John the Baptist, pray.
Sancte Joseph, ora.	St Joseph, pray.
Omnes sancti patriarchæ et prophetæ, orate.	All ye holy patriarchs and prophets, pray.
Sancte Petre, ora.	St Peter, pray.
Sancte Paule, ora.	St Paul, pray.
Sancte Andrea, ora.	St Andrew, pray.
Sancte Joannes, ora.	St John, pray.
Omnes sancti apostoli et evangelistæ, orate.	All ye holy apostles and evangelists, pray.
Omnes sancti discipuli Domini, orate.	All ye holy disciples of our Lord, pray.
Sancte Stephane, ora.	St Stephen, pray.
Sancte Laurenti, ora.	St Lawrence, pray.
Sancte Vincenti, ora.	St Vincent, pray.
Omnes sancti martyres, orate.	All ye holy martyrs, pray.
Sancte Silvester, ora.	St Silvester, pray.
Sancte Gregori, ora.	St Gregory, pray.
Sancte Augustine, ora.	St Augustine, pray.
Omnes sancti pontifices et confessores, orate.	All ye holy bishops and confessors, pray.

Omnes sancti doctores, orate.	All ye holy doctors, pray.
Sancte Antoni, ora.	St Antony, pray.
Sancte Benedicte, ora.	St Benedict, pray.
Sancte Dominice, ora.	St Dominic, pray.
Sancte Francisce, ora.	St Francis, pray.
Omnes sancti sacerdotes et levitæ, orate.	All ye holy priests and levites, pray.
Omnes sancti monachi et eremitæ, orate.	All ye holy monks and hermits, pray.
Sancta Maria Magdalena, ora.	St Mary Magdalen, pray.
Sancta Agnes, ora.	St Agnes, pray.
Sancta Cæcilia, ora.	St Cecily, pray.
Sancta Agatha, ora.	St Agatha, pray.
Sancta Anastasia, ora.	St Anastasia, pray.
Omnes sanctæ virgines et viduæ, orate.	All ye holy virgins and widows, pray.
Omnes sancti, et sanctæ Dei, intercedite pro nobis.	All ye men and women, saints of God, intercede for us.
Propitius esto, parce nobis Domine.	Be merciful to us, spare us, O Lord.
Propitius esto, exaudi nos Domine.	Be merciful to us, hear us, O Lord.
Ab omni malo, libera nos Domine.	From all evil, deliver us, O Lord.
Ab omni peccato, libera.	From all sin, deliver.
A morte perpetua, libera.	From everlasting death, deliver.
Per mysterium sanctæ incarnationis tuæ, libera.	Through the mystery of thy holy incarnation, del.
Per adventum tuum, libera.	Through thy coming, deliver.
Per nativitatem tuam, libera.	Through thy nativity, deliver.
Per baptismum, et sanctum jejunium tuum, libera.	Through thy baptism and holy fasting, deliver.
Per crucem, et passionem tuam, libera.	Through thy cross and passion, deliver.
Per mortem, et sepulturam tuam, libera.	Through thy death and burial, deliver.
Per sanctam resurrectionem tuam, libera.	Through thy holy resurrection, deliver.

Per admirabilem ascensionem tuam, libera.
Through thy admirable ascension, deliver.

Per adventum Spiritus sancti Paracliti, libera.
Through the coming of the Holy Ghost the Comforter, deliver.

In die judicii, libera.
In the day of judgment, deliver.

Peccatores, te rogamus audi nos.
We sinners beseech thee, hear us.

Ut nobis parcas, te rogamus audi nos.
That thou spare us, we beseech thee, hear us.

Ut Ecclesiam tuam sanctam regere, et conservare digneris, te rogamus.
That thou vouchsafe to rule and preserve thy holy church, we beseech.

Ut domnum Apostolicum et omnes Ecclesiasticos ordines in sancta religione conservare digneris, te rogamus.
That thou vouchsafe to preserve our apostolic prelate and all ecclesiastical orders in holy religion, we beseech.

Ut inimicos sanctæ Ecclesiæ humiliare digneris, te rogamus.
That thou vouchsafe to humble the enemies of thy holy church, we beseech.

Ut regibus et principibus christianis pacem, et veram concordiam donare digneris, te rogamus.
That thou vouchsafe to grant peace and true concord to Christian kings and princes, we beseech.

Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris, te rogamus.
That thou vouchsafe to confirm and preserve us in thy holy service, we beseech.

Ut omnibus benefactoribus nostris sempiterna bona retribuas, te rog.
That thou render eternal good things to all our benefactors, we beseech.

Ut fructus terræ dare,et conservare digneris, te rogamus.
That thou vouchsafe to give and preserve the fruits of the earth, we beseech.

Ut omnibus fidelibus defunctis requiem æternam donare digneris, te rog.
That thou vouchsafe to give eternal rest to all the faithful departed, we beseech.

Ut nos exaudire digneris, te rogamus.
That thou wouldst graciously hear us,we beseech.

Agnus Dei, qui tollis peccata mundi, parce nobis Domine.
Lamb of God, who takest away the sins of the world, spare us, O Lord.

Agnus Dei, qui tollis peccata mundi, exaudi nos Domine.	Lamb of God, who takest away the sins of the world, hear us, O Lord.
Agnus Dei, qui tollis peccata mundi, miserere nobis.	Lamb of God, who takest away the sins of the world, have mercy on us.
Christe audi nos.	Christ, hear us.
Christe exaudi nos.	Christ, graciously hear us.

Here the cantors solemnly begin:

Kyrie eleison.	Lord, have mercy on us.
Christe eleison.	Christ, have mercy on us.
Kyrie eleison.	Lord, have mercy on us.

Et ter singula repetuntur. Each is repeated three times.

Meanwhile the priest with his ministers in white vestments comes to the altar and, having said the Psalm **Judica** with the **Gloria Patri**, makes the Confession as usual; then going up to the altar he kisses and incenses it as usual. When the choir have finished the **Kyrie eleison**, he solemnly begins the **Gloria in excelsis**, and the bells are rung.

℣. Dominus vobiscum. ℣. The Lord be with you.
℟. Et cum spiritu tuo. ℟. And with thy spirit.

Let us pray. Prayer.

O GOD, who dost illustrate this most holy night by the glory of our Lord's resurrection; preserve in the new progeny of thy family the spirit of adoption which thou hast given; that, renewed in body and mind, they may exhibit in thy sight a pure service. Through the same Lord.

Lesson. Col. 3.

BRETHREN: If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God. Mind the things that are above, not the things that are upon the earth. For you are dead, and your life is hid with Christ in God. When Christ shall appear, who is your life, then you also shall appear with him in glory.

The Epistle being finished, the celebrant sings **Alleluia** three times, each time in a higher key, and the choir repeats it in the same key after him. Then the choir continues:

℣. Ps. 117. **Confitemini Domino quoniam bonus:** ℣. Ps. 117. **Give praise to the Lord, for he is good:**

quoniam in sæculum misericordia ejus.

for his mercy endureth for ever.

Then is said the Tract, Ps. 116:

Laudate Dominum, omnes Gentes: et collaudate eum, omnes populi. ℣. Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum.

Praise the Lord, all ye nations; praise him, all ye peoples. ℣. For his mercy is confirmed upon us, and the truth of the Lord remaineth for ever.

At the Gospel lights are not carried but only incense; a blessing is asked, and the rest is done as usual.

✠ Gospel. Matt. 28.

AND in the end of the sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary to see the sepulchre. And behold there was a great earthquake. For an angel of the Lord descended from heaven; and coming, rolled back the stone, and sat upon it: and his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men. And the angel answering, said to the women, Fear not you, for I know that you seek Jesus who was crucified. He is not here: for he is risen, as he said. Come and see the place where the Lord was laid. And going quickly, tell ye his disciples that he is risen; and behold he will go before you into Galilee: there you shall see him. Lo, I have foretold it to you.

The Creed is not said, but at the end of the Gospel the priest says: The Lord be with you. Then, Oremus. Let us pray. The Offertory is not said. At the Lavabo the Gloria Patri is said.

Secret.

RECEIVE, we beseech thee, O Lord, the prayers of thy people with the offering up of sacrifices; that what we have begun at these Easter mysteries may by thy power avail us for a healing remedy unto everlasting life. Through our Lord.

Preface for Easter, we praise thee, O Lord, at all times but more especially in this night, as p. 21.

Within the action.

COMMUNICATING and keeping the most holy night of the resurrection of our Lord Jesus Christ according to the flesh; as also reverencing the memory

of the glorious and ever virgin Mary, Mother of the same our God and Lord Jesus Christ; as also of the blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints; by whose merits and prayers grant that we may be always defended by the help of thy protection. (He joins his hands.) Through the same Christ our Lord. Amen.

Spreading his hands over the oblation, he says:

WE therefore beseech thee, O Lord, graciously to receive this offering, made by us thy servants and by thy whole household; which we offer up to thee for those also whom thou hast vouchsafed to regenerate by water and the Holy Ghost, granting them remission of all their sins; and order our days in thy peace, and command us to be delivered from eternal damnation, and to be numbered in the fold of thy elect. Through Christ our Lord. Amen.

This our offering, etc., as in the Canon, p. 35.

Pax Domini is said; the kiss of peace is not given. The Agnus Dei is not said, nor any Postcommunion, but the usual three Prayers are said before the communion. After the communion of the priest the following is sung by the choir for Vespers:

Ana. Alleluia, alleluia, alleluia. Ps. 116.

LAudate Dñm, omnes Gentes: laudate eum omnes populi:

Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum.

Gloria Patri. Sicut erat.

Ana. Alleluia, alleluia, alleluia.

Ant. Alleluia, alleluia, alleluia. Ps. 116.

OH, praise the Lord, all ye nations; praise him, all ye people.

For his mercy is confirmed upon us; and the truth of the Lord remaineth for ever.

Glory be. As it was.

Ant. Alleluia, alleluia, alleluia.

No Little Chapter, Hymn or Verse is said, but the celebrant immediately sings the beginning of the Antiphon to the Magnificat:

Vespere autem sabbati. In the end of the Sabbath.

And the choir continues:

Quæ lucescit in prima When it began to dawn

sabbati: venit Maria Magdalene, et altera Maria, videre sepulcrum, alleluia.

towards the first day of the week, came Mary Magdalen, and the other Mary, to see the sepulchre, alleluia.

Then the Magnificat is sung with Gloria Patri at the end, and the altar is incensed as is usual at Vespers.

After the Antiphon has been repeated, the celebrant says:

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

Let us pray.

POUR forth upon us, O Lord, the spirit of thy love; that by thy lovingkindness thou mayest make to be of one mind those whom thou hast fed with paschal sacraments. Through our Lord . . . in the unity of the same.

And mass concludes as usual, except that Alleluia, alleluia is added to the Ite missa and Deo gratias.

EASTER SUNDAY

Station at St Mary Major

Introitus. Ps. 138

RESURREXI, et adhuc tecum sum, alleluia: posuisti super me manum tuam, alleluia: mirabilis facta est scientia tua, alleluia, alleluia. Ps. ibid. Domine, probasti me et cognovisti me: tu cognovisti sessionem meam et resurrectionem meam. ℣. Gloria Patri.

Introit. Ps. 138

I AROSE, and am still with thee, allel.: thou hast laid thy hand upon me, alleluia: thy knowledge is become wonderful, alleluia, alleluia. Ps. ibid. Lord, thou hast proved me and known me: thou hast known my sitting down and my rising up. ℣. Glory be.

Prayer.

O GOD, who on this day, through thine only-begotten Son, didst overcome death and open unto us the gate of everlasting life; as by thy preventing grace thou dost breathe on the desires of our hearts, so do thou ever accompany them with thy help. Through the same Lord.

Lesson. 1 Cor. 5.

BRETHREN: Purge out the old leaven, that you may be a new paste, as you are unleavened: for Christ our pasch is sacrificed. Therefore let us feast

not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Graduale. Ps. 117. Hæc dies, quam fecit Dñs: exsultemus, et lætemur in ea. ℣. Confitemini Dño, quoniam bonus: quoniam in sæculum misericordia ejus. Alleluia, alleluia. ℣. 1 Cor. 5. Pascha nostrum immolatus est Christus.

Gradual. Ps. 117. This is the day which the Lord hath made: let us be glad and rejoice therein. ℣. Give praise to the Lord, for he is good: for his mercy endureth for ever. Alleluia, alleluia. ℣. 1 Cor. 5. Christ our Pasch is sacrificed.

Sequentia.

VICTIMÆ Paschali laudes immolent Christiani. Agnus redemit oves: Christus innocens Patri reconciliavit peccatores. Mors et vita duello conflixere mirando: dux vitæ mortuus regnat vivus. Dic nobis, Maria, quid vidisti in via? Sepulcrum Christi viventis: et gloriam vidi resurgentis. Angelicos testes, sudarium et vestes. Surrexit Christus spes mea: præcedet vos in Galilæam. Scimus Christum surrexisse a mortuis vere: tu nobis, victor Rex, miserere. Amen. Alleluia.

Sequence.

FORTH to the paschal Victim, Christians, bring
Your sacrifice of praise:
The Lamb redeems the sheep;
And Christ the sinless One, Hath to the Father sinners reconciled.
Together, death and life
In a strange conflict strove.
The Prince of life, who died,
Now lives and reigns.
What thou sawest, Mary, say,
As thou wentest on the way.
I saw the tomb wherein the living one had lain;
I saw his glory as He rose again;
Napkin and linen clothes, and angels twain:
Yea, Christ is risen, my hope, and he
Will go before you into Galilee.
We know that Christ indeed has risen from the grave:
Hail, thou King of Victory,
Have mercy, Lord, and save.

The Sequence is said every day during Easter week

℣. Gospel. Mark 16.

AT that time: Mary Magdalen, and Mary the mother of James, and Salome bought sweet spices, that, coming, they might anoint Jesus. And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen. And they said one to another, Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back, for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe, and they were astonished: who saith to them, Be not affrighted; you seek Jesus of Nazareth, who was crucified: he is risen, he is not here; behold the place where they laid him: but go, tell his disciples, and Peter, that he goeth before you into Galilee: there you shall see him, as he told you. Creed.

Offert. Ps. 75. Terra tremuit, et quievit, dum resurgeret in judicio Deus, alleluia.

Offertory. Ps. 75. The earth trembled and was still, when God arose in judgment, alleluia.

Secret.

RECEIVE, we beseech thee, O Lord, the prayers of thy people with the offering up of sacrifices; that what we have begun at these Easter mysteries may, by thy power, avail us for a healing remedy unto everlasting life. Through our Lord.

Preface of Easter, Communicantes and Hanc igitur, as above p. 21. The same are said throughout the week.

Comm. 1 Cor. 5. Pascha nostrum immolatus est Christus, alleluia: itaque epulemur in azymis sinceritatis, et veritatis, alleluia, alleluia, alleluia.

Comm. 1 Cor. 5. Christ our Pasch is sacrificed, alleluia; therefore let us feast in the unleavened bread of sincerity and truth, alleluia, alleluia, alleluia.

Postcommunion.

POUR forth upon us, O Lord, the spirit of thy love, that by thy lovingkindness thou mayest make to be of one mind those whom thou hast fed with paschal sacraments. Through our Lord.

After Dominus vobiscum is said, Ite missa est, alleluia, alleluia. ℟. Deo gratias, alleluia, alleluia. And the same is said throughout the week.

MONDAY

Station at St Peter's

Introitus. Exodi 13. INtroduxit vos Dominus in terram fluentem lac, et mel, alleluia: et ut lex Domini semper sit in ore vestro, alleluia, alleluia. Ps. 104. Confitemini Domino, et invocate nomen ejus: annuntiate inter gentes opera ejus. ℣. Gloria Patri.

Introit. Exod. 13. THE LORD hath brought you into a land flowing with milk and honey, alleluia; and that the law of the Lord may be ever in your mouth, all., all. Ps. 104. Give glory to the Lord, and call upon his name: declare his deeds among the gentiles. ℣. Glory be.

Prayer.

O GOD, who at the paschal festival didst give thy saving remedies to the world; continue, we beseech thee, thy heavenly gifts to thy people; that they may both deserve to attain to perfect freedom, and advance onward to everlasting life. Through.

Lesson. Acts 10.

IN those days: Peter standing in the midst of the people, said: Men brethren, you know the word which hath been published through all Judea; for it began from Galilee, after the baptism which John preached, Jesus of Nazareth; how God anointed him with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed by the devil, for God was with him. And we are witnesses of all things that he did in the land of the Jews, and in Jerusalem; whom they killed, hanging him upon a tree. Him God raised up the third day, and gave him to be made manifest, not to all the people, but to witnesses pre-ordained by God; even to us, who did eat and drink with him after he arose again from the dead. And he commanded us to preach to the people, and to testify that it is he who was appointed by God to be judge of the living and of the dead. To him all the prophets give testimony, that by his name all receive remission of sins who believe in him.

Graduale. Ps. 117. Hæc dies, quam fecit Dñs: exsultemus, et lætemur

Gradual. Ps. 117. This is the day which the Lord hath made: let us be glad

in ea. ℣. Dicat nunc Israel quoniam bonus: quoniam in sæculum misericordia ejus.

and rejoice therein. ℣. Let Israel now say that he is good, that his mercy endureth for ever.

Allel., allel. ℣. Matth. 28. Angelus Domini descendit de cœlo: et accedens revolvit lapidem, et sedebat super eum.

Allel., allel. ℣. Matt. 28. An angel of the Lord descended from heaven, and coming, rolled back the stone, and sat upon it.

Sequence, Victimæ paschali, p. 340.

✠ Gospel. Luke 24.

AT that time: Two of the disciples of Jesus went the same day to a town which was sixty furlongs from Jerusalem, named Emmaus. And they talked together of all these things which had happened. And it came to pass, that while they talked and reasoned with themselves, Jesus himself also, drawing near, went with them. But their eyes were held that they should not know him. And he said to them: What are these discourses that you hold one with another as you walk, and are sad? And the one of them whose name was Cleophas answering, said to him: Art thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days? To whom he said: What things? And they said: Concerning Jesus of Nazareth, who was a prophet, mighty in work and word before God and all the people; and how our chief priests and princes delivered him to be condemned to death, and crucified him. But we hoped that it was he that should have redeemed Israel; and now, besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company affrighted us, who, before it was light, were at the sepulchre, and not finding his body, came, saying that they had also seen a vision of angels, who say that he is alive. And some of our people went to the sepulchre, and found it so as the women had said, but him they found not. Then he said to them: O foolish, and slow of heart to believe in all things which the prophets have spoken! Ought not Christ to have suffered these things, and so to enter into his glory? And, beginning at Moses and all the prophets, he expounded to them in all the scriptures the things that were concerning him. And they drew nigh to the town whither they were going; and he made as though

he would go farther. But they constrained him, saying: Stay with us, because it is towards evening, and the day is now far spent. And he went in with them. And it came to pass, whilst he was at table with them, he took bread, and blessed and broke, and gave to them; and their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to the other, Was not our heart burning within us whilst he spoke in the way, and opened to us the scriptures? And, rising up the same hour, they went back to Jerusalem, and they found the eleven gathered together, and those that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how they knew him in the breaking of bread.

Creed.

Offert. Matth. 28. Angelus Domini descendit de de cœlo, et dixit mulieribus: Quem quæritis, surrexit sicut dixit, alleluia.

Offertory. Matt. 28. An angel of the Lord descended from heaven, and said to the women, He whom you seek is risen, as he said, alleluia.

Secret.

RECEIVE, we beseech thee, O Lord, the prayers of thy people with the offering of sacrifices; that what we have begun at these Easter mysteries may by thy power avail us for a healing remedy unto everlasting life. Through our Lord.

Comm. Luc. 24. Surrexit Dominus, et apparuit Petro, alleluia.

Comm. Luke 24. The Lord is risen, and hath appeared to Peter, alleluia.

Postcommunion.

POUR forth upon us, O Lord, the spirit of thy love, that by thy lovingkindness thou mayest make to be of one mind those whom thou hast fed with paschal sacraments. Through our Lord.

TUESDAY

Station at St Paul's

Introitus. Eccli 15.

AQua sapientiæ potavit eos, alleluia: firmabitur in illis, et non flectetur, alleluia: et ex-

Introit. Ecclus 15.

HE gave them the water of wisdom to drink, alleluia: she shall be made strong in them, and

altabit eos in æternum, alleluia, alleluia. Ps. 104. Confitemini Dño, et invocate nomen ejus: annuntiate inter gentes opera ejus. ℣. Gloria Patri.

shall not be moved, allel.: and he shall exalt them for ever, alleluia, alleluia. Ps. 104. Give glory to the Lord, and call upon his name; declare his deeds among the gentiles. ℣. Glory be.

Prayer.

O GOD, who givest increase to thy church with an offspring ever renewed; grant that thy servants may hold fast in their lives to the mystery which they have received in faith. Through our Lord.

Lesson. Acts 13.

IN those days: Paul standing up, and with his hand bespeaking silence, said, Men brethren, children of the stock of Abraham, and whosoever among you fear God, to you the word of this salvation is sent. For they that inhabited Jerusalem, and the rulers thereof, not knowing him, nor the voices of the prophets which are read every Sabbath, judging him have fulfilled them; and finding no cause of death in him, they desired of Pilate that they might kill him. And when they had fulfilled all things that were written of him, taking him down from the tree, they laid him in a sepulchre. But God raised him up from the dead the third day; who was seen for many days by them who came up with him from Galilee to Jerusalem, who to this present time are his witnesses to the people. And we declare unto you that the promise which was made to our fathers, this same God hath fulfilled to our children, raising up our Lord Jesus Christ.

Graduale. Ps. 117. Hæc dies, quam fecit Dñs: exsultemus, et lætemur in ea. ℣. Ps. 106. Dicant nunc, qui redempti sunt a Dño: quos redemit de manu inimici, et de regionibus congregavit eos. Alleluia, alleluia. ℣. Surrexit Dominus de sepulcro, qui pro nobis pependit in ligno.

Gradual. Ps. 117. This is the day which the Lord hath made: let us be glad and rejoice therein. ℣. Ps. 106. Let those now speak who have been redeemed by our Lord: whom he hath redeemed out of the hand of the enemy, and gathered out of the nations. Alleluia, alleluia. ℣. The Lord is risen from the sepulchre,

who for us hung upon a tree.

Sequence, Victimæ paschali, p. 340.

✠ Gospel. Luke 24

AT that time: Jesus stood in the midst of his disciples, and saith to them, Peace be to you; it is I, fear not. But they being troubled and frighted, supposed that they saw a spirit. And he said to them, Why are you troubled, and why do thoughts arise in your hearts? See my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as you see me to have. And when he had said this, he showed them his hands and his feet. But while they yet believed not, and wondered for joy, he said, Have you here any thing to eat? And they offered him a piece of broiled fish and a honeycomb: and when he had eaten before them, taking the remains, he gave to them. And he said to them, These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then he opened their understanding, that they might understand the scriptures. And he said to them, Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day; and that penance and remission of sins should be preached in his name unto all nations.

Creed.

Offert. Ps. 17. Intonuit de cœlo Dñs, et Altissimus dedit vocem suam: et apparuerunt fontes aquarum, alleluia.

Offert. Ps. 17. The Lord thundered from heaven, and the Most High gave his voice: and the fountains of water appeared, alleluia.

Secret.

RECEIVE, O Lord, the prayers of the faithful with the offerings of sacrifices, that by these offices of piety and devotion we may pass to heavenly glory. Through our Lord.

Communio. Col. 3. Si consurrexistis cum Christo, quæ sursum sunt quærite, ubi Christus est in dextera Dei sedens,

Communion. Col. 3. If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God,

alleluia: quæ sursum sunt sapite, alleluia.

alleluia: mind the things that are above, alleluia.

Postcommunion.

GRant, we beseech thee, almighty God, that the fruits of the Easter sacrament of which we have taken may ever remain in our soul. Thro' our Lord.

WEDNESDAY

Station at St Lawrence without the Walls

Introitus. Matth. 25.

VENITE, benedicti Patris mei, percipite regnum, alleluia: quod vobis paratum est ab origine mundi, allel., allel., allel. Ps. 95. Cantate Dño canticum novum: cantate Dño omnis terra. ℣. Gloria Patri.

Introit. Matt. 25.

COme, ye blessed of my Father, receive the kingdom, alleluia; which was prepared for you from the foundation of the world, allel., allel., allel. Ps. 95. Sing ye to the Lord a new canticle; sing to the Lord, all the earth. ℣. Glory be.

Prayer.

OGOD, who dost gladden us with the yearly celebration of our Lord's resurrection; mercifully grant that by these festivals which we keep in time we may become worthy to attain to bliss that shall last for ever. Through the same Lord.

From this day until Saturday before Low Sunday inclusively, after the Prayer of the day, one of the following is said, unless there be a commemoration of some feast.

Against the persecutors of the church: Prayer, Mercifully hear, as on p. 105.

Or for the Pope: Prayer, O God, the shepherd, as on p. 105.

Lesson. Acts 3.

IN those days: Peter opening his mouth, said, Ye men of Israel, and ye that fear God, hear. The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers hath glorified his Son Jesus, whom you indeed delivered up and denied before the face of Pilate, when he judged he should be released. But you denied the Holy One and the Just, and desired a murderer to be granted unto you. But the author of life you killed, whom God hath raised from the dead, of which we are witnesses. And

now, brethren, I know that you did it through ignorance, as did also your rulers. But those things which God before had showed by the mouth of all the prophets, that his Christ should suffer, he hath so fulfilled. Be penitent, therefore, and be converted, that your sins may be blotted out.

Graduale. Ps. 117. Hæc dies, quam fecit Dñs: exsultemus, et lætemur in ea. ℣. Dextera Dñi fecit virtutem, dextera Domini exaltavit me. Alleluia, alleluia. ℣. Luc. 24. Surrexit Dñs vere, et apparuit Petro.

Gradual. Ps. 117. This is the day which the Lord hath made: let us be glad and rejoice therein. ℣. The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me. Alleluia, alleluia. ℣. Luke 24. The Lord is risen indeed: and hath appeared to Peter.

Sequence, Victimæ paschali, p. 340.

℣ Gospel. John 21.

AT that time: Jesus showed himself again to the disciples at the sea of Tiberias. And he showed himself after this manner. There were together Simon Peter, and Thomas who is called Didymus, and Nathanael, who was of Cana in Galilee, and the sons of Zebedee and two others of his disciples. Simon Peter saith to them, I go a fishing. They say to him, We also come with thee. And they went forth, and entered into the ship: and that night they caught nothing. But when the morning was come, Jesus stood on the shore; yet the disciples knew not that it was Jesus. Jesus therefore said to them, Children, have you any meat? They answered him, No. He saith to them, Cast the net on the right side of the ship, and you shall find. They cast, therefore, and now they were not able to draw it, for the multitude of fishes. That disciple, therefore, whom Jesus loved said to Peter, It is the Lord. Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked) and cast himself into the sea. But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits) dragging the net with fishes. As soon, then, as they came to land, they saw hot coals lying, and a fish laid thereon, and bread. Jesus saith to them. Bring hither

of the fishes which you have now caught. Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken. Jesus saith to them, Come, and dine. And none of them who were at meat durst ask him, Who art thou? knowing that it was the Lord. And Jesus cometh, and taketh bread, and giveth them, and fish in like manner. This is now the third time that Jesus was manifested to his disciples after he was risen from the dead. Creed.

Offert. Ps. 77. Portas cœli aperuit Dominus: et pluit illis manna, ut ederent: panem cœli dedit eis, panem Angelorum manducavit homo, alleluia.

Offert. Ps. 77. The Lord opened the doors of heaven, and rained down manna upon them to eat: he gave them the bread of heaven: man ate the bread of angels, alleluia.

Secret.

WITH Easter gladness, O Lord, we offer up to thee the sacrifices by which thy church is marvellously fed and nourished. Through our Lord.

Against the persecutors of the church: Secret. Protect us, p. 107.

Or for the Pope: Secret. Be appeased, as on p. 107.

Comm. Rom. 6. Christus resurgens ex mortuis, jam non moritur, allel.: mors illi ultra non dominabitur, allel., allel.

Comm. Rom. 6. Christ rising again from the dead, dieth now no more, allel.; death shall no more have dominion over him, allel., alleluia.

Postcommunion.

MAY we be cleansed, O Lord, we beseech thee from our old nature; and may thy sacrament, which we reverently take, change us into newness: who livest.

Against the persecutors of the church, Postcommunion, p. 108. Or for the Pope. May the partaking, p. 108.

THURSDAY

Station at the Twelve Holy Apostles

Introitus. Sap. 10.

VIctricem manum tuam, Dñe, laudaverunt pariter, allel.: quia sapientia aperuit os mutum, et linguas infantium fecit disertas, allel., alleluia. Ps. 97. Cantate Domino canticum novum: quia mirabilia fecit. ℣. Gloria Patri.

Introit. Wisd. 10.

THey praised with one accord thy victorious hand, O Lord, alleluia; for wisdom opened the mouth of the dumb, and made the tongues of infants eloquent, alleluia, alleluia. Ps. 97. Sing ye to the Lord a new canticle; for he hath done wonderful things. ℣. Glory be.

Prayer.

OGOD, who hast united divers nations in praising thy name, grant that those who have been born again in the font of baptism may be joined by faith in their minds and by love in their deeds. Through our Lord.

Second Prayer, Mercifully hear, or for the Pope, p. 105.

Lesson. Acts 8.

IN those days: An angel of the Lord spoke to Philip, saying: Arise, go towards the south, to the way that goeth down from Jerusalem to Gaza: this is desert. And rising up, he went; and behold a man of Ethiopia, an eunuch, of great authority under Candace the queen of the Ethiopians, who had charge of all her treasures, had come to Jerusalem to adore. And he was returning, sitting in his chariot, and reading Isaias the prophet. And the spirit said to Philip, Go near, and join thyself to this chariot. And Philip running thither, heard him reading the prophet Isaias; and he said, Thinkest thou that thou understandest what thou readest? Who said, And how can I, unless some man show me? And he desired Philip that he would come up, and sit with him. And the place of the scripture which he was reading was this: He was led as a sheep to the slaughter; and like a lamb without voice before his shearer, so opened he not his mouth: in humility, his judgment was taken away: his generation who shall declare; for his life shall be taken from the earth? And the eunuch answering Philip, said, I beseech thee, of whom doth

the prophet speak this; of himself, or of some other man? Then Philip opening his mouth, and beginning at this scripture, preached unto him Jesus. And as they went on their way, they came to a certain water: and the eunuch said, See, here is water, what doth hinder me from being baptized? And Philip said, If thou believest with all thy heart, thou mayest: and he answering, said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the spirit of the Lord took away Philip, and the eunuch saw him no more: and he went on his way rejoicing. But Philip was found in Azotus, and passing through, he preached the gospel to all the cities, till he came to Cæsarea; the name of the Lord Jesus Christ.

Graduale. Ps. 117 Hæc dies, quam fecit Dñs: exsultemus, et lætemur in ea. ℣. Lapidem, quem reprobaverunt ædificantes, hic factus est in caput anguli: a Dño factum est istud, et est mirabile in oculis nostris. Allel., alleluia. ℣. Surrexit Christus, qui creavit omnia, et misertus est humano generi.

Gradual. Ps. 117 This is the day which the Lord hath made: let us be glad and rejoice therein. ℣. The stone which the builders rejected is become the head of the corner: this is the work of the Lord, and it is wonderful in our eyes. Alleluia, alleluia. ℣. Christ is risen, who created all things, and had compassion upon the human race.

Sequence, Victimæ paschali, p. 340.

✠ Gospel. John 20.

AT that time: Mary stood at the sepulchre without, weeping. Now as she was weeping, she stooped down, and looked into the sepulchre; and she saw two angels in white, sitting, one at the head and one at the feet, where the body of Jesus had been laid. They say to her, Woman, why weepest thou? She saith to them, Because they have taken away my Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and saw Jesus standing; and she knew not that it was Jesus. Jesus saith to her, Woman, why weepest thou? whom seekest thou? She thinking it was the gardener, saith to him, Sir, if

thou hast taken him hence, tell me where thou hast laid him, and I will take him away. Jesus saith to her, Mary. She turning, saith to him, Rabboni (which is to say, Master). Jesus saith to her, Do not touch me; for I am not yet ascended to my Father: but go to my brethren, and say to them, I ascend to my Father, and to your Father; to my God, and your God. Mary Magdalen cometh and telleth the disciples, I have seen the Lord, and these things he said to me. Creed.

Offert. Exod. 13. In die solemnitatis vestræ, dicit Dominus, inducam vos in terram fluentem lac et mel, alleluia.

Offert. Exod. 13. In the day of your solemnity, saith the Lord, I will bring you into a land that floweth with milk and honey, alleluia.

Secret.

FAVOURABLY receive, we beseech thee, O Lord, the offerings of thy people; that being renewed by baptism and the praise of thy name, they may attain to everlasting bliss. Through our Lord.

The other Secret. Protect us, or Be appeased, p. 107.

Communio. 1 Petr. 2. Populus acquisitionis, eannuntiate virtutes ejus, alleluia: qui vos de tenebris vocavit in admirabile lumen suum, allel.

Communion. 1 Pet. 2 Ye purchased people, declare his virtues, alleluia; who hath called you out of darkness into his admirable light, allel.

Postcommunion.

HEAR our prayers, O Lord, that the holy mysteries of our redemption may bring us help in this life, and also procure for us everlasting joys. Through our Lord.

The other Postcommunion. We beseech thee, or May the partaking, p. 108.

FRIDAY

Station at St Mary of the Martyrs

Introitus. Ps. 77. EDuxit eos Dñs in spe, alleluia: et inimicos eorum operuit mare, alleluia, alleluia, alleluia. Ps. ibid. Attendite, populo meus, legem meam: inclinate au-

Introit. Ps. 77. THE Lord brought them out in hope, alleluia; and the sea overwhelmed their enemies, alleluia, alleluia, alleluia. Ps. ibid. Attend, O my people, to my law; incline

rem vestram in verba oris mei. ℣. Gloria Patri.

your ears to the words of my mouth. ℣. Glory be.

Prayer.

ALMIGHTY and everlasting God, who in the covenant of man's reconciliation didst order the mystery of Easter; give grace to our souls, that we may follow up by our deeds what we outwardly celebrate. Through our Lord.

Second Prayer, Mercifully hear, or for the Pope, p. 105.

Lesson. 1 Pet. 3.

DEARLY beloved: Christ died once for our sins, the just for the unjust, that he might offer us to God, being put to death indeed in the flesh, but enlivened in the spirit. In which also coming, he preached to those spirits that were in prison, which had been some time incredulous, when they waited for the patience of God in the days of Noe, when the ark was building; wherein a few, that is, eight souls, were saved by water. Whereunto baptism being of the like form, now saveth you also; not the putting away of the filth of the flesh, but the examination of a good conscience towards God, by the resurrection of Jesus Christ our Lord, who is on the right hand of God.

Graduale. Ps. 117. Hæc dies, quam fecit Dñs: exsultemus, et lætemur in ea. ℣. Benedictus, qui venit in nomine Dñi: Deus Dominus, et illuxit nobis. Alleluia, alleluia. ℣. Ps. 95. Dicite in gentibus: quia Dominus regnavit a ligno.

Gradual. Ps. 117. This is the day which the Lord hath made: let us be glad and rejoice therein. ℣. Blessed is he that cometh in the name of the Lord; the Lord is God, and he hath shone upon us. Allel., alleluia. ℣. Ps. 95. Say ye ye among the gentiles, the Lord hath reigned from a tree.

Sequence, Victimæ paschali, p. 340.

✠ Gospel. Matt. 28.

AT that time: The eleven disciples went into Galilee, unto the mountain where Jesus had appointed them: and seeing him, they adored; but some doubted. And Jesus coming, spoke to them, saying, All power is given to me in heaven and in earth. Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and

of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And behold, I am with you all days, even to the consummation of the world. Creed.

Offertorium. Exod. 12. Erit vobis hæc dies memorialis, alleluia: et diem festum celebrabitis solemnem Domino in progenies vestras: legitimum sempiternum diem, allel., alleluia, alleluia.

Offertory. Exod. 12. This day shall be for a memorial to you, alleluia; and you shall keep it a solemn feast to the Lord in your generations: an everlasting legal day, alleluia, alleluia, alleluia.

Secret.

BE appeased, O Lord, we beseech thee, and receive these victims which we offer up to wipe out the sin of those who are now born anew, and to win for them speedy help from heaven. Through our Lord.

The other Secret, Protect us or Be appeased, p. 107.

Comm. Matth. 28. Data est mihi omnis potestas in cœlo, et in terra, allel.: euntes docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus sancti, alleluia, alleluia.

Comm. Matt. 28. All power is given to me in heaven and in earth, allel.: going teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, alleluia, alleluia.

Postcommunion.

LOOK down upon thy people, we beseech thee, O Lord, and mercifully absolve them from temporal faults, whom thou hast vouchsafed to renew with thy eternal mysteries. Through our Lord.

The other Postcommunion, We beseech thee or May the partaking, p. 108.

SATURDAY

Station at St John Lateran

Introitus. Ps. 104. EDuxit Dñs populum suum in exsultatione, alleluia: et electos suos in lætitia, alleluia, alleluia. Ps. ibid. Confitemini Dño, et invocate nomen ejus: annuntiate

Introit. Ps. 104. THE Lord brought forth his people with joy, alleluia: and his chosen with gladness, alleluia, alleluia. Ps. ibid. Give glory to the Lord, and call upon his name:

inter gentes opera ejus. ℣. Gloria Patri.

declare his deeds among the gentiles. ℣. Glory be.

Prayer.

GRANT, we beseech thee, O almighty God, that we who have celebrated the Easter festival may deserve by it to arrive at eternal joys. Through our Lord.

Second Prayer, Mercifully hear, or for the Pope, p. 105.

Lesson. 1 Peter 2.

DEARLY beloved: Laying away all malice, and all guile, and dissimulations, and envies, and all detractions, as new-born babes, desire the rational milk without guile, that thereby you may grow unto salvation; if so be you have tasted that the Lord is sweet. Unto whom coming, as to a living stone, rejected indeed by men, but chosen and made honourable by God: be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore it is said in the scripture, Behold, I lay in Sion a chief corner-stone, elect, precious; and he that shall believe in him shall not be confounded. To you, therefore, that believe, he is honour; but to them that believe not, the stone which the builders rejected, the same is made the head of the corner; and a stone of stumbling and a rock of scandal to them who stumble at the word, neither do believe, whereunto also they are set. But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people: that you may declare his virtues, who hath called you out of darkness into his marvellous light, who in time past were not a people; but are now the people of God. Who had not obtained mercy; but now have obtained mercy.

From this day until the octave-day of Pentecost no Gradual is said, but in its place are ℣℣. and Alleluia.

ALleluia, allel. ℣. Ps. 117. Hæc dies, quam fecit Dñs: exsultemus, et lætemur in ea, alleluia. ℣. Ps. 112. Laudate, pueri, Dñm, laudate nomen Domini.

ALleluia, alleluia. ℣. Ps. 117. This is the day which the Lord hath made, let us be glad and rejoice therein, alleluia. ℣. Ps. 112. Praise the Lord, ye children, praise the name of the Lord.

Sequence, Victimæ paschali, p. 340.

✠ Gospel. John 20.

AT that time: On the first day of the week, Mary Magdalen cometh early, when it was yet dark, unto the sepulchre, and she saw the stone taken away from the sepulchre. She ran therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went out, and that other disciple, and they came to the sepulchre; and they both ran together, and that other disciple did outrun Peter, and came first to the sepulchre. And when he stooped down, he saw the linen cloths lying, but yet he went not in. Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying, and the napkin that had been about his head, not lying with the linen cloths, but apart, wrapt up into one place. Then that other disciple also went in, who came first to the sepulchre, and he saw, and believed: for as yet they knew not the scripture, that he must rise again from the dead.

Creed.

Offert. Ps. 117. Benedictus, qui venit in nomine Dñi: benedíximus vobis de domo Domini: Deus Dominus, et illuxit nobis, alleluia, alleluia.

Offert. Ps. 117. Blessed is he that cometh in the name of the Lord: we have blessed you out of the house of the Lord: the Lord is God, and he hath shone upon us, alleluia, alleluia.

Secret.

VOUCHSAFE, we beseech thee, O Lord, ever to gladden us at these Easter mysteries, that the work of our renewal may abide and bring us to everlasting bliss. Through our Lord.

The other Secret, Protect, or Be appeased, p. 107.

Communio. Gal. 3. Omnes qui in Christo baptizati estis, Christum induistis, alleluia.

Communion. Gal. 3. All you who have been baptized in Christ, have put on Christ, alleluia.

Postcommunion.

QUICKENED by the gift of our redemption, we beseech thee, O Lord, that by the help of these means to eternal salvation, true faith may ever prosper. Through our Lord.

The other Postcommunion. We beseech, or May the partaking, p. 108.

LOW SUNDAY: the OCTAVE-DAY of EASTER

Station at St Pancras

Introitus. 1 Petr. 2.

QUASI modo geniti infantes, allel.: rationabile sine dolo lac concupiscite, allel., allel., alleluia. Ps. 80. Exsultate Deo adjutori nostro: jubilate Deo Jacob. ℣. Gloria Patri.

Introit. 1 Petr. 2.

AS new-born babes, alleluia, desire the rational milk without guile, alleluia, alleluia, alleluia. Ps. 80. Rejoice to God our helper: sing aloud to the God of Jacob. ℣. Glory be.

Prayer.

GRANT, we beseech thee, almighty God, that we who have celebrated the Easter rites may, through thy bounty, ever cleave to them in our life and conversation. Through our Lord.

Lesson. 1 John 5.

DEARLY beloved: Whatsoever is born of God overcometh the world; and this is the victory which overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, Jesus Christ; not by water only, but by water and blood. And it is the spirit which testifieth that Christ is the truth. And there are three who give testimony in heaven; the Father, the Word, and the Holy Ghost; and these three are one. And there are three that give testimony on earth; the spirit, and the water, and the blood: and these three are one. If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God which is greater, because he hath testified of his Son. He that believeth in the Son of God hath the testimony of God in himself.

Alleluia, alleluia. ℣. Matth. 28. In die resurrectionis meæ, dicit Dñs, præcedam vos in Galilæam. Alleluia. ℣. Joan. 20. Post dies octo januis clausis, stetit Je-

ALLELUIA, alleluia. ℣. Matt. 28. On the day of my resurrection, saith the Lord, I will go before you into Galilee. Alleluia. ℣. John 20. After eight days, the doors

sus in medio discipulorum suorum, et dixit: Pax vobis, Alleluia.

being shut, Jesus stood in the midst of his disciples, and said, Peace be with you, Alleluia.

✠ Gospel. John 20.

AT that time: When it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together, for fear of the Jews, Jesus came, and stood in the midst, and said to them, Peace be to you. And when he had said this, he showed them his hands and his side. The disciples therefore were glad, when they saw the Lord. He said therefore to them again, Peace be to you: as the Father hath sent me, I also send you. When he had said this, he breathed on them; and he said to them, Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him, We have seen the Lord. But he said to them, Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe. And after eight days, again the disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be to you. Then he said to Thomas, Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side; and be not faithless, but believing. Thomas answered, and said to him, My Lord and my God. Jesus saith to him, Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of his disciples, which are not written in this book. But these are written, that you may believe that Jesus is the Christ the Son of God; and that, believing, you may have life in his name. Creed.

Offert. Matth. 28. Angelus Domini descendit de cœlo, et dixit mulieribus: Quem quæritis, surrexit sicut dixit, alleluia.

Offertory. Matt. 28. An angel of the Lord came down from heaven, and said to the women: He whom you seek is risen, as he said, alleluia.

Secret.

RECEIVE, we beseech thee, O Lord, the gifts which thy church makes to thee rejoicing; and grant that she, to whom thou hast given cause for so great gladness, may enjoy everlasting bliss. Thro' our Lord.

Comm. Joan. 20. Mitte manum tuam, et cognosce loca clavorum, alleluia: et noli esse incredulus, sed fidelis, alleluia, alleluia.

Comm. John 20. Put in thy hand, and know the place of the nails, alleluia; and be not faithless, but believing, alleluia, alleluia.

Postcommunion.

WE beseech thee, O Lord our God, that thou wouldst make the most holy mysteries which thou hast granted to make our renewal sure, a healing remedy for us both now and always. Through our Lord.

The SECOND SUNDAY after EASTER

Introitus. Ps. 32. Misericordia Domini plena est terra, alleluia: verbo Dñi cœli firmati sunt, alleluia, alleluia. Ps. ibid. Exsultate justi in Domino: rectos decet collaudatio. ℣. Gloria Patri.

Introit. Ps. 32. THE earth is full of the mercy of the Lord, alleluia: by the word of the Lord the heavens were established, alleluia, alleluia. Ps. ibid. Rejoice in the Lord, O ye just: praise becometh the upright. ℣. Glory be.

Prayer.

O GOD, who in the humility of thy Son didst raise up the fallen world; grant to thy faithful abiding gladness; that whereas thou hast rescued them from the perils of eternal death, thou mayest bring them to the enjoyment of everlasting bliss. Through the same.

Of the B. V. Mary: Prayer. Concede.

GRANT, we beseech thee, O Lord God, to us thy servants that we may enjoy perpetual health of mind and body, and by the glorious intercession of blessed Mary, ever a virgin, may be delivered from present sorrow and enjoy everlasting gladness.

Against the persecutors of the church: Prayer. Mercifully hear, or for the Pope, as on p. 105.

The above Prayers are also said daily from the Monday after Low Sunday until Ascension, except when a double feast is being kept.

Lesson. 1 Pet. 2.

DEARLY beloved: Christ suffered for us, leaving you an example that you should follow his steps. Who did no sin, neither was guile found in his mouth. Who, when he was reviled, did not revile; when he suffered, he threatened not; but delivered himself to him that judged him unjustly: who his own self bore our sins in his body upon the tree; that we being dead to sins, should live to justice: by whose stripes you were healed. For you were as sheep going astray: but you are now converted to the shepherd and bishop of your souls.

ALleluia, alleluia. ℣. Luc. 24. Cognoverunt discipuli Dominum Jesum in fractione panis. Alleluia. ℣. Joan. 10. Ego sum pastor bonus: et cognosco oves meas, et cognoscunt me meæ. Alleluia.

ALleluia, alleluia. ℣. Luke 24. The disciples knew the Lord Jesus in the breaking of bread. Alleluia. ℣. John 10. I am the good shepherd: and I know my sheep, and mine know me. Alleluia.

✠ Gospel. John 10.

AT that time: Jesus said to the Pharisees, I am the good shepherd. The good shepherd giveth his life for his sheep; but the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth; and the wolf catcheth, and scattereth the sheep: and the hireling flieth, because he is a hireling, and he hath no care for the sheep. I am the good shepherd; and I know mine, and mine know me. As the Father knoweth me, and I know the Father, and I lay down my life for my sheep. And other sheep I have, that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd. Creed.

Offert. Ps. 62. Deus, Deus meus, ad te de luce vigilo: et in nomine tuo levabo manus meas, alleluia.

Offert. Ps. 62. O God, my God, to thee do I watch at break of day; and in thy name I will lift up my hands, alleluia.

Secret.

MAY this holy offering, O Lord, ever bring upon us a blessing unto salvation; so that it may perfect in virtue what it represents in mystery. Thro' our Lord.

Of the B. V. Mary: Secret. Tua Domine.

BY thy gracious mercy, O Lord, and by the intercession of blessed Mary, ever a virgin, may this offering avail us for peace and welfare both during our present life and for life everlasting. Thro' our Lord.

The other Secret: Protect, or Be appeased, as on p. 107.

Comm. Joan. 10. Ego sum pastor bonus, allel.: et cognosco oves meas, et cognoscunt me meæ, alleluia, alleluia.

Comm. John 10. I am the good shepherd, alleluia: and I know my sheep, and mine know me, alleluia, alleluia.

Postcommunion.

GRANT us, we beseech thee, O almighty God, that we who receive thy quickening grace may ever glory in thy gift. Through our Lord.

Of the B. V. Mary: Postcommunion. Sumptis.

GRANT, O Lord, that we who have received these helps unto salvation, may be everywhere defended by the intercession of blessed Mary, ever a virgin, in whose honour we have offered up these gifts to thy majesty. Through our Lord.

The other Postcommunion: We beseech, or May the partaking, p. 108.

The THIRD SUNDAY after EASTER

Introitus. Ps. 65.

JUbilate Deo, omnis terra, alleluia: psalmum dicite nomini ejus, alleluia: date gloriam laudi ejus, alleluia, alleluia, alleluia. Ps. ibid. Dicite Deo, quam terribilia sunt opera tua, Dñe! In multitudine virtutis tuæ mentientur tibi inimici tui. ℣. Gloria Patri.

Introit. Ps. 65.

SHout with joy to God, all the earth, alleluia; sing ye a psalm to his name; give glory to his praise, alleluia, alleluia, alleluia. Ps. ibid. Say unto God, How terrible are thy works, O Lord. In the multitude of thy strength thy enemies shall lie to thee. ℣. Glory be.

Prayer.

O GOD, who dost show the light of thy truth unto those that go astray, that they may return into the way of righteousness; grant that all who are counted of the christian faith may cast aside whatever is opposed to that name, and follow that which is fitting to it. Through our Lord.

The other Prayers: Grant, p. 359, and Mercifully hear, or for the Pope, p. 105.

Lesson. 1 Pet. 2

DEARLY beloved: I beseech you as strangers and pilgrims to refrain yourselves from carnal desires which are against the soul, having your conversation good among the gentiles; that whereas they speak against you as evil doers, they may, by the good works which they shall behold in you, glorify God in the day of visitation. Be ye subject therefore to every human creature for God's sake, whether it be to the king as excelling or to governors as sent by him for the punishment of evil doers and for the praise of the good. For so is the will of God that by doing well you may put to silence the ignorance of foolish men: as free and not as making liberty a cloak for malice, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thanks-worthy: in Christ Jesus our Lord.

ALleluia, alleluia. ℣. Ps. 110. Redemptionem misit Dominus populo suo. Alleluia. ℣. Luc. 24. Oportebat pati Christum, et resurgere a mortuis: et ita intrare in gloriam suam. Alleluia.

ALleluia, alleluia. ℣. Ps. 110. The Lord sent redemption to his people. Alleluia. ℣. Luke 24. It behoved Christ to suffer and to rise from the dead; and so to enter into his glory. Alleluia.

✠ Gospel. John 16

AT that time: Jesus said to his disciples, A little while, and now you shall not see me; and again a little while, and you shall see me; because I go to the Father. Then some of his disciples said one to another, What is this that he saith to us, A little while, and you shall not see me; and again a little while, and you shall see me; and because I go to the

Father? They said therefore, What is this that he saith, A little while? we know not what he speaketh. And Jesus knew that they had a mind to ask him: and he said to them, Of this do you inquire among yourselves because I said, A little while, and you shall not see me; and again a little while, and you shall see me? Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labour, hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man shall take from you.

Creed.

Offert. Ps. 145. Lauda anima mea Dominum: laudabo Dominum in vita mea: psallam Deo meo, quamdiu ero, allel.

Offert. Ps. 145. Praise the Lord, O my soul, in my life I will praise the Lord. I will sing to my God as long as I shall be, alleluia.

Secret.

GRANT, O Lord, by these mysteries that we may still subdue our worldly desires, and learn to love the things of heaven. Through our Lord.

The other Secrets: By thy gracious mercy, p. 361; and Protect, or Be appeased, p. 107.

Comm. Joan. 16. Modicum, et non videbitis me, alleluia: iterum modicum, et videbitis me, quia vado ad Patrem, alleluia, alleluia.

Comm. John 16. A little while, and you shall not see me, alleluia; and again a little while and you shall see me, because I go to the Father, alleluia, alleluia.

Postcommunion.

MAY the sacraments which we have received, O Lord, be a quickening food for our souls and a help and protection to our bodies. Through our Lord.

The other Postcommunions: Grant, O Lord, p. 361 and We beseech, or May the partaking, p. 108.

The FOURTH SUNDAY after EASTER

Introitus. Ps. 97. CAntate Dño cantícum novum, allel.: quia mirabilia fecit Dñs, allel.: ante conspectum Gentium revelavit justitiam suam, allel., allel., alleluia. Ps. ibid. Salvavit sibi dextera ejus: et brachium sanctum ejus. ℣. Gloria Patri.

Introit. Ps. 97. SING ye to the Lord a new canticle, alleluia: for the Lord hath done wonderful things, allel.; he hath revealed his justice in the sight of the gentiles, alleluia, alleluia, alleluia. Ps. ibid. His right hand hath wrought for him salvation; and his arm is holy. ℣. Glory be.

Prayer.

OGOD, who makest the faithful to be of one mind and will; grant that thy people may love what thou dost command, and desire what thou dost promise; that amidst the changing things of this world our hearts may be set where true joy is found. Through our Lord.

The other Prayers: Grant, p. 359; and Mercifully hear, or for the Pope, p. 105.

Lesson. James 1.

DEARLY beloved: Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creature. You know, my dearest brethren; and let every man be swift to hear, but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore, casting away all uncleanness, and abundance of naughtiness, with meekness receive the engrafted word, which is able to save your souls.

ALleluia, alleluia. ℣. Ps. 117. Dextera Dñi fecit virtutem: dextera Domini exaltavit me. Alleluia. ℣. Rom. 6. Christus resurgens ex mortuis, jam non mori-

ALleluia, alleluia. ℣. Ps. 117. The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me. Alleluia. ℣. Rom. 6. Christ rising

tur: mors illi ultra non dominabitur. Alleluia.

again from the dead, dieth now no more; death shall no more have dominion over him. Alleluia.

✠ Gospel. John 16.

AT that time: Jesus said to his disciples, I go to him that sent me; and none of you asketh me, Whither goest thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient to you that I go, for if I go not, the Paraclete will not come to you; but if I go, I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of judgment. Of sin, because they believed not in me; and of justice, because I go to the Father, and you shall see me no longer; and of judgment, because the prince of this world is already judged. I have yet many things to say to you, but you cannot bear them now: but when he, the Spirit of truth, is come, he will teach you all truth; for he shall not speak of himself; but what things soever he shall hear, he shall speak, and the things that are to come he shall show you. He shall glorify me, because he shall receive of mine, and shall show it to you. Creed.

Offert. Ps. 65. Jubilate Deo universa terra, psalmum dicite nomini ejus: venite, et audite, et narrabo vobis, omnes qui timetis Deum, quanta fecit Dominus animæ meæ, alleluia.

Offert. Ps. 65. Shout with joy to God, all the earth, sing ye a psalm to his name: come, and hear, and I will tell you, all you that fear God, what great things the Lord hath done for my soul, alleluia.

Secret.

O GOD, who by the venerable mysteries of this sacrifice hast made us partakers of the one supreme Godhead; grant, we beseech thee, that as we know thy truth, so we may pursue it by a worthy life. Through our Lord.

The other Secrets: By thy gracious mercy, p. 361, and Protect us, or Be appeased, p. 107.

Comm. Joan. 16. Cum venerit Paraclitus, Spiritus veritatis, ille arguet mundum de peccato, et

Comm. John 16. When the Paraclete shall come, the spirit of truth, he shall convince the world of sin

de justitia, et de judicio, alleluia, alleluia.

and of justice, and of judgment, alleluia, allel.

Postcommunion.

ASsist us, O Lord our God, that by these mysteries which we faithfully receive, we may both be purified from vice and delivered from all dangers. Through our Lord.

The other Postcommunions: Of the B.V.M p. 361; and We beseech, or May the partaking, p. 108

The FIFTH SUNDAY after EASTER

Introitus. Is. 48.

VOcem jucunditatis annuntiate, et audiatur, alleluia: annuntiate usque ad extremum terræ: liberavit Dominus populum suum, alleluia, alleluia. Ps. 65. Jubilate Deo omnis terra, psalmum dicite nomini ejus: date gloriam laudi ejus. ℣. Gloria Patri.

Introit. Isai. 48.

DEclare the voice of joy, and let it be heard, alleluia: declare it even to the ends of the earth; the Lord hath delivered his people, alleluia, alleluia. Ps. 65. Shout with joy to God, all the earth: sing ye a psalm to his name, give glory to his praise. ℣. Glory be.

Prayer.

O GOD, from whom all good things come; grant to us thy suppliants that by thy inspiration we may think those things that are right, and do them under thy guidance. Through our Lord.

The other Prayers: Grant, p. 359, and Mercifully hear, or for the Pope, p. 105.

Lesson. James 1.

DEARLY beloved: Be ye doers of the word, and not hearers only, deceiving your own selves. For if a man be a hearer of the word and not a doer, he shall be compared to a man beholding his own countenance in a glass. For he beheld himself and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. Religion clean and undefiled before God and

the Father is this: to visit the fatherless and widows in their tribulation, and to keep one's self unspotted from this world.

ALleluia, alleluia. ℣. Surrexit Christus, et illuxit nobis, quos redemit sanguine suo. Allel. ℣. Joan. 16. Exivi a Patre, et veni in mundum: iterum relinquo mundum, et vado ad Patrem. Alleluia.

ALleluia, alleluia. ℣. Christ is risen, and hath shone upon us whom he redeemed with his blood. Alleluia. ℣. John 16. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father. Alleluia.

✠ Gospel. John 16.

AT that time: Jesus saith to his disciples, Amen, amen, I say to you, if you ask the Father any thing in my name, he will give it you. Hitherto you have not asked any thing in my name: ask, and you shall receive, that your joy may be full. These things I have spoken to you in proverbs: the hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father. In that day you shall ask in my name; and I say not to you that I will ask the Father for you, for the Father himself loveth you, because you have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again I leave the world, and I go to the Father. His disciples say to him, Behold, now thou speakest plainly, and speakest no proverb. Now we know that thou knowest all things, and thou needest not that any man should ask thee: by this we believe that thou comest forth from God. Creed.

Offert. Ps. 65. Benedicite, gentes, Dominum Deum nostrum, et obaudite vocem laudis ejus: qui posuit animam meam ad vitam, et non dedit commoveri pedes meos: benedictus Dominus, qui non amovit deprecationem meam, et misericordiam suam a me, allel-

Offert. Ps. 65. Oh, bless the Lord our God, ye gentiles, and make the voice of his praise to be heard: who hath set my soul to live, and hath not suffered my feet to be moved: blessed be the Lord, who hath not turned away my prayer, and his mercy from me, alleluia.

Secret.

RECEIVE, O Lord, the prayers of the faithful, with the offering up of victims; that by these offices of loving devotion we may arrive at heavenly glory. Through our Lord.

The other Secrets: By thy gracious mercy, p. 361, and Protect us, or Be appeased, p. 107.

Comm. Ps. 95. Cantate Dño, alleluia: cantate Dño, et benedicite nomen ejus: bene nuntiate de die in diem salutare ejus, alleluia, alleluia.

Comm. Ps. 95. Sing ye to the Lord, alleluia; sing ye to the Lord, and bless his name: show forth his salvation from day to day, alleluia, alleluia.

Postcommunion.

GRANT us, O Lord, whom thou hast filled with the virtue of thy heavenly table, both to desire those things which are right, and to obtain what we desire. Through our Lord.

The other Postcommunions: Grant, O Lord, p. 361, and We beseech thee, O Lord, or for the Pope, p. 108.

The GREATER LITANIES and the ROGATIONS

The Greater Litanies fall on St Mark's day, when the station is at St Peter's; the Lesser Litanies on the Rogation days, being Monday, Tuesday and Wednesday before the Ascension, when the stations are at St Mary Major, St John Lateran and St Peter's respectively. The following mass is said at the procession at both the Greater and Lesser Litanies.

Introitus. Ps. 17.

EXaudivit de templo sancto suo vocem meam, alleluia: et clamor meus in conspectu ejus introivit in aures ejus, alleluia, alleluia. Ps. ibid Diligam te, Dñe, virtus mea: Dominus firmamentum meum, et refugium meam, et liberator meus. ℣. Gloria Patri.

Introit. Ps. 17.

HE heard my voice from his holy temple, alleluia: and my cry before him came into his ears, alleluia, alleluia. Ps. ibid. I will love thee, O Lord, my strength; the Lord is my firmament, and my refuge, and my deliverer. ℣. Glory be.

At this mass the Gloria in excelsis and Creed are not said.

Prayer.

GRANT, we beseech thee, O almighty God, that we who in our affliction confide in thy mercy, may be ever defended by thy protection against all harm. Through our Lord.

The other Prayers: Grant, p. 359, and Mercifully hear, or for the Pope, p. 105.

Lesson. James 5.

DEARLY beloved: Confess your sins one to another, and pray one for another, that you may be saved. For the continual prayer of a just man availeth much. Elias was a man passible like unto us; and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months: and he prayed again, and the heaven gave rain, and the earth brought forth her fruit. My brethren, if any of you err from the truth, and one convert him, he must know, that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins.

ALleluia. V. Ps. 117. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus.

ALleluia. V. Ps. 117. Give praise to the Lord, for he is good; for his mercy endureth for ever.

✠ Gospel. Luke 11.

AT that time: Jesus said to his disciples, Which of you shall have a friend, and shall go to him at midnight, and shall say to him, Friend, lend me three loaves, because a friend of mine is come off his journey to me, and I have not what to set before him; and he from within should answer and say, Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee. Yet if he shall continue knocking, I say to you, although he will not rise and give him because he is his friend; yet because of his importunity he will rise, and give him as many as he needeth. And I say to you, Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. And which of you, if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent?

Or if he shall ask an egg, will he reach him a scorpion? If you, then, being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good spirit to them that ask him?

Offert. Ps. 108. Confitebor Domino nimis in ore meo: et in medio multorum laudabo eum, quia astitit a dextris pauperis: ut salvam faceret a persequentibus animam meam, alleluia.

Offert. Ps. 108. I will give thanks to the Lord exceedingly with my mouth, and in the midst of many I will praise him, because he hath stood at the right hand of the poor, to save my soul from persecutors, alleluia.

Secret.

WE beseech thee, O Lord, that these offerings may both loose the bonds of our wickedness and win for us the gifts of thy mercy. Thro' our Lord

The other Secrets: By thy gracious mercy, p. 361, and Protect, or Be appeased, p. 107.

Preface of Easter, p. 21.

Comm. Luc. 11. Petite, et accipietis: quærite, et invenietis: pulsate, et aperietur vobis: omnis enim qui petit, accipit: et qui quærit, invenit: et pulsanti aperietur, alleluia.

Comm. Luke 11. Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened to you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Alleluia.

Postcommunion.

FAVOURABLY receive our vows, we beseech thee, O Lord; that while we receive thy gifts in tribulation, we may from our consolation increase in thy love. Through our Lord.

The other Postcommunions: Grant, O Lord, p. 361, and Mercifully hear, or for the Pope, p. 108.

The VIGIL of the ASCENSION

Mass Vocem as last Sunday. The Gloria in excelsis is said.

Epistle and Gospel as below.

Second Prayers of the Rogations, Grant, pp. 369, 370; the third of the Blessed Virgin, pp. 359, 361.

Lesson. Eph. 4.

BRETHREN: To every one of us is given grace according to the measure of the giving of Christ. Wherefore he saith, Ascending on high, he led captivity captive; he gave gifts to men. Now, that he ascended, what is it, but because he also descended first into the lower parts of the earth? He that descended is the same also that ascended above all the heavens, that he might fill all things. And he gave some to be apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ.

✠ Gospel. John 17

AT that time: Jesus lifting up his eyes to heaven, said, Father, the hour is come; glorify thy Son, that thy Son may glorify thee. As thou hast given him power over all flesh, that he may give eternal life to all whom thou hast given him. Now this is eternal life, That they may know thee, the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth; I have finished the work which thou gavest me to do; and now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee. I have manifested thy name to the men whom thou hast given me out of the world. Thine they were, and to me thou gavest them, and they have kept thy word. Now they have known that all things which thou hast given me are from thee; because the words which thou gavest me, I have given to them, and they have received them, and have known in very deed that I came out from thee, and they have believed that thou didst send me. I pray for them; I pray not for the world, but for them whom thou hast given me; because they are thine; and all my things are thine, and thine are mine; and I am glorified in them. And now I am not in the world, and these are in the world, and I come to thee.

ASCENSION DAY

Station at St Peter's

Introitus. Act. 1.

VIRI Galilæi, quid admiramini aspicientes in cœlum? allel.: quemadmodum vidistis eum ascendentem in cœlum, ita veniet, alleluia, alleluia, alleluia. Ps. 46. Omnes gentes, plaudite manibus: jubilate Deo in voce exsultationis. ℣. Gloria Patri.

Introit. Acts 1

YE men of Galilee, why wonder you, looking up to heaven? alleluia: he shall so come as you have seen him going up into heaven, allel., alleluia, alleluia. Ps. 46. Oh, clap your hands, all ye nations; shout unto God with the voice of joy. ℣ Glory be.

Prayer.

GRANT, we beseech thee, almighty God, that we who believe thy only-begotten Son our Redeemer to have this day ascended into heaven, may ourselves live in mind of heavenly things. Through the same.

Lesson. Acts 1.

THE former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up. To whom also he showed himself alive after his passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God. And eating together with them, he commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) by my mouth: for John indeed baptized with water, but you shall be baptized with the Holy Ghost, not many days hence. They, therefore, who were come together, asked him, saying, Lord, wilt thou at this time restore the kingdom to Israel? But he said to them, It is not for you to know the times or moments which the Father hath put in his own power; but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses to me in Jerusalem and in all Judea, and Samaria, and even to the uttermost part of the earth. And when he had said these things, while they looked on, he was raised

up, and a cloud received him out of their sight. And while they were beholding him going up to heaven, behold, two men stood by them in white garments, who also said, Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come, as you have seen him going into heaven.

ALleluia, alleluia. ℣. Ps. 46. Ascendit Deus in jubilatione, et Dñs in voce tubæ. Alleluia. ℣. Ps. 67. Dominus in Sina in sancto, ascendens in altum, captivam duxit captivitatem. Alleluia.

ALleluia, alleluia. ℣. Ps. 46. God is ascended with jubilee; and the Lord with the sound of trumpet. Alleluia. ℣. Ps. 67. The Lord is in Sina, in the holy place: ascending on high, he hath led captivity captive. Alleluia.

✠ Gospel. Mark 16.

AT that time: Jesus appeared to the eleven as they were at table: and he upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again. And he said to them, Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be condemned. And these signs shall follow them that believe. In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover. And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God. But they going forth, preached every where, the Lord working withal, and confirming the word with signs that followed.

After the Gospel the Easter candle is put out. It is not lighted again except on Whitsun eve at the blessing of the font.

Creed.

Offert. Ps. 46. Ascendit Deus in jubilatione, et Dominus in voce tubæ, alleluia.

Offert. Ps. 46. God is ascended in jubilee, and the Lord with the sound of trumpet, alleluia.

Secret.

RECEIVE, O Lord, the gifts which we offer for the glorious ascension of thy Son, and of thy mercy grant that we may be delivered from present dangers, and win everlasting life. Through the same.

Preface. Qui post resurrectionem, p. 23; which is said till Whitsun eve exclusively.

Within the action, Communicantes, et diem sacratissimum, which is said during the octave only.

Comm. Ps. 67. Psallite Dño, qui ascendit super cœlos cœlorum ad Orientem, alleluia.

Comm. Ps. 67. Sing ye to the Lord, who ascendeth above the heaven of heavens to the east, alleluia.

Postcommunion.

GRANT us, we beseech thee, O almighty and merciful God, that what we shall receive in visible mysteries we may enjoy in its invisible effect. Through our Lord.

Within the octave of the Ascension, after the Prayer of the day is said the second Prayer of the B.V. Mary, p. 359, and the third, against the persecutors of the church, or for the Pope, p. 105.

The SUNDAY WITHIN the OCTAVE of the ASCENSION

Introitus. Ps. 26.

EXaudi, Dñe, vocem meam, qua clamavi ad te, alleluia: tibi dixit cor meum, quæsivi vultum tuum, vultum tuum, Dñe, requiram: ne avertas faciem tuam a me, alleluia, alleluia. Ps. ibid. Dñs illuminatio mea, et salus mea: quem timebo? ℣. Gloria Patri.

Introit. Ps. 26.

HEAR, O Lord, my voice with which I have cried to thee, alleluia: my heart hath said to thee, I have sought thy face, thy face, O Lord, I will seek: turn not away thy face from me, alleluia, alleluia. Ps. ibid. The Lord is my light and my salvation: whom shall I fear? ℣. Glory be.

Prayer

ALMIGHTY, everlasting God, grant us ever to have a will devoted to thee, and to serve thy majesty with a sincere heart. Through our Lord.

Commemoration of Ascension, Grant, p. 372.

Lesson. 1 Pet. 4.

DEARLY beloved: Be prudent, and watch in prayers. But before all things, have a constant mutual charity among yourselves; for charity covereth a multitude of sins. Using hospitality one towards another without murmuring. As every man hath received grace, ministering the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the words of God. If any man minister, let him do it as of the power which God administereth; that in all things God may be honoured through Jesus Christ our Lord.

ALleluia, alleluia. ℣. Ps. 46. Regnavit Dominus super omnes gentes: Deus sedet super sedem sanctam suam. Alleluia. ℣. Joan. 14. Non vos relinquam orphanos: vado, et venio ad vos, et gaudebit cor vestrum. Alleluia.

ALleluia, alleluia. ℣. Ps. 46. The Lord hath reigned over all the nations; God sitteth on his holy throne. Alleluia. ℣. John 14. I will not leave you orphans; I go and I come to you, and your heart shall rejoice. Alleluia.

✠ Gospel. John 15, 16.

AT that time: Jesus said to his disciples, When the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me; and you shall give testimony, because you are with me from the beginning. These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues; yea, the hour cometh, that whosoever killeth you will think that he doth a service to God. And these things will they do to you, because they have not known the Father, nor me. But these things I have told you, that, when the hour shall come, you may remember that I told you.

Creed.

Offert. Ps. 46. Ascendit Deus in jubilatione: et Dominus in voce tubæ, alleluia.

Offert. Ps. 46. God is ascended with jubilee; and the Lord with the sound of trumpet, alleluia.

Secret.

MAY these spotless sacrifices cleanse us, O Lord, and win for our souls the strength of heavenly grace. Through our Lord.

Commemoration of the Ascension, p. 374.

Comm. Joan. 17. Pater, cum essem cum eis, ego servabam eos, quos dedisti mihi, alleluia: nunc autem ad te venio: non rogo, ut tollas eos de mundo, sed ut serves eos a malo, alleluia, alleluia.

Comm. John 17. Father, while I was with them, I kept them whom thou gavest me, alleluia; but now I come to thee: I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil, allel., allel.

Postcommunion.

GRANT, O Lord, we beseech thee, that we who are filled with holy gifts may never cease to offer thanks. Through our Lord.

Commemoration of the Ascension, p. 374.

On the octave-day of the Ascension mass is said as on the feast.

WHITSUN EVE

Station at St John Lateran

Prophecies are read as on Holy Saturday.

First Prophecy. In those days: God tempted Abraham, p. 318. When it is finished, the priest says: Let us pray. Prayer.

OGOD, who in the deed of thy servant Abraham hast given to mankind an example of obedience; grant us both to break the stubbornness of our wills, and in all things to fulfil thy righteous commands. Through our Lord.

Second Prophecy. In those days: The morning watch, and Tract. Let us sing to the Lord, pp. 319, 320. Let us pray. Prayer.

OGOD, who by the light of the New Testament hast expounded the miracles wrought in the first ages of the world, so that the Red Sea was an image of the sacred font, and the deliverance of the people from Egyptian bondage did prefigure the sacraments of the Christian people; grant that all nations who have now obtained the privilege of Israel by the merit of faith, may be born again by partaking of thy Spirit. Through our Lord . . . in the unity of the same.

Third Prophecy. In those days: Moses wrote, and Tract. Hear, O heaven, p. 325.

Prayer.

O GOD, the glory of the faithful and the life of the just, who by Moses thy servant didst teach us to sing sacred hymns; bestow on all nations the gift of thy mercy by granting them happiness and taking from them fear; so that the punishment with which they are threatened may turn to everlasting salvation. Through our Lord.

Fourth Prophecy. In that day seven women, and Tract, The beloved, p. 324.

Prayer.

O ALMIGHTY and eternal God, who by thy only Son hast shown thyself the husbandman of thy church; mercifully cultivate every branch which bringeth forth fruit in the same thy Christ, who is the true vine, that it may bring forth more fruit; let not the thorns of sin prevail against thy faithful, whom thou hast brought out of Egypt by the font of baptism; but like a vineyard, let them be strengthened by the grace of thy Spirit and bear abundant fruit for ever. Through the same Lord . . . in the unity of the same. . . .

Fifth Prophecy. Hear, O Israel, p. 321.

Prayer.

O GOD, who hast commanded us by the mouth of thy prophets to leave the things of this world, and to hasten after those that are eternal; grant that, by thy heavenly inspiration, we thy servants may fulfil what we know thou hast commanded. Through our Lord.

Sixth Prophecy. In those days: The hand, p. 323.

Prayer.

O LORD God of hosts, who dost restore what is fallen down and keep what thou hast restored; increase the number of those who are to be renewed by the sanctification of thy holy name; that all who are washed in holy baptism may ever be governed by thy inspiration. Through our Lord.

While the celebrant goes towards the font, is sung the Tract: As the hart panteth; as on Holy Saturday, p. 329.

Then the priest, before going to bless the font, says:

℣. Dominus vobiscum. ℣. The Lord be with you.
℟. Et cum spiritu tuo. ℟. And with thy spirit.

Let us pray. Prayer.

GRANT, we beseech thee, O almighty God: that we who celebrate the solemnity of the gift of the Holy Spirit, being inflamed with heavenly desires, may thirst after the fountain of life. Through our Lord . . . . in the unity of the same. ℟. Amen.

Then he proceeds to bless the font, as above, p. 329. But if there is no font, at the end of the sixth Prophecy and its Prayer the Litanies are sung, as on Holy Saturday, p. 332. At the end of the Litanies Kyrie eleison is sung solemnly for mass, and repeated as usual. At the end of the Kyrie eleison the Gloria in excelsis Deo is solemnly sung, and the bells are rung.

Prayer.

GRANT, we beseech thee, O almighty God, that the splendour of thy brightness may shine forth upon us; and the light of thy light may by the illumination of the Holy Ghost confirm the hearts of those who have been born again by thy grace. Through our Lord . . . in the unity of the same.

Lesson. Acts 19.

IN those days: It came to pass, while Apollo was at Corinth, that Paul, having passed through the upper coasts, came to Ephesus, and found certain disciples; and he said to them, Have you received the Holy Ghost since you believed? But they said to him, We have not so much as heard whether there be a Holy Ghost. And he said, In what, then, were you baptized? Who said, In John's baptism. Then Paul said, John baptized the people with the baptism of penance, saying, That they should believe in him who was to come after him, that is to say, in Jesus. Having heard these things, they were baptized in the name of the Lord Jesus. And when Paul had imposed his hands on them, the Holy Ghost came upon them; and they spoke with tongues, and prophesied. And all the men were about twelve. And entering into the synagogue, he spoke boldly for the space of three months, disputing and persuading concerning the kingdom of God.

ALleluia. ℣. Ps. 106. Confitemini Domino quoniam bonus: quon-

ALleluia. ℣. Ps. 106. Give praise to the Lord, for he is good; for

iam in sæculum misericordia ejus.

his mercy endureth for ever.

The Alleluia is not repeated.

Tractus. Ps. 116. Laudate Dñm, omnes gentes: et collaudate eum, omnes populi. ℣. Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum.

Tract. Ps. 116. Praise the Lord, all ye nations, and praise him together, all ye peoples. ℣. Because his mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

At the Gospel candles are not carried, but only incense.

✠ Gospel. John 14.

AT that time: Jesus said to his disciples, If you love me, keep my commandments; and I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever, the Spirit of Truth, whom the world cannot receive, because it seeth him not, nor knoweth him; but you shall know him, because he shall abide with you, and shall be in you. I will not leave you orphans; I will come to you. Yet a little while, and the world seeth me no more; but you see me, because I live, and you shall live. In that day you shall know that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me. And he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him.

The Creed is not said.

Offertorium. Ps. 103. Emitte Spiritum tuum, et creabuntur, et renovabis faciem terræ: sit gloria Dñi in sæcula, alleluia.

Offertory. Ps. 103. Send forth thy Spirit, and they shall be created; and thou shalt renew the face of the earth: may the glory of the Lord endure for ever, allel.

Secret.

SANCTIFY, we beseech thee, O Lord, the gifts we offer, and cleanse our hearts by the light of the Holy Spirit. Through our Lord . . . in the unity of the same.

Preface. Qui ascendens, p. 24. Within the action, Communicantes et diem sacratissimum Pentecostes.

Hanc igitur, p. 25. These are said until next Saturday, inclusive.

Comm. Ioan. 7. Ultimo festivitatis die dicebat Jesus: Qui in me credit, flumina de ventre ejus fluent aquæ vivæ: hoc autem dixit de Spiritu, quem accepturi erant credentes in eum, allel., alleluia.

Comm. John 7. On the last day of the festivity Jesus said, He that believeth in me, out of his belly shall flow rivers of living water: but this he said of the Spirit, which they should receive who believed in him, alleluia, alleluia.

Postcommunion.

MAY the inpouring of the Holy Spirit cleanse our hearts, O Lord, and render them fruitful by the inward sprinkling of his heavenly dew. Through our Lord . . . in the unity of the same.

At a low mass the Prophecies, Prayers and Litanies are not read, and mass begins at once with the following Introit:

Introitus. Ezech. 36.

CUM sanctificatus fuero in vobis, congregabo vos de universis terris: et effundam super vos aquam mundam, et mundabimini ab omnibus inquinamentis vestris: et dabo vobis spiritum novum, allel., allel. Ps. 33. Benedicam Dñm in omni tempore: semper laus ejus in ore meo. ℣. Gloria Patri.

Introit. Ezech. 36.

WHEN I shall be sanctified in you, I will gather you together out of all the countries; and I will pour upon you clean water, and you shall be cleansed from all your filthiness; and I will give you a new spirit, alleluia, alleluia. Ps. 33. I will bless the Lord at all times: his praise shall be ever in my mouth. ℣. Glory be.

Then is said the Kyrie eleison, Gloria in excelsis, Prayer: Grant, we beseech thee, and the rest as above, p. 378.

WHITSUNDAY

Station at St Peter's

Introitus. Sap. 1.

SPiritus Dñi replevit orbem terrarum, al.: et hoc quod continet omnia, scientiam habet vo-

Introit. Wisdom 1.

THE Spirit of the Lord hath filled the whole earth, alleluia; and that which containeth all

cis, alleluia, alleluia, alleluia. Ps. 67. Exsurgat Deus, et dissipentur inimici ejus: et fugiant, qui oderunt eum, a facie ejus. ℣. Gloria Patri.

things hath knowledge of the voice, alleluia, alleluia, alleluia. Ps. 67. Let God arise, and let his enemies be scattered; and let them that hate him flee before his face. ℣ Glory.

Prayer.

O GOD, who on this day didst instruct the hearts of the faithful by the light of the Holy Spirit; grant that by the same Spirit we may relish what is right, and ever rejoice in his consolation. Through our Lord . . . in the unity of the same.

Lesson. Acts 2.

WHEN the days of Pentecost were accomplished, they were all together in one place; and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them; and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem, Jews, devout men of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue: and they were all amazed, and wondered, saying, Behold, are not all these that speak Galileans? And how have we heard every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus, and Asia, Phrygia, and Pamphylia, Egypt, and the parts of Libya about Cyrene, and strangers of Rome, Jews also, and proselytes, Cretes, and Arabians: we have heard them speak in our own tongues the wonderful works of God.

ALleluia, alleluia. ℣. Ps. 103. Emitte Spiritum tuum, et creabuntur: et renovabis faciem terræ. Alleluia. ℣. (Hic genuflectitur.) Veni, sancte

ALleluia, alleluia. ℣. Ps. 103. Send forth thy Spirit, and they shall be created; and thou shalt renew the face of the earth. Alleluia. ℣. (Here

Spiritus, reple tuorum corda fidelium: et tui amoris in eis ignem accende.

all kneel.) Come, O Holy Spirit, fill the hearts of thy faithful; and kindle in them the fire of thy love.

Sequentia.

VENI, sancte Spiritus, et emitte cœlitus lucis tuæ radium.

Sequence.

COME, Holy Ghost, send down those beams,
Which sweetly flow in silent streams
From thy bright throne above.

Veni, pater pauperum, veni, dator munerum, veni, lumen cordium.

Oh, come, thou Father of the poor,
Oh, come, thou source of all our store,
Come, fill our hearts with love.

Consolator optime, dulcis hospes animæ, dulce refrigerium.

O thou of comforters the best,
O thou the soul's delightful guest,
The pilgrim's sweet relief.

In labore requies, in æstu temperies, in fletu solatium.

Rest art thou in our toil, most sweet
Refreshment in the noonday heat,
And solace in our grief.

O lux beatissima, reple cordis intima tuorum fidelium.

O blessed light of life thou art,
Fill with thy light the inmost hearts
Of those that hope in thee.

Sine tuo numine, nihil est in homine, nihil est innoxium.

Without thy godhead nothing can
Have any price or worth in man,
Nothing can harmless be.

Lava quod est sordidum, riga quod est aridum, sana quod est saucium.

Lord, wash our sinful stains away,
Water from heaven our barren clay,
Our wounds and bruises heal.

Flecte quod est rigidum, fove quod est frigidum, rege quod est devium.

To thy sweet yoke our stiff necks bow,
Warm with thy love our hearts of snow,
Our wandering feet recall.

Da tuis fidelibus, in te confidentibus, sacrum septenarium.

Grant to thy faithful, dearest Lord,
Whose only hope is in thy word,
Thy sevenfold gift of grace.

Da virtutis meritum, da salutis exitum, da perenne gaudium. Amen. Alleluia.

Grant us in life thy grace that we
In peace may die and ever be
In joy before thy face. Amen. Alleluia.

This is said daily during the week.

Gospel. John 14.

AT that time: Jesus said to his disciples, If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him. He that loveth me not, keepeth not my words: and the word which you have heard is not mine, but the Father's, who sent me. These things have I spoken to you, abiding with you: but the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, my peace I give unto you; not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you, I go away, and I come unto you. If you loved me, you would indeed be glad, because I go to the Father; for the Father is greater than I. And now I have told you before it come to pass, that when it shall come to pass you may believe. I will not now speak many things with you; for the prince of this world cometh, and in me he hath not any thing. But that the world may know that I love the Father, and as the Father hath given me commandment, so do I.

Creed.

Offert. Ps. 67. Confirma hoc, Deus, quod operatus es in nobis: a templo

Offertory. Ps. 67. Confirm this, O God, which thou hast wrought in us;

tuo, quod est in Jerusalem, tibi offerent reges munera, alleluia.

from thy temple, which is in Jerusalem, kings shall offer presents to thee, allel.

Secret.

HALLOW, O Lord, we beseech thee, the gifts which we offer up, and cleanse our hearts by the light of the Holy Ghost. Through our Lord . . . in the unity of the same.

Preface. Qui ascendens, Communicantes, and Hanc igitur, p. 24, 25.

Communio. Act. 2. Factus est repente de cœlo sonus tamquam advenientis spiritus vehementis, ubi erant sedentes, alleluia: et repleti sunt omnes Spiritu sancto, loquentes magnalia Dei, alleluia, alleluia.

Communion. Acts 2. Suddenly there came a sound from heaven as of a mighty wind coming, where they were sitting, alleluia; and they were all filled with the Holy Ghost, speaking the wonderful works of God, alleluia, alleluia.

Postcommunion.

MAY our hearts be cleansed, O Lord, by the inpouring of the Holy Ghost; and may he make them fruitful by watering them with the dew of his grace. Through our Lord . . . in the unity of the same.

MONDAY in WHITSUN WEEK

Station at St Peter's Chains

Introitus. Ps. 80.

CIbavit eos ex adipe frumenti, allel.: et de petra, melle saturavit eos, alleluia, alleluia. Ps. 79. Exsultate Deo adjutori nostro: jubilate Deo Jacob. ℣. Gloria Patri.

Introit. Ps. 80.

HE fed them with the fat of wheat, alleluia; and filled them with honey out of the rock, alleluia, alleluia. Ps. 79. Rejoice to God our helper; sing aloud to the God of Jacob. ℣. Glory be.

Prayer.

O GOD, who gavest the Holy Ghost to thine apostles; grant to thy people the fruit of their loving prayer; that on those to whom thou hast given faith, thou mayest also bestow peace. Through our Lord . . . in the unity of the same.

Lesson. Acts 10

IN those days: Peter opening his mouth, said: Men brethren, the Lord commanded us to preach to the people, and to testify that it is he who was appointed by God to be judge of the living and of the dead: to him all the prophets give testimony, that through his name all receive remission of sins, who believe in him. While Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word; and the faithful of the circumcision, who came with Peter, were astonished, for that the grace of the Holy Ghost was poured out upon the gentiles also: for they heard them speaking with tongues, and magnifying God. Then Peter answered, Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord Jesus.

ALleluia, alleluia. ℣. Act. 2. Loquebantur variis linguis Apostoli magnalia Dei. Alleluia. ℣. (Hic genuflectitur.) Veni, sancte Spiritus, reple tuorum corda fidelium: et tui amoris in eis ignem accende.

ALleluia, alleluia. ℣. Acts 2. The apostles spoke in divers tongues the wonderful works of God. Alleluia. ℣. (Here all kneel.) Come, O Holy Spirit, fill the hearts of thy faithful: and kindle in them the fire of thy love.

Sequence, Veni sancte Spiritus, p. 382.

✠ Gospel. John 3.

AT that time: Jesus said to Nicodemus, God so loved the world, as to give his only-begotten Son; that whosoever believeth in him may not perish, but may have life everlasting. For God sent not his Son into the world to judge the world, but that the world may be saved by him. He that believeth in him is not judged: but he that doth not believe is already judged, because he believeth not in the name of the only-begotten Son of God. And this is the judgment; because the light is come into the world, and men loved darkness rather than the light, for their works were evil: for every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved: but he that doth truth cometh to the light, that his works may be made manifest, because they are done in God. Creed.

Offert. Ps. 17. Intonuit de cœlo Dominus, et Altissimus dedit vocem suam: et apparuerunt fontes aquarum, alleluia.

Offert. Ps. 17. The Lord thundered from heaven, and the Highest gave his voice; and the fountains of waters appeared, alleluia.

Secret.

IN thy mercy, O Lord, we beseech thee, hallow these gifts; receive this spiritual victim which we offer up; and make of us too an eternal gift to thee. Through our Lord.

Comm. Joan. 14. Spiritus sanctus docebit vos, alleluia: quæcumque dixero vobis, alleluia, allel.

Comm. John 14. The Holy Ghost shall teach you, alleluia, whatsoever I shall have said to you, alleluia, alleluia.

Postcommunion.

BE present, O Lord, to thy people, and from the rage of the enemy defend them, whom thou hast filled with heavenly mysteries. Through our Lord.

TUESDAY in WHITSUN WEEK

Station at St Anastasia

Introitus. 4 Esd. 2.

ACcipite jucunditatem gloriæ vestræ, alleluia: gratias agentes Deo, alleluia: qui vos ad cœlestia regna vocavit, alleluia, alleluia, alleluia. Ps. 77. Attendite, populе meus, legem meam: inclinate aurem vestram in verba oris mei. ℣ Gloria Patri.

Introit. 4 Esd. 2.

RECeive the joy of your glory, alleluia; giving thanks to God, alleluia; who hath called you to a heavenly kingdom, alleluia, alleluia, alleluia. Ps. 77. Attend, O my people, to my law; incline your ears to the words of my mouth. ℣ Glory be.

Prayer.

GRANT, we beseech thee, O Lord, that the power of the Holy Ghost may be ever present to us, mercifully cleansing our hearts and keeping them from all harm. Through our Lord . . . in the unity of the same.

Lesson. Acts 8.

IN those days: When the apostles that were in Jerusalem had heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come, prayed for them, that

they might receive the Holy Ghost: for he was not as yet come upon any of them; but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost.

ALleluia, alleluia. ℣. Joan. 14. Spiritus sanctus docebit vos quæcumque dixero vobis. Alleluia. ℣. (Hic genuflectitur.) Veni, sancte Spiritus, reple tuorum corda fidelium: et tui amoris in eis ignem accende.

ALleluia, alleluia. ℣. John 14. The Holy Ghost shall teach you whatsoever I shall have said to you. Alleluia. ℣. (Here all kneel.) Come, O Holy Spirit, fill the hearts of thy faithful; and kindle in them the fire of thy love.

Sequence, Veni sancte Spiritus, p. 382.

✠Gospel. John 10.

AT that time: Jesus said to the pharisees, Amen, amen, I say to you, he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he hath let out his own sheep, he goeth before them; and the sheep follow him, because they know his voice; but a stranger they follow not, but fly from him, because they know not the voice of strangers. This proverb Jesus spoke to them: but they understood not what he spoke to them. Jesus therefore said to them again, Amen, amen, I say to you, I am the door of the sheep. All others, as many as have come, are thieves and robbers; and the sheep hear them not. I am the door. By me, if any man enter in, he shall be saved; and he shall go in, and go out, and shall find pastures. The thief cometh not but to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly.

Creed.

Offertorium. Ps. 77. Portas cœli aperuit Dñs: et pluit illis manna, ut ederent: panem cœli dedit eis, panem Angelorum manducavit homo, alleluia.

Offertory. Ps. 77. The Lord opened the doors of heaven and rained down manna upon them to eat: he gave them the bread of heaven, man did eat the bread of angels, alleluia.

Secret.

MAY the offering up of these gifts cleanse us, O Lord, and make us worthy to take part in this holy celebration. Through our Lord.

Communio. Joan. 15, 16 et 17. Spiritus, qui a Patre procedit, alleluia: ille me clarificabit, alleluia, alleluia.

Communion. John 15, 16, 17. The Spirit who proceedeth from the Father, alleluia: he shall glorify me, alleluia, alleluia.

Postcommunion.

MAY the Holy Ghost, O Lord, we beseech thee, renew our minds by the divine sacraments; for he is himself the remission of all sin. Through our Lord . . . in the unity of the same.

EMBER WEDNESDAY in WHITSUN WEEK

Station at St Mary Major

Introitus. Ps. 67. DEUS dum egrederéris coram populo tuo iter faciens eis, habitans in illis, alleluia: terra mota est, cœli distillaverunt, alleluia, alleluia. Ps. ibid. Exsurgat Deus, et dissipentur inimici ejus: et fugiant, qui oderunt eum, a facie ejus. ℣. Gloria Patri.

Introit. Ps. 67. O GOD, when thou didst go forth in the sight of thy people, making a passage for them, dwelling amongst them, alleluia: the earth was moved, the heavens dropped, alleluia, alleluia. Ps. ibid. Let God arise, and let his enemies be scattered: and let them that hate him flee from before his face. ℣. Glory be.

After the Kyrie eleison is said,

Let us pray. Prayer.

MAY our hearts be enlightened, O Lord, we beseech thee, by the Comforter, who proceedeth from thee; and may he guide us unto all truth, even as thy Son promised: who liveth . . . in the unity of the same.

Lesson. Acts 3.

IN those days: Peter standing up with the eleven, lifted up his voice and spoke to them, Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words. For these are not drunk, as you suppose, seeing it is

but the third hour of the day; but this is that which was spoken of by the prophet Joel. And it shall come to pass in the last days (saith the Lord), I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shal' see visions, and your old men shall dream dreams. And upon my servants indeed, and upon my handmaids, will I pour out, in those days, of my spirit; and they shall prophesy. And I will show wonders in the heaven above, and signs on the earth beneath; blood, and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of the Lord come. And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved.

ALleluia. ℣. Ps. 32. Verbo Domini cœli firmati sunt, et spiritu oris ejus omnis virtus eorum.

ALleluia. ℣. Ps. 32. By the word of the Lord the heavens were established; and all the power of them by the spirit of his mouth.

Here is said the Gloria in excelsis, and then Dominus vobiscum.

Prayer.

GRANT, we beseech thee, almighty and merciful God, that the Holy Ghost may vouchsafe to come and dwell within us, and make us a temple of his glory. Through our Lord . . . in the unity.

From to-day till next Saturday inclusive, after the Prayer for the day is said the Prayer Mercifully hear or that for the Pope, p. 105, unless a simple or other feast is commemorated.

Lesson. Act 5.

IN those days: By the hands of the apostles, were many signs and wonders wrought among the people. And they were all with one accord in Solomon's porch. But of the rest no man durst join himself unto them; but the people magnified them. And the multitude of men and women that believed in the Lord was more increased; insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that when Peter came, his shadow at least might overshadow any of them, and they might be delivered from their infirmities. And there came also together to Jerusalem a multitude out of the

neighbouring cities, bringing sick persons, and such as were troubled with unclean spirits, who were all healed.

ALleluia, alleluia. ℣. (Hic genuflectitur.) Veni, sancte Spiritus, reple tuorum corda fidelium: et tui amoris in eis ignem accende.

ALleluia, alleluia. ℣. (Here all kneel.) Come, O Holy Spirit, fill the hearts of thy faithful; and kindle in them the fire of thy love.

Sequence, Veni Sancte, p. 382.

✠Gospel. John 6.

AT that time: Jesus said to the Jews, No man can come to me, except the Father, who hath sent me, draw him; and I will raise him up in the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard of the Father, and hath learned, cometh to me. Not that any man hath seen the Father; but he who is of God, he hath seen the Father. Amen, amen, I say unto you, he that believeth in me hath everlasting life. I am the bread of life. Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven, that, if any man eat of it, he may not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh for the life of the world. Creed.

Offert. Ps. 118. Meditabor in mandatis tuis, quæ dilexi valde: et levabo manus meas ad mandata tua, quæ dilexi, alleluia.

Offertory. Ps. 118. I will meditate on thy commandments, which I have loved exceedingly; and I will lift up my hands to thy commandments, which I have loved, alleluia.

Secret.

RECEIVE, O Lord, we beseech thee, the gift which we offer up, and grant that what we celebrate in these mysteries may be wrought by thy lovingkindness. Through our Lord.

The other Secret, Protector Be appeased, p. 107.

Communio. Joan. 14. Pacem relinquo vobis, alleluia: pacem meam do vobis, alleluia, alleluia.

Communion. John 14. My peace I leave you, alleluia: my peace I give you, alleluia, alleluia.

Postcommunion.

WE, who receive these the heavenly sacraments, O Lord, beseech thy clemency, that what we do in time we may continue to enjoy in eternity. Through our Lord.

The other Postcommunion, Mercifully hear, or for the Pope, p. 108.

THURSDAY in WHITSUN WEEK

Station at St Lawrence without the walls

Mass as on Whitsunday, except the Lesson and Gospel.

Lesson. Acts 8.

IN those days: Philip going down to the city of Samaria, preached Christ to them. And the people with one accord were attentive to those things which were said by Philip; hearing, and seeing the miracles which he did. For many of them who had unclean spirits, crying with a loud voice, went out. And many taken with the palsy, and that were lame, were healed; and there was therefore great joy in that city.

✠Gospel. Luke 9.

AT that time: Jesus calling together the twelve apostles, gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he said to them, Take nothing for your journey; neither staff, nor scrip, nor bread, nor money; neither have two coats; and whatsoever house you shall enter into, abide there, and depart not from thence. And whosoever will not receive you, when ye go out of that city, shake off even the dust of your feet for a testimony against them. And going out, they went about through the towns, preaching the gospel, and healing everywhere. Creed.

EMBER FRIDAY in WHITSUN WEEK

Station at the Twelve Holy Apostles

Introitus. Ps. 70.

REpleatur os meum laude tua, alleluia: ut possim cantare, alleluia: gaudebunt labia mea, dum cantavero tibi, alleluia, alleluia. Ps. ibid.

Introit. Ps 70.

LEt my mouth be filled with thy praise, alleluia: that I may sing, alleluia: my lips shall rejoice, when I shall sing to thee, alleluia, alleluia. Ps. ibid.

In te, Domine, speravi, non confundar in æternum: in justitia tua libera me, et eripe me. ℣. Gloria Patri.

In thee, O Lord, have I hoped, let me never be put to confusion; deliver me in thy justice, and rescue me. ℣. Glory be.

Prayer.

GRANT unto thy church, we beseech thee, O Lord, that she may be gathered within the fold of the Holy Ghost, and in nowise troubled by attack from the foe. Through our Lord . . . in the unity of the same.

Second Prayer, Mercifully hear, or for the Pope, p. 105.

Lesson. Joel 2.

THUS saith the Lord God: O children of Sion, rejoice, and be joyful in the Lord your God; because he hath given you a teacher of justice, and he will make the early and the latter rain to come down to you, as in the beginning; and the floors shall be filled with wheat, and the presses shall overflow with wine and oil. And you shall eat in plenty, and shall be filled; and you shall praise the name of the Lord your God, who hath done wonders with you: and my people shall not be confounded for ever. And you shall know that I am in the midst of Israel; and I am the Lord your God, and there is none besides; and my people shall not be confounded for ever: saith the Lord almighty.

ALleluia, alleluia. ℣. Sap. 12. O quam bonus, et suavis est, Dñe, Spiritus tuus in nobis! Alleluia. ℣. (Hic genuflectitur.) Veni, sancte Spiritus, reple tuorum corda fidelium: et tui amoris in eis ignem accende.

ALleluia, alleluia, ℣. Wisd. 12. Oh, how good and sweet, O Lord, is thy spirit within us! Alleluia. ℣. (Here all kneel.) Come, O holy Spirit, fill the hearts of thy faithful and kindle in them the fire of thy love.

Sequence, Veni sancte Spiritus, p. 382

✠Gospel. Luke 5.

AT that time: It came to pass, on a certain day, that Jesus sat teaching; and there were pharisees and doctors of the law sitting by, that were come out of every town of Galilee, and Judea, and Jerusalem, and the power of the Lord was to heal them. And behold, men brought in a bed a man who had the palsy, and they sought means to bring him in,

and to lay him before him; and when they could not find by what way they might bring him in, because of the multitude, they went up upon the roof, and let him down through the tiles, with his bed, into the midst, before Jesus. And when he saw their faith, he said, Man, thy sins are forgiven thee. And the scribes and pharisees began to think, saying, Who is this who speaketh blasphemies? Who can forgive sins, but God alone? And when Jesus knew their thoughts, answering, he said to them, What is it you think in your hearts? Which is easier to say, Thy sins are forgiven thee, or to say, Arise and walk? But that you may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say to thee, Arise, take up thy bed, and go into thy house. And immediately rising up before them, he took up the bed on which he lay, and went away to his own house, glorifying God. And all were astonished, and they glorified God; and they were filled with fear, saying, We have seen wonderful things to-day. Creed.

Offert. Ps. 145. Lauda anima mea, Dominum: laudabo Dominum in vita mea: psallam Deo meo, quamdiu ero, alleluia.

Offertory. Ps. 145. Praise the Lord, O my soul: in my life I will praise the Lord: I will sing to my God, as long as I shall be. Alleluia.

Secret.

MAY the sacrifices which we offer up before thee, O Lord, be consumed by that divine fire which, through the Holy Ghost, kindled the hearts of the disciples of Christ thy Son. Through the same Lord ... in the unity of the same.

The other Secret, Protector Be appeased, p. 107.

Communio. Joan. 14. Non vos relinquam orphanos: veniam ad vos iterum, alleluia: et gaudebit cor vestrum, alleluia.

Communion. John 14. I will not leave you orphans; I will come to you again, alleluia; and your heart shall rejoice, alleluia.

Postcommunion.

WE have received, O Lord, the gifts of thy sacred mysteries, humbly beseeching thee that what thou hast commanded us to do in remembrance of thee may avail for help in our weakness: who livest and reignest.

The other Postcommunion, Mercifully hear, or for the Pope, p. 108.

EMBER SATURDAY in WHITSUN WEEK

Station at St Peter's

Introitus. Rom. 5. CAritas Dei diffusa est in cordibus nostris, alleluia: per inhabitantem Spiritum ejus in nobis, alleluia, alleluia. Ps. 102. Benedic, anima mea, Domino: et omnia quæ intra me sunt, nomini sancto ejus. ℣. Gloria Patri.

Introit. Rom. 5. THE charity of God is poured forth in our hearts, alleluia: by his Spirit dwelling within us, alleluia, alleluia. Ps. 102. Bless the Lord, O my soul; and let all that is within me bless his holy name. ℣ Glory be.

After the Kyrie eleison, Let us pray only is said, and so also at the following Prayers.

Prayer.

IN thy bounty, O Lord, we beseech thee, pour into our minds the Holy Ghost, by whose wisdom we were made and by whose providence we are guided. Through our Lord . . . in the unity of the same.

Lesson. Joel 2.

THUS saith the Lord God: I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions. Moreover, upon my servants and handmaids in those days I will pour forth my spirit. And I will show wonders in heaven; and in earth, blood, and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and dreadful day of the Lord doth come. And it shall come to pass that every one that shall call upon the name of the Lord shall be saved.

ALleluia. ℣. Joan. 6. Spiritus est, qui vivificat: caro autem non prodest quidquam.

ALleluia. ℣. John 6. It is the spirit that quickeneth: but the flesh profiteth nothing.

Let us pray. Prayer.

MAY the Holy Ghost, O Lord, we beseech thee, enkindle us with that fire which our Lord Jesus Christ cast upon the earth and desired exceedingly to be kindled: who liveth . . . in the unity of the same.

Lesson. Levit. 23.

IN those days: The Lord spoke to Moses, saying, Speak to the children of Israel, and thou shalt say to them, When you shall have entered into the land which I will give you, and shall reap your corn, you shall bring sheaves of ears, the first-fruits of your harvest, to the priest, who shall lift up the sheaf before the Lord, the next day after the Sabbath, that it may be acceptable for you, and shall sanctify it. You shall count therefore from the morrow after the Sabbath, wherein you offered the sheaf of the first-fruits, seven full weeks, even unto the morrow after the seventh week be expired, that is to say, fifty days; and so you shall offer a new sacrifice to the Lord, out of all your dwellings, two loaves of the first-fruits, of two-tenths of flour leavened, which you shall bake for the first-fruits of the Lord. And you shall call this day most solemn, and most holy. You shall do no servile work therein. It shall be an everlasting ordinance in all your dwellings and generations, saith the Lord almighty.

Alleluia. ℣. Job 26. Spiritus ejus ornavit cœlos. Alleluia. ℣. Job 26. His spirit hath adorned the heavens.

Let us pray. Prayer.

O GOD, who for the healing of our souls hast commanded us to chasten our bodies by fasting and devotion, grant in thy mercy that we may be ever devoted to thee both in mind and body. Through our Lord.

Lesson. Deut. 26.

IN those days: Moses said to the children of Israel, Hear, O Israel, what I command thee this day. When thou art come into the land which the Lord thy God will give thee to possess, and hast conquered it, and dwellest in it; thou shalt take the first of all thy fruits, and put them in a basket, and shalt go to the place which the Lord thy God shall choose, that his name may be invocated there: and thou shalt go to the priest that shall be in those days, and say to him, I profess this day before the Lord thy God, who heard us, and looked down upon our affliction, and labour, and distress; and brought us out of Egypt with a strong hand, and a stretched-out arm, with great terror, with signs and wonders, and brought us

into this place, and gave us this land flowing with milk and honey. And therefore now I offer the first-fruits of the land which the Lord hath given me. And thou shalt leave them in the sight of the Lord thy God, adoring the Lord thy God; and thou shalt feast in all the good things which the Lord thy God hath given thee.

Alleluia. ℣. Act. 2. Cum complerentur dies Pentecostes, erant omnes pariter sedentes.

Alleluia. ℣. Acts 2. When the days of Pentecost were accomplished, they were all sitting together.

Let us pray. Prayer.

GRANT, we beseech thee, almighty God, that we, who have been disciplined by healthful fasting, may also abstain from vice and the more readily win thy mercy. Through our Lord.

Lesson. Lev. 26.

IN those days: The Lord said to Moses, Speak to the children of Israel, and thou shalt say to them: If you walk in my precepts and keep my commandments and do them, I will give you rain in due season; and the ground shall bring forth its increase, and the trees shall be filled with fruit. The threshing of your harvest shall reach unto the vintage, and the vintage shall reach unto the sowing time; and you shall eat your bread to the full, and dwell in your land without fear. I will give peace in your coasts: you shall sleep, and there shall be none to make you afraid. I will take away evil beasts; and the sword shall not pass through your quarters. You shall pursue your enemies, and they shall fall before you. Five of yours shall pursue a hundred others, and a hundred of you ten thousand: your enemies shall fall before you by the sword. I will look on you, and make you increase; you shall be multiplied, and I will establish my covenant with you. You shall eat the oldest of the old store; and new coming on, you shall cast away the old. I will set my tabernacle in the midst of you, and my soul shall not cast you off. I will walk among you, and will be your God, and you shall be my people: saith the Lord almighty.

Alleluia. ℣. (Hic genuflectitur.) Veni, sancte Spiritus, reple tuo-

Alleluia. ℣. (Here all kneel.) Come, O holy Spirit, fill the hearts of thy

rum corda fidelium: et tui amoris in eis ignem accende.

faithful; and kindle in them the fire of thy love.

Let us pray. **Prayer.**

GRANT, we beseech thee, almighty God, that we may so abstain from fleshly feasts that we may fast also from the vices which assail us. Through.

Lesson. Dan. 3. p. 66.

Deo gratias is not said in answer.

ALleluia. ℣. Benedictus es, Dñe Deus patrum nostrorum, et laudabilis in sæcula.

ALleluia. ℣. Blessed art thou, O Lord, the God of our fathers, and worthy to be praised for ever.

Here the Gloria in excelsis is said: then

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

Let us pray. **Prayer.**

O GOD, who didst allay the flames of fire for the three children, mercifully grant that the flame of vice may not consume us thy servants. Through our Lord.

The second Prayer, Mercifully hear, or for the Pope, p. 105.

Lesson. Rom. 5.

BRETHREN: Being justified by faith, let us have peace with God, through our Lord Jesus Christ; by whom also we have access through faith into this grace wherein we stand, and glory in the hope of the glory of the sons of God. And not only so, but we glory also in tribulations; knowing that tribulation worketh patience, and patience trial, and trial hope, and hope confoundeth not; because the charity of God is poured forth in our hearts by the Holy Ghost, who is given to us.

Tractus. Ps. 116. Laudate Dñm, omnes gentes: et collaudate eum, omnes populi. ℣. Quoniam confirmata est super nos misericordia ejus: et veritas Dñi manet in æternum.

Tract. Ps. 116. O praise the Lord, all ye nations: and praise him together, all ye people. ℣. For his mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

Sequence, Veni sancte, p. 382, but Alleluia is not said at the end.

✠ Gospel. Luke 4.

At that time: Jesus rising up out of the synagogue, etc., as on p. 191. The Creed is said.

Offert. Ps. 87. Dñe Deus salutis meæ, in die clamavi, et nocte coram te: intret oratio mea in conspectu tuo, Dñe, alleluia.

Offert. Ps. 87. O Lord, the God of my salvation, I have cried in the day and in the night before thee: let my prayer come in before thee, O Lord, alleluia.

Secret.

THAT our fasts may be received by thee, O Lord, grant, we beseech thee, that we may offer up to thee a heart made clean by the gift of this sacrament. Through our Lord.

The other Secret, Protect, or Be appeased, p. 107.

Comm. Joan. 3. Spiritus ubi vult spirat, et vocem ejus audis, alleluia, allel.: sed nescis unde veniat, aut quo vadat, alleluia, alleluia, alleluia.

Comm. John 3. The Spirit breatheth where he will; and thou hearest his voice, alleluia: but thou knowest not whence he cometh, nor whither he goeth, alleluia, alleluia, alleluia.

Postcommunion.

MAY thy holy mysteries, O Lord, impart to us divine fervour, by which we may delight both in their celebration and in their fruit. Through our Lord.

The other Postcommunion, We beseech, or for the Pope, p. 108.

Eastertide ends after mass.

TRINITY SUNDAY

Introitus. Tob. 12. BEnedicta sit sancta Trinitas, atque indivisa unitas: confitebimur ei, quia fecit nobiscum misericordiam suam. Ps. 8. Domine Dñs noster, quam admirabile est nomen tuum in universa terra! ℣. Gloria Patri.

Introit. Tob. 12. BLESSED be the holy Trinity and undivided Unity: we will give glory to him, because he hath shown his mercy to us. Ps. 8 O Lord our Lord, how wonderful is thy name in the whole earth! ℣. Glory be.

Prayer.

ALMIGHTY, everlasting God, who hast granted that in confessing the true faith thy servants should acknowledge the glory of the eternal Trinity and in the power of the divine majesty should also worship unity: grant that by steadfastness in the same faith we may evermore be defended from all harm. Through our Lord.

A commemoration of the first Sunday after Pentecost is made:

Prayer.

O GOD, the strength of them that hope in thee, graciously give ear to our prayers; and since our human weakness can do nothing without thee, grant us the help of thy grace, that, in fulfilling thy commandments, we may please thee both in will and in deed. Through our Lord.

Lesson. Rom. 11.

O THE depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and recompense shall be made him? For of him, and by him, and in him, are all things: to him be glory for ever. Amen.

Graduale. Dan. 3. Benedictus es, Dñe, qui intueris abyssos, et sedes super Cherubim. ℣. Benedictus es, Domine, in firmamento cœli, et laudabilis in sæcula. Alleluia, alleluia. ℣. Benedictus es, Domine, Deus patrum nostrorum: et laudabilis in sæcula. Alleluia.

Gradual. Dan. 3. Blessed art thou, O Lord, who beholdest the depths, and sittest upon the cherubim. ℣. Blessed art thou, O Lord, in the firmament of heaven, and worthy of praise for ever. Alleluia, alleluia. ℣. Blessed art thou, O Lord God of our fathers, and worthy of praise for ever. Alleluia.

✠ Gospel. Matt. 28.

AT that time: Jesus said to his disciples: All power is given to me in heaven and in earth. Going, therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy

Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world.

Creed.

Offert. Tob. 12. Benedictus sit Deus Pater, Unigenitusque Dei Filius, sanctus quoque Spiritus: quia fecit nobiscum misericordiam suam.

Offert. Tob. 12. Blessed be God the Father, and the only-begotten Son of God, and also the Holy Spirit; because he has shown his mercy to us.

Secret.

HALLOW, we beseech thee, O Lord our God, by the invoking of thy holy name the victim which is here offered up; and by its means make of us too a perfect gift to thee for evermore. Through our Lord.

Of the Sunday: Secret.

RECEIVE favourably, O Lord, we beseech thee, these victims which we consecrate to thee; grant that they may avail us for help for evermore. Through our Lord.

Preface of the most holy Trinity, p. 26.

Comm. Tob. 12. Benedicimus Deum cœli, et coram omnibus viventibus confitebimur ei: quia fecit nobiscum misericordiam suam.

Comm. Tob. 12. We bless the God of heaven, and we will praise him before all living; because he hath shown his mercy to us.

Postcommunion.

MAY the reception of this sacrament, O Lord our God, and the confession of the holy and eternal Trinity and of its undivided unity, profit us to the salvation of body and soul. Through our Lord.

Of the Sunday: Postcommunion.

GRANT, we beseech thee, O Lord, that, filled with so great gifts, we may both receive graces for our salvation and may never cease from thy praise. Through our Lord.

At the end of the mass the Gospel of the Sunday is read, as in the following mass, p. 402.

The FIRST SUNDAY after PENTECOST

Introitus Ps. 12.

DOmine, in tua misericordia speravi: exsultavit cor meum in salutari tuo: cantabo Domino, qui bona tribuit mihi. Ps. ibid. Usquequo, Dñe, oblivisceris me in finem? usquequo avertis faciem tuam a me? ℣. Gloria Patri.

Introit. Ps. 12.

O Lord, I have trusted in thy mercy; my heart hath rejoiced in thy salvation. I will sing to the Lord, who giveth me good things. Ps. ibid. How long, O Lord, wilt thou forget me unto the end? how long dost thou turn away thy face from me? ℣. Glory be.

Prayer. O God, the strength. etc., p. 399.

To beg the intercession of the saints. Prayer, Defend us, p. 128.

This Prayer is said at masses, whether of the season or of saints, until Advent, except on double feasts or within an octave.

The third Prayer is said at the choice of the priest.

Lesson. 1 John 4.

DEARLY beloved: God is charity. By this hath the charity of God appeared towards us, because God hath sent his only-begotten Son into the world, that we may live by him. In this is charity: not as though we had loved God, but because he hath first loved us, and sent his Son to be a propitiation for our sins. My dearest, if God hath so loved us, we also ought to love one another. No man hath seen God at any time. If we love one another, God abideth in us, and his charity is perfected in us. In this we know that we abide in him, and he in us; because he hath given us of his spirit. And we have seen, and do testify, that the Father hath sent his Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we have known, and have believed the charity which God hath to us. God is charity: and he that abideth in charity abideth in God, and God in him. In this is the charity of God perfected with us, that we may have confidence in the day of judgment: because, as he is, we also are in the world. Fear is not in charity, but perfect charity casteth out fear: because fear hath pain; and he that feareth is not in

charity. Let us therefore love God, because God first hath loved us. If any man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not? And this commandment we have from God, that he who loveth God love also his neighbour.

Graduale. Ps. 40. Ego dixi: Domine, miserere mei: sana animam meam, quia peccavi tibi. ℣. Beatus qui intelligit super egenum, et pauperem: in die mala liberabit eum Dominus. Alleluia, alleluia. ℣. Ps. 5. Verba mea auribus percipe, Dne: intellige clamorem meum. Allel.

Gradual. Ps. 40. I said: O Lord, be thou merciful to me; heal my soul, for I have sinned against thee. ℣. Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day. Alleluia, alleluia. ℣. Ps. 5. Give ear, O Lord, to my words; understand my cry. Allel.

✠ Gospel. Luke 6.

AT that time: Jesus said to his disciples, Be ye merciful, as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you: good measure and pressed down, and shaken together and running over, shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again. And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? The disciple is not above his master; but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye, but the beam that is in thy own eye thou considerest not? or how canst thou say to thy brother, Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye, and then thou shalt see clearly to take out the mote from thy brother's eye.

Offert. Ps. 5. Intende voci orationis meæ, Rex meus, et Deus meus: quoniam ad te orabo, Domine.

Offert. Ps. 5. Hearken to the voice of my prayer, O my king and my God; for to thee will I pray.

Secret. Receive favourably. p. 400.

Another Secret. Graciously hear, p. 130; the third at the choice of the priest.

Comm. Ps. 9. Narrabo omnia mirabilia tua: lætabor et exsultabo in te: psallam nomini tuo, Altissime.

Comm. Ps. 9. I will relate all thy wonders. I will be glad and rejoice in thee; I will sing to thy name, O most High.

Postcommunion. Grant, we beseech thee, p. 400.

Another Postcommunion. May the gift, p. 130; the third at the choice of the priest.

CORPUS CHRISTI: The Feast of the Most Holy Body of our Lord Jesus Christ.

Introitus. Ps. 80.

CIbavit eos ex adipe frumenti, allel.; et de petra, melle saturavit eos, alleluia, alleluia, alleluia. Ps. ibid. Exsultate Deo adjutori nostro: jubilate Deo Jacob. ℣ Gloria Patri.

Introit. Ps. 80.

HE fed them with the fat of wheat, alleluia; and filled them with honey out of the rock. Alleluia, alleluia, alleluia. Ps. ibid. Rejoice to God our helper; sing aloud to the God of Jacob. ℣. Glory be.

Prayer.

O GOD, who under a wonderful sacrament hast left us a memorial of thy passion; grant us, we beseech thee, so to venerate the sacred mysteries of thy body and blood, that we may evermore feel within us the fruit of thy redemption. Who livest.

Lesson. 1 Cor. 11.

BRETHREN: I have received of the Lord, that which also I have delivered to you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said, Take ye, and eat; this is my body, which shall be delivered for you; this do for the commemoration of me. In like manner also the chalice, after he had supped, saying, This chalice is the new testament in my blood; this do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord until he come. Therefore, whosoever shall eat this bread, or drink of the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself; and so let him eat of that bread, and drink

of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

Graduale. Ps. 144. Oculi omnium in te sperant, Dñe: et tu das illis escam in tempore opportuno. ℣. Aperis tu manum tuam, et imples omne animal benedictione. Alleluia, alleluia. ℣. Joan. 6. Caro mea vere est cibus, et sanguis meus vere est potus; qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in eo.

Gradual. Ps. 144. The eyes of all hope in thee, O Lord, and thou givest them meat in due season. ℣. Thou openest thy hand, and fillest every living creature with thy blessing. Alleluia, alleluia. ℣. John 6. My flesh is meat indeed, and my blood is drink indeed: he that eateth my flesh and drinketh my blood, abideth in me, and I in him.

Sequentia.

Lauda, Sion, Salvatorem, lauda ducem et pastorem in hymnis et canticis.

Quantum potes, tantum aude: quia major omni laude, nec laudare sufficis.

Laudis thema specialis, panis vivus et vitalis hodie proponitur.

Quem in sacræ mensa cœnæ, turbæ fratrum duodenæ datum non ambigitur.

Sit laus plena, sit sonora, sit jucunda, sit decora mentis jubilatio.

Sequence.

Sion, lift thy voice and sing;
Praise thy Saviour and thy King;
Praise with hymns thy Shepherd true;
Strive thy best to praise him well,
Yet doth he all praise excel;
None can ever reach his due.

See to-day before us laid
The living and life-giving Bread,
Theme for praise and joy profound.

The same which at the sacred board
Was, by our incarnate Lord,
Giv'n to his apostles round.

Let the praise be loud and high;
Sweet and tranquil be the joy
Felt to-day in every breast;

Dies enim solemnis agitur, in qua mensæ prima recolitur hujus institutio.

On this festival divine,
Which records the origin
Of the glorious Eucharist.

In hac mensa novi Regis, novum Pascha novæ legis, Phase vetus terminat.

On this table of the King,
Our new paschal offering
Brings to end the olden rite.

Vetustatem novitas, umbram fugat veritas, noctem lux eliminat.

Here, for empty shadows fled,
Is reality instead;
Here, instead of darkness, light.

Quod in cœna Christus gessit, faciendum hoc expressit in sui memoriam.

His own act, at supper seated,
Christ ordained to be repeated,
In his memory divine;

Docti sacris institutis, panem, vinum in salutis consecramus hostiam.

Wherefore now, with adoration,
We the Host of our salvation
Consecrate from bread and wine.

Dogma datur Christianis, quod in carnem transit panis, et vinum in sanguinem.

Hear what holy church maintaineth,
That the bread its substance changeth
Into flesh, the wine to blood.

Quod non capis, quod non vides, animosa firmat fides, præter rerum ordinem.

Doth it pass thy comprehending?
Faith, the law of sight transcending,
Leaps to things not understood.

Sub diversis speciebus, signis tantum, et non rebus latent res eximiæ.

Here, beneath these signs are hidden
Priceless things, to sense forbidden; [we see;—
Signs, not things, are all

Caro cibus, sanguis potus, manet tamen Christus totus sub utraque specie.

Flesh from bread, and blood from wine,
Yet is Christ in either sign
All entire, confessed to be.

A sumente non concisus, non confractus, non divisus: integer accipitur.

They too who of him partake,
Sever not, nor rend, nor break,
But entire their Lord receive.

Sumit unus, sumunt mille: quantum isti, tantum ille: nec sumptus consumitur.

Whether one or thousands eat,
All receive the selfsame meat,
Nor the less for others leave.

Sumunt boni, sumunt mali: sorte tamen inæquali, vitæ, vel interitus.

Both the wicked and the good
Eat of this celestial food;
But with ends how opposite!

Mors est malis, vita bonis: vide paris sumptionis, quam sit dispar exitus.

Here 'tis life, and there 'tis death,
The same, yet issuing to each,
In a difference infinite.

Fracto demum Sacramento, ne vacilles, sed memento, tantum esse sub fragmento, quantum toto tegitur.

Nor a single doubt retain,
When they break the host in twain
But that in each part remains,
What was in the whole before;

Nulla rei fit scissura: signi tantum fit fractura: qua nec status, nec statura signati minuitur.

Since the simple sign alone
Suffers change in state or form,
The signified remaining one
And the same for evermore.

Ecce panis Angelorum, factus cibus viatorum: vere panis filiorum, non mittendus canibus.

Lo! upon the altar lies,
Hidden deep from human eyes,
Bread of angels from the skies,
Made the food of mortal man:

In figuris præsignatur, cum Isaac immolatur: agnus Paschæ deputatur, datur manna patribus.

Children's meat, to dogs denied;
In old types foresignified:
In the manna heav'n-supplied,
Isaac, and the paschal Lamb.

Bone pastor, panis vere, Jesu, nostri miserere: tu nos pasce, nos tuere: tu nos bona fac videre in terra viventium.

Jesu! Shepherd of the sheep!
Thou thy flock in safety keep.
Living Bread! thy life supply;
Strengthen us, or else we die;
Fill us with celestial grace:

Tu, qui cuncta scis et vales, qui nos pascis hic mortales: tuos ibi commensales, cohæredes, et sodales fac sanctorum civium. Amen. Alleluia.

Thou, who feedest us below!
Source of all we have or know!
Grant that with thy saints above,
Sitting at the feast of love,
We may see thee face to face. Amen. Alleluia.

✠ Gospel. John 6.

AT that time: Jesus said to the multitudes of the Jews: My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, the same also shall live by me: This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live for ever. Creed.

Offert. Lev. 21. Sacerdotes Dñi incensum et panes offerunt Deo: et ideo sancti erunt Deo suo, et non polluent nomen ejus, alleluia.

Offert. Lev. 21. The priests of the Lord offer incense and loaves to God, and therefore they shall be holy to their God, and shall not defile his name, alleluia.

Secret.

IN thy mercy, O Lord, we beseech thee, grant to thy church the gifts of unity and peace, which are mystically signified by the gifts which we offer up.

Preface of Christmas, p. 16. This is said throughout the octave.

Comm. 1 Cor. 11. Quotiescumque manducabitis panem hunc, et calicem bibetis, mortem Dñi annuntiabitis, donec veniat: itaque quicumque manducaverit panem, vel biberit calicem Domini indigne, reus erit corporis et sanguinis Domini, alleluia.

Comm. 1 Cor. 11. As often as ye shall eat this bread, and drink the chalice, ye shall show forth the death of the Lord, until he come: therefore whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord, alleluia.

Postcommunion.

GRANT us, O Lord, we beseech thee, that in the life everlasting we may have that full enjoyment of thy Godhead which is foreshown by thy precious body and blood, which we receive in this present life: who livest.

During the octave the second Prayer is that of the B. V. Mary. Grant, p. 359; and the third Mercifully hear, or for the Pope, p. 105.

SUNDAY within the OCTAVE of CORPUS CHRISTI
Being the Second after Pentecost

Introitus. Ps. 17.

FActus est Dominus protector meus, et eduxit me in latitudinem: salvum me fecit, quoniam voluit me. Ps. ibid. Diligam te, Domine, virtus mea: Dñs firmamentum meum, et refugium meum, et liberator meus. ℣. Gloria Patri.

Introit. Ps. 17.

THE Lord became my protector, and he brought me forth into a large place: he saved me, because he was well pleased with me. Ps. ibid. I will love thee, O Lord, my strength: the Lord is my firmament, and my refuge, and my deliverer. ℣. Glory be.

Prayer.

MAKE us, O Lord, to have a perpetual fear and love of thy holy name; for thou never failest to help and govern those whom thou bringest up in the steadfastness of thy love. Through our Lord.

Second Prayer of the octave of Corpus Christi, p. 403.

Lesson. 1 John 3.

DEARLY beloved: Wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer: and you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shut up his bowels from him, how doth the charity of God abide in him? My little children, let us not love in word nor in tongue, but in deed and in truth.

Graduale. Ps. 119. Ad Dñm, cum tribularer clamavi: et exaudivit me. ℣. Domine libera animam meam a labiis iniquis, et a lingua dolosa. Alleluia, alleluia. ℣. Ps. 7. Domine Deus meus, in te speravi: salvum me fac ex omnibus persequentibus me, et libera me. Alleluia.

Gradual. Ps. 119. In my trouble I cried to the Lord, and he heard me. ℣. O Lord, deliver my soul from wicked lips and a deceitful tongue. Alleluia, allel. ℣. Ps. 7. O Lord my God, in thee have I put my trust: save me from all them that persecute me, and deliver me. Alleluia.

✠ Gospel. Luke 14.

AT that time: Jesus spoke to the pharisees this parable: A certain man made a great supper, and invited many. And he sent his servant, at the hour of supper, to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him, I have bought a farm, and I must needs go out, and see it; I pray thee hold me excused. And another said, I have bought five yoke of oxen, and I go to try them; I pray thee hold me excused. And another said, I have married a wife, and therefore I

cannot come. And the servant returning, told these things to his lord. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble, and the blind, and the lame. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said to the servant, Go out into the high ways and hedges, and compel them to come in, that my house may be filled. But I say unto you, that none of these men that were invited shall taste of my supper. Creed.

Offertorium. Ps. 6. Dñe convertere, et eripe animam meam: salvum me fac propter misericordiam tuam.

Offertory. Ps. 6. Turn to me, O Lord, and deliver my soul: O save me for thy mercy's sake.

Secret.

MAY the offering which is to be dedicated to thy name cleanse us, O Lord, and day by day bring us to the practice of a heavenly life. Through our Lord.

Second Secret, of the octave, p. 408.

Comm. Ps. 12. Cantabo Domino, qui bona tribuit mihi: et psallam nomini Domini altissimi.

Communion. Ps. 12. I will sing to the Lord, who giveth me good things, and I will sing to the name of the Lord most high.

Postcommunion.

HAVING received thy sacred gifts, we beseech thee, O Lord, that by the frequenting of this mystery the fruit of our salvation may increase. Thro' our Lord.

Second Postcommunion, of the octave, p. 408.

The THIRD SUNDAY after PENTECOST

Introitus. Ps. 24

RESpice in me, et miserere mei, Domine: quoniam unicus et pauper sum ego: vide humilitatem meam, et laborem meum: et dimitte omnia peccata mea, Deus meus. Ps. ibid. Ad te, Domine, levavi animam meam: Deus meus, in te confido,

Introit. Ps. 24

LOOK thou upon me, and have mercy on me, O Lord; for I am alone and poor. See my abjection and my labour; and forgive me all my sins. Ps. ibid. To thee, O Lord, have I lifted up my soul. In thee, O my God, I put my trust; let me not be

non erubescam. ℣. Gloria ashamed. ℣. Glory be. Patri.

Prayer.

O GOD, the protector of those who hope in thee, without whom is nothing strong and nothing holy, increase thy mercy upon us, that with thee for our ruler and our guide we may so pass through the good things of this life that we may not lose those of life everlasting. Through our Lord.

Second Prayer, Defend us, p. 128; the third at the choice of the priest.

Lesson. 1 Pet. 5.

DEARLY beloved: Be you humbled under the mighty hand of God, that he may exalt you in the time of visitation; casting all your care upon him, for he hath care of you. Be sober and watch, because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour. Whom resist ye, strong in faith; knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, who hath called us unto his eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you, and confirm you, and establish you. To him be glory and empire for ever and ever. Amen.

Graduale. Ps. 54. Jacta cogitatum tuum in Dño: et ipse te enutriet. ℣. Dum clamarem ad Dñm, exaudivit vocem meam ab his, qui appropinquant mihi. Alleluia, alleluia. ℣. Ps. 7. Deus judex justus, fortis et patiens, numquid irascitur per singulos dies? Alleluia.

Gradual. Ps. 54. Cast thy care upon the Lord, and he shall sustain thee. ℣. Whilst I cried to the Lord, he hearkened to my voice from those that approach me. Alleluia, alleluia. ℣. Ps. 7. God is a just judge, strong and patient; is he angry every day? Alleluia.

✠Gospel. Luke 15.

AT that time: The publicans and sinners drew near unto Jesus to hear him: and the pharisees and scribes murmured, saying, This man receiveth sinners and eateth with them. And he spoke to them this parable, saying, What man of you hath a hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that

which was lost, until he find it? And when he hath found it, lay it upon his shoulders rejoicing, and coming home, call together his friends and neighbours, saying to them, Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what woman having ten groats, if she lose one groat, doth not light a candle and sweep the house, and seek diligently until she find it. And when she hath found it, call together her friends and neighbours, saying, Rejoice with me, because I have found the groat which I had lost? So I say to you, there shall be joy before the angels of God upon one sinner doing penance. Creed.

Offert. Ps. 9. Sperent in te omnes, qui noverunt nomen tuum, Domine: quoniam non derelinquis quærentes te: psallite Domino, qui habitat in Sion: quoniam non est oblitus orationem pauperum.

Offertory. Ps. 9. Let them trust in thee who know thy name, O Lord; for thou hast not forsaken them that seek thee. Sing ye to the Lord, who dwelleth in Sion: for he hath not forgotten the cry of the poor.

Secret.

LOOK down, O Lord, upon the offerings which are made in supplication by thy church; grant that they may be ever hallowed and that they may be received for the salvation of those who believe. Thro.'

Another Secret, Graciously hear, p. 130; the third at choice.

Communio. Luc. 15. Dico vobis: gaudium est Angelis Dei super uno peccatore pœnitentiam agente.

Comm. Luke 15. I say to you: There shall be joy before the angels of God upon one sinner doing penance.

Postcommunion.

MAY we be quickened, O Lord, by the holy things which we have received; may they wipe out our sins and make us worthy of thy mercy for evermore. Through our Lord.

Another Postcommunion, May the gift, p. 130; the third at choice.

The FOURTH SUNDAY after PENTECOST

Introitus. Ps. 26. DOminus illuminatio mea, et salus mea, quem timebo? Dominus defensor vitæ meæ, a quo trepidabo? qui tribulant me inimici mei, ipsi infirmati sunt, et ceciderunt. **Ps. ibid.** Si consistant adversum me castra: non timebit cor meum. ℣. Gloria Patri.

Introit. Ps. 26. THE Lord is my light and my salvation; whom shall I fear? The Lord is the protector of my life; of whom shall I be afraid? My enemies that trouble me have themselves been weakened and have fallen. **Ps. ibid.** If armies in camp should stand together against me, my heart shall not fear. ℣ Glory be.

Prayer.

GRANT, we beseech thee, O Lord, that the course of the world may be peaceably ordered for us by thy governance, and that thy church may rejoice in quiet devotion. Through our Lord.

Second Prayer, Defend, p. 128; the third at choice.

Lesson. Rom. 8.

BRETHREN: I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope. Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth and is in labour even until now. And not only it, but ourselves also, who have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body: in Christ Jesus our Lord.

Graduale. Ps. 78. Propitius esto, Domine, peccatis nostris: nequando dicant gentes: ubi est Deus eorum? ℣. Adjuva

Gradual. Ps. 78. Forgive us our sins, O Lord, lest the gentiles should at any time say, Where is their God? ℣. Help us, O God

nos, Deus salutaris noster: et propter honorem nominis tui, Dñe, libera nos. Alleluia, alleluia. ℣. Ps. 9. Deus, qui sedes super thronum, et judicas æquitatem: esto refugium pauperum in tribulatione. Alleluia.

our Saviour; and for the honour of thy name, O Lord, deliver us. Alleluia, alleluia. ℣. Ps. 9. O God, who sittest upon the throne, and judgest justice, be thou the refuge of the poor in tribulation. Alleluia.

✠ Gospel. Luke 5.

AT that time: When the multitude pressed upon Jesus, to hear the word of God, he stood by the lake of Genesareth. And he saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets; and going up into one of the ships that was Simon's, he desired him to draw back a little from the land: and sitting, he taught the multitudes out of the ship. Now when he had ceased to speak, he said to Simon, Launch out into the deep, and let down your nets for a draught. And Simon, answering, said to him, Master, we have laboured all the night, and have taken nothing, but at thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes, and their net broke: and they beckoned to their partners that were in the other ship, that they should come and help them; and they came and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of fishes which they had taken: and so were also James and John, the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon, Fear not: from henceforth thou shalt catch men. And having brought their ships to land, leaving all things, they followed him. Creed.

Offert. Ps. 12. Illumina oculos meos, ne umquam obdormiam in morte: nequando dicat inimicus meus: Prævalui adversus eum.

Offert. Ps. 12. Enlighten my eyes, that I may never sleep in death; lest at any time my enemy say, I have prevailed against him.

Secret.

BE appeased, O Lord, we beseech thee, by our offerings, which thou dost receive; and in thy mercy draw even our rebellious wills unto thee. Through our Lord.

Another Secret. Graciously hear, p. 130; the third at choice.

Comm. Ps. 17. Dominus firmamentum meum, et refugium meum, et liberator meus: Deus meus, adjutor meus.

Comm. Ps. 17. The Lord is my firmament, and my refuge, and my deliverer; my God is my helper.

Postcommunion.

MAY we be cleansed, O Lord, we beseech thee, by the mysteries which we have received; and by their virtue may we be shielded. Through our Lord.

Another Postcommunion, May the gift, p. 130; the third at choice.

The FIFTH SUNDAY after PENTECOST

Introitus. Ps. 26.

EXaudi, Dñe, vocem meam, qua clamavi ad te: adjutor meus esto, ne derelinquas me, neque despicias me, Deus salutaris meus. Ps. ibid. Dñs illuminatio mea, et salus mea: quem timebo? ℣. Gloria Patri.

Introit. Ps. 26.

HEAR, O Lord, my voice, with which I have cried to thee: be thou my helper, forsake me not, nor do thou despise me, O God, my Saviour. Ps. ibid. The Lord is my light and my salvation; whom shall I fear? ℣. Glory be.

Prayer.

O GOD, who hast prepared for those that love thee such good things as eye hath not seen; pour into our hearts the desire for thee, that, loving thee in all things and above all things, we may obtain thy promises, which surpass all that we can desire. Through our Lord.

Second Prayer. Defend, p. 128; the third at choice.

Lesson. 1 Pet. 3.

DEARLY beloved: Be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble; not rendering evil for evil, nor railing for railing, but contrariwise,

blessing: for unto this are you called, that you may inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil, and do good; let him seek after peace, and pursue it; because the eyes of the Lord are upon the just, and his ears unto their prayers, but the countenance of the Lord upon them that do evil things. And who is he that can hurt you, if you be zealous of good? But if also you suffer any thing for justice' sake, blessed are ye. And be not afraid of their fear, and be not troubled: but sanctify the Lord Christ in your hearts.

Graduale. Ps. 83. Protector noster aspice, Deus: et respice super servos tuos. ℣. Domine Deus virtutum, exaudi preces servorum tuorum. Alleluia, alleluia. ℣. Ps. 20. Domine, in virtute tua lætabitur rex: et super salutare tuum exsultabit vehementer. Allel.

Gradual. Ps. 83. Behold, O God our protector, and look on thy servants. ℣. O Lord God of hosts, give ear to the prayers of thy servants. Alleluia, alleluia. ℣. Ps. 20. In thy strength, O Lord, the king shall joy; and in thy salvation he shall rejoice exceedingly. Alleluia.

℣. Gospel. Matt. 5.

AT that time: Jesus said to his disciples, Except your justice abound more than that of the scribes and pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath any thing against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother; and then coming, thou shalt offer thy gift. Creed.

Offert. Ps. 15. Benedicam Dominum, qui tribuit mihi intellectum: providebam Deum in con-

Offert. Ps. 15 I will bless the Lord, who hath given me understanding: I set God always in my sight;

spectu meo semper: quoniam a dextris est mihi, ne commovear.

for he is at my right hand, that I be not moved.

Secret.

BE appeased, O Lord, by our humble prayers; and graciously receive these offerings which thy servants and handmaids make to thee; that what each does offer in honour of thy name may avail for the salvation of all. Through our Lord.

Another Secret. Graciously hear, p. 130; the third at choice.

Comm. Ps. 26. Unam petii a Domino, hanc requiram; ut inhabitem in domo Domini omnibus diebus vitæ meæ.

Comm. Ps. 26. One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.

Postcommunion.

GRANT, we beseech thee, O Lord, that we whom thou hast fed with gifts from heaven, may both be cleansed from our hidden sins and delivered from the snares of our foes. Through our Lord.

The other Postcommunion. May the gift, p. 130; the third at choice.

The SIXTH SUNDAY after PENTECOST

Introitus. Ps. 27. Dominus fortitudo plebis suæ, et protector salutarium Christi sui est: salvum fac populum tuum, Dñe, et benedic hereditati tuæ, et rege eos usque in sæculum. Ps. ibid. Ad te, Dñe, clamabo, Deus meus, ne sileas a me: nequando taceas a me, et assimilabor descendentibus in lacum. ℣. Gloria Patri.

Introit. Ps. 27. THE LORD is the strength of his people, and the protector of the salvation of his Anointed. Save, O Lord, thy people, and bless thine inheritance, and rule them for ever. Ps. ibid. Unto thee will I cry, O Lord: O my God, be not thou silent to me; lest if thou be silent to me, I become like them that go down into the pit. ℣. Glory be.

Prayer.

O GOD of hosts, to whom belongeth all that is best; implant in our hearts love for thy name, and grant within us an increase of religion; that thou

mayest foster within us what is good, and by thy lovingkindness zealously guard what thou hast fostered. Through our Lord.

Second Prayer. Defend, p. 128; the third at choice.

Lesson. Rom. 6.

BRETHREN: All we who are baptized in Christ Jesus, are baptized in his death. For we are buried together with him by baptism unto death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed to the end, that we may serve sin no longer For he that is dead is justified from sin. Now if we be dead with Christ, we believe that we shall live also together with Christ. Knowing that Christ, rising again from the dead, dieth now no more, death shall no more have dominion over him. For in that he died to sin, he died once: but in that he liveth, he liveth unto God. So do you also reckon that you are dead indeed to sin, but alive unto God; in Christ Jesus our Lord.

Graduale. Ps. 89. Convertere, Dñe, aliquantulum, et deprecare super servos tuos. ℣. Domine, refugium factus es nobis, a generatione et progenie. Alleluia, alleluia. ℣. Ps. 30. In te, Domine, speravi, non confundar in æternum: in justitia tua libera me, et eripe me: inclina ad me aurem tuam: accelera, ut eripias me. Alleluia.

Gradual. Ps. 89. Return, O Lord, a little; and be entreated in favour of thy servants. ℣. Lord, thou hast been our refuge from generation to generation. Alleluia, alleluia. ℣. Ps. 30. In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice, and release me; bow down thine ear to me, make haste to deliver me. Alleluia.

✠ Gospel. Mark 8.

AT that time: When there was a great multitude with Jesus, and they had nothing to eat, calling his disciples together, he saith to them, I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat; and if I shall send them away fasting to their home, they will faint

in the way: for some of them came from afar off. And his disciples answered him, From whence can any one fill them here with bread in the wilderness? And he asked them, How many loaves have ye? who said, Seven. And he commanded the people to sit down on the ground. And taking the seven loaves, giving thanks, he broke, and gave to his disciples to set before them; and they set them before the people. And they had a few little fishes, and he blessed them, and commanded them to be set before them. And they did eat, and were filled; and they took up that which was left of the fragments, seven baskets: and they that had eaten were about four thousand; and he sent them away. Creed.

Offert. Ps. 16. Perfice gressus meos in semitis tuis, ut non moveantur vestigia mea: inclina aurem tuam, et exaudi verba mea: mirifica misericordias tuas, qui salvos facis sperantes in te, Domine.

Offert. Ps. 16. Perfect thou my goings in thy paths, that my footsteps be not moved. Incline thine ear, and hear my words: show forth thy wonderful mercies, thou who savest them that trust in thee, O Lord.

Secret.

BE appeased, O Lord, by our humble prayers, and graciously receive these offerings of thy people; and grant that the prayer of no man may be in vain nor his petition void; so that we may gain that for which we faithfully pray. Through our Lord.

Another Secret. Graciously hear, p. 130; the third at choice.

Comm. Ps. 26. Circuibo, et immolabo in tabernaculo ejus hostiam jubilationis: cantabo, et psalmum dicam Domino.

Comm. Ps. 26. I will go round, and offer up in his tabernacle a sacrifice of jubilation; I will sing and recite a psalm to the Lord.

Postcommunion.

GRANT, O Lord, we beseech thee, that we who have been filled with thy gifts may be cleansed by their virtue and shielded by their help. Through our Lord.

Another Postcommunion. May the gift, p. 130: the third at choice.

The SEVENTH SUNDAY after PENTECOST

Introitus. Ps. 46. OMnes gentes plaudite manibus: jubilate Deo in voce exsultationis. Ps. ibid. Quoniam Dñs excelsus, terribilis: Rex magnus super omnem terram. ℣. Gloria Patri.

Introit. Ps. 46. OH, clap your hands, all ye nations; shout unto God with the voice of joy. Ps. ibid. For the Lord is most high, he is terrible; he is a great King over all the earth. ℣. Glory be.

Prayer.

OGOD, whose providence faileth not in what it ordains; we humbly beseech thee to take from us all that is harmful, and to give us all those things that will be profitable to us. Through our Lord.

Second Prayer. Defend, p. 128; the third at choice.

Lesson Rom. 6.

BRETHREN: I speak a human thing, because of the infirmity of your flesh; for as you have yielded your members to serve uncleanness and iniquity unto iniquity, so now yield your members to serve justice, unto sanctification. For when you were the servants of sin, you were free from justice. What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death. But now, being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting. For the wages of sin is death. But the grace of God, life everlasting: in Christ Jesus our Lord.

Graduale. Ps. 33. Venite, filii, audite me: timorem Dñi docebo vos. ℣. Accedite ad eum, et illuminamini: et facies vestræ non confundentur. Alleluia, alleluia. ℣. Ps. 46 Omnes gentes, plaudite manibus: jubilate Deo in voce exsultationis. Alleluia.

Gradual. Ps. 33. Come, children, hearken to me; I will teach you the fear of the Lord. ℣. Come ye to him and be enlightened; and your faces shall not be confounded. Alleluia, alleluia. ℣. Ps. 46. Oh, clap your hands, all ye nations; shout unto God with the voice of joy. Alleluia.

☩ Gospel. Matt. 7.

AT that time: Jesus said to his disciples, Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven. Creed.

Offert. Dan. 3. Sicut in holocaustis arietum, et taurorum, et sicut in millibus agnorum pinguium: sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi: quia non est confusio confidentibus in te, Domine.

Offert. Dan. 3. As in holocausts of rams and bullocks, and as in thousands of fat lambs; so let our sacrifice be made in thy sight this day, that it may please thee: for there is no confusion to them that trust in thee, O Lord.

Secret.

O GOD, who hast ratified the diverse victims of the law by one perfect sacrifice; receive this sacrifice from servants devoted to thee, and hallow it by a blessing like to that which thou gavest to the gifts of Abel; so that what each has offered in honour of thy majesty may avail to the salvation of all. Through our Lord.

Another Secret. Graciously hear, p. 130; the third at choice.

Comm. Ps. 30. Inclina aurem tuam, accelera, ut eripias me.

Comm. Ps. 30 Bow down thine ear, make haste to deliver me.

Postcommunion.

MAY thy healing sacrament, O Lord, both deliver us from our perverse inclinations and guide us to what is right. Through our Lord.

Another Postcommunion. May the gift, p. 130; the third at choice.

The EIGHTH SUNDAY after PENTECOST

Introitus. Ps. 47. SUscepimus, Deus, misericordiam tuam in medio templi tui, secundum nomen tuum, Deus: ita et laus tua in fines terræ: justitia plena est dextera tua. Ps. ibid. Magnus Dñs, et laudabilis nimis: in civitate Dei nostri, in monte sancto ejus. ℣. Gloria Patri.

Introit. Ps. 47. WE have received thy mercy, O God, in the midst of thy temple; according to thy name, O God, so also is thy praise unto the ends of the earth: thy right hand is full of justice. Ps. ibid. Great is the Lord, and exceedingly to be praised, in the city of our God, in his holy mountain. ℣. Glory be.

Prayer.

OF thy mercy, O Lord, we beseech thee, grant us the mind always to think and do what is right, that we, who cannot even exist save through thee, may be able to live according to thy will. Through our Lord.

Second Prayer. Defend, p. 128; the third at choice.

Lesson. Rom. 8.

BRethren: We are debtors, not to the flesh, to live according to the flesh; for if you live according to the flesh, you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live. For, whosoever are led by the spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear, but you have received the spirit of adoption of sons, whereby we cry, Abba (Father). For the Spirit himself giveth testimony to our spirit, that we are the sons of God: and if sons, heirs also; heirs indeed of God, and joint heirs with Christ.

Gradual. Ps. 30. Esto mihi in Deum protectorem, et in locum refugii, ut salvum me facias. ℣. Deus, in te speravi: Domine, non confundar in æternum. Alleluia, alleluia. ℣. Ps. 47. Magnus Dominus, et laudabilis valde, in civi-

Gradual. Ps. 30. Be thou unto me a God, a protector, and a place of refuge to save me. ℣. In thee, O God, have I hoped: O Lord, let me never be confounded. Alleluia, allel. ℣. Ps. 47. Great is the Lord, and exceedingly to be praised, in the city of

tate Dei nostri, in monte sancto ejus. Alleluia.

our God, in his holy mountain. Alleluia.

✠ Gospel. Luke 16.

AT that time: Jesus spoke to his disciples this parable. There was a certain rich man who had a steward; and the same was accused unto him that he had wasted his goods: and he called him, and said to him, How is it that I hear this of thee? give an account of thy stewardship, for now thou canst be steward no longer. And the steward said within himself, What shall I do, because my lord taketh away from me the stewardship? To dig I am not able: to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first, How much dost thou owe my lord? But he said, A hundred barrels of oil. And he said to him, Take thy bill, and sit down quickly, and write fifty. Then he said to another, And how much dost thou owe? Who said, a hundred quarters of wheat. He said to him, Take thy bill, and write eighty. And the lord commended the unjust steward, for as much as he had done wisely; for the children of this world are wiser in their generation than the children of light. And I say to you, Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings. Creed.

Offert. Ps. 17. Populum humilem salvum facies, Dñe, et oculos superborum humiliabis: quoniam quis Deus præter te, Domine?

Offert. Ps. 17. Thou wilt save the humble people, O Lord, and wilt bring down the eyes of the proud: for who is God but thee, O Lord?

Secret.

RECEIVE, O Lord, we beseech thee, the gifts which of thy bounty we bring to thee; that these most holy mysteries may sanctify the conduct of our present life and guide us to everlasting joys. Through our Lord.

Another Secret. Graciously hear, p. 130; 3rd at choice.

Comm. Ps. 33. Gustate, et videte, quoniam suavis est Dominus: beatus vir, qui sperat in eo.

Comm. Ps. 33. Taste and see that the Lord is sweet: blessed is the man that hopeth in him.

Postcommunion.

MAY this heavenly mystery be to us, O Lord, a renewal of our mind and body, that we may enjoy the fruit of that which we celebrate. Through our Lord.

Another Postcommunion. May the gift, p. 130; the third at choice.

The NINTH SUNDAY after PENTECOST

Introitus. Ps. 53.

ECce Deus adjuvat me, et Dñs susceptor est animæ meæ: averte mala inimicis meis, et in veritate tua disperde illos, protector meus, Dñe. Ps. ibid. Deus in nomine tuo salvum me fac: et in virtute tua libera me. ℣. Gloria Patri.

Introit. Ps. 53

BEhold, God is my helper, and the Lord is the protector of my soul. Turn back the evils upon mine enemies, and cut them off in thy truth, O Lord my protector. Ps. ibid. Save me, O God, by thy name, and deliver me in thy strength. ℣. Glory be.

Prayer.

LET the ears of thy mercy, O Lord, be open to the prayers of thy suppliants; and that thou mayest grant them their desires, make them to ask for what shall please thee. Through our Lord.

Second Prayer, Defend, p. 128; the third at choice.

Lesson. 1 Cor. 10.

BRETHREN: Let us not covet evil things, as they also coveted. Neither become ye idolaters, as some of them: as it is written: The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them tempted, and perished by the serpents. Neither do you murmur, as some of them murmured, and were destroyed by the destroyer. Now all these things happened to them in figure, and they are written for our correction, upon whom the ends of the world are come. Wherefore he that thinketh himself to stand, let him take heed lest he fall. Let no temptation take hold on you, but such as is human: and God is faithful, who will not suffer you to be tempted above that which you are able; but will make also

with temptation issue that you may be able to bear it.

Graduale. Ps. 8. Domine Dominus noster, quam admirabile est nomen tuum in universa terra! ℣. Quoniam elevata est magnificentia tua super cœlos. Alleluia, alleluia. ℣. Ps. 58. Eripe me de inimicis meis, Deus meus: et ab insurgentibus in me libera me. Alleluia.

Graduar. Ps. 8. O Lord our Lord, how admirable is thy name in the whole earth! ℣. For thy magnificence is elevated above the heavens. Alleluia, alleluia. ℣. Ps. 58. Deliver me from my enemies, O my God: and defend me from them that rise up against me. Alleluia.

✠ Gospel. Luke 19.

AT that time: When Jesus drew near to Jerusalem, seeing the city, he wept over it, saying, If thou also hadst known, and that in this thy day, the things that are to thy peace: but now they are hidden from thy eyes. For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation. And entering into the temple, he began to cast out them that sold therein. and them that bought, saying to them, It is written, My house is the house of prayer, but you have made it a den of thieves. And he was teaching daily in the temple.

Creed.

Offert. Ps. 18. Justitiæ Domini rectæ, lætificantes corda, et judicia ejus dulciora super mel et favum; nam et servus tuus custodit ea.

Offert. Ps. 18. The justices of the Lord are right, rejoicing hearts, and his judgments sweeter than honey and the honeycomb: for thy servant keepeth them.

Secret.

GRANT, O Lord, we beseech thee, that we may be present at these mysteries worthily, for as often as the memory of this sacrifice is celebrated, the work of our redemption is wrought. Through our Lord.

Another Secret. Graciously hear, p. 130; 3rd at choice.

Communio. Joan. 6. Qui manducat meam carnem,

Comm. John 6. He that eateth my flesh, and drin-

et bibit meum sanguinem, in me manet, et ego in eo, dicit Dominus.

keth my blood, abideth in me, and I in him, saith the Lord.

Postcommunion.

MAY the communion of thy sacrament, O Lord, both make us clean and give us unity. Through our Lord.

Another Postcommunion, May the gift, p. 130; the third at choice.

The TENTH SUNDAY after PENTECOST

Introitus. Ps. 54.

CUm clamarem ad Dñm, exaudivit vocem meam, ab his qui appropinquant mihi: et humiliavit eos, qui est ante sæcula, et manet in æternum: jacta cogitatum tuum in Domino, et ipse te enutriet. Ps. ibid. Exaudi, Deus, orationem meam, et ne despexeris deprecationem meam: intende mihi, et exaudi me. ℣. Gloria Patri.

Introit. Ps. 54.

WHen I cried to the Lord, he heard my voice, from them that draw near to me; and he who is before all ages, and remains for ever, humbled them; cast thy care upon the Lord, and he shall sustain thee. Ps. ibid. Hear, O God, my prayer and despise not my supplication; be attentive to me, and hear me. ℣. Glory be.

Prayer.

O GOD, who dost chiefly manifest thine almighty power in showing pardon and pity; increase thy mercy upon us; that we who run after thy promises may be made partakers of the heavenly treasures. Through our Lord.

Second Prayer. Defend, p. 128; the third at choice.

Lesson. 1 Cor. 12.

BRETHREN: You know that when you were heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand that no man, speaking by the Spirit of God, saith anathema to Jesus; and no man can say, The Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God, who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one

indeed, by the Spirit, is given the word of wisdom; and to another, the word of knowledge, according to the same Spirit; to another, faith in the same Spirit; to another, the grace of healing in one Spirit; to another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, divers kinds of tongues; to another, interpretation of speeches. But all these things one and the same Spirit worketh, dividing to every one according as he will.

Graduale. Ps. 16. Custodi me, Dñe, ut pupillam oculi: sub umbra alarum tuarum protege me. ℣. De vultu tuo judicium meum prodeat: oculi tui videant æquitatem. Allel. alleluia. ℣. Ps. 64. Te decet hymnus, Deus, in Sion; et tibi reddetur votum in Jerusalem. Alleluia.

Gradual. Ps. 16. Keep me, O Lord, as the apple of thy eye: protect me under the shadow of thy wings. ℣. Let my judgment come forth from thy countenance: let thy eyes behold the things that are equitable. Alleluia, alleluia. ℣. Ps. 64. A hymn, O God, becometh thee in Sion: and a vow shall be paid to thee in Jerusalem. Alleluia.

✠ Gospel. Luke 18.

AT that time: Jesus spoke this parable to some who trusted in themselves as just, and despised others: Two men went up into the temple to pray; the one a pharisee, and the other a publican. The pharisee standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers; as also is this publican. I fast twice in the week; I give tithes of all that I possess. And the publican standing afar off, would not so much as lift up his eyes towards heaven, but struck his breast, saying, O God, be merciful to me a sinner. I say to you, this man went down into his house justified rather than the other: because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted. Creed.

Offert. Ps. 24. Ad te, Domine, levavi animam meam: Deus meus, in te confido, non erubescam: neque irrideant me inimici mei: etenim universi-

Offert. Ps. 24. To thee, O Lord, have I lifted up my soul: in thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me: for

qui te exspectant, non confundentur.

none of them that wait on thee shall be confounded.

Secret.

LET the appointed sacrifices be offered to thee, O Lord; who dost grant us so to present them before thee that they may also be a saving remedy for ourselves. Through our Lord.

Another Secret. Graciously hear, p. 130; the third at choice.

Comm. Ps. 50. Acceptabis sacrificium justitiæ, oblationes et holocausta super altare tuum, Dñe.

Comm. Ps. 50. Thou wilt accept the sacrifice of justice, oblations and holocausts upon thy altar, O Lord.

Postcommunion.

WE beseech thee, O Lord our God, that in thy gracious mercy thou mayest not deprive of thy help those whom thou never ceasest to renew with the divine sacraments. Through our Lord.

Another Postcommunion, May the gift, p. 130; the third at choice.

The ELEVENTH SUNDAY after PENTECOST

Introitus. Ps. 67.

DEus in loco sancto suo: Deus, qui inhabitare facit unanimes in domo: ipse dabit virtutem et fortitudinem plebi suæ. Ps. ibid. Exsurgat Deus, et dissipentur inimici ejus: et fugiant, qui oderunt eum, a facie ejus. ℣. Gloria Patri.

Introit. Ps. 67

GOD in his holy place; God who maketh men of one mind to dwell in a house: he shall give power and strength to his people. Ps. ibid. Let God arise, and let his enemies be scattered; and let them that hate him flee from before his face. ℣. Glory be.

Prayer.

ALMIGHTY, everlasting God, who out of thy bountiful lovingkindness art wont to give beyond the deserts and the prayers of those who humbly pray to thee; pour forth thy mercy upon us, so that thou mayest put away those things of which our conscience is afraid, and grant us blessings which our prayer does not venture to ask. Through our Lord.

Second Prayer. Defend, p. 128; the third at choice.

Lesson. 1 Cor. 15.

BRETHREN: I make known unto you the gospel which I preached to you, which also you have received, and wherein you stand; by which also you were saved, if you hold fast after what manner I preached unto you, unless you have believed in vain. For I delivered unto you first of all, which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen by Cephas, and after that by the eleven. Then was he seen by more than five hundred brethren at once, of whom many remain until this present, and some are fallen asleep. After that he was seen by James, then by all the apostles. And last of all he was seen also by me, as by one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God; but by the grace of God I am what I am, and his grace in me hath not been void.

Graduale. Ps. 27. In Deo speravit cor meum, et adjutus sum: et refloruit caro mea: et ex voluntate mea confitebor illi. ℣. Ad te, Domine, clamavi: Deus meus, ne sileas: ne discedas a me. Alleluia, alleluia. ℣. Ps. 80. Exsultate Deo, adjutori nostro, jubilate Deo Jacob: sumite psalmum jucundum cum cithara. Alleluia.

Gradual. Ps. 27. In God hath my heart confided, and I have been helped; and my flesh hath flourished again; and with my will I will give praise to him. ℣. Unto thee will I cry, O Lord: O my God, be not thou silent; depart not from me. Alleluia, alleluia. ℣. Ps. 80. Rejoice to God our helper; sing aloud to the God of Jacob; take a pleasant psalm with the harp. Alleluia.

✠ Gospel. Mark 7.

AT that time: Jesus going out of the coasts of Tyre, came to Sidon by the sea of Galilee, through the midst of the coasts of Decapolis. And they bring to him one deaf and dumb, and they besought him that he would lay his hand upon him. And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his tongue; and looking up to heaven, he groaned, and said to

him, Ephpheta, which is, Be thou opened: and immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And he charged them that they should tell no man; but the more he charged them, so much the more a great deal did they publish it; and so much the more did they wonder, saying, He hath done all things well; he hath made both the deaf to hear, and the dumb to speak. Creed.

Offert. Ps. 29. Exaltabo te, Domine, quoniam suscepisti me, nec delectasti inimicos meos super me: Domine, clamavi ad te, et sanasti me.

Offert. Psalm 29. I will extol thee, O Lord, for thou hast upheld me; and hast not made mine enemies to rejoice over me: O Lord, I have cried to thee, and thou hast healed me.

Secret.

MERCIFULLY look down, O Lord, we beseech thee, upon our service, that the gift which we offer up may be received by thee, and be a help to us in our weakness. Through our Lord.

Another Secret. Graciously hear, p. 130; the third at choice.

Comm. Prov. 3. Honora Dñm de tua substantia, et de primitiis frugum tuarum: et implebuntur horrea tua saturitate, et vino torcularia redundabunt.

Comm. Prov. 3. Honour the Lord with thy substance, and with the first of all thy fruits: and thy barns shall be filled with abundance, & thy presses shall run over with wine.

Postcommunion.

WE beseech thee, O Lord, that while we partake of thy sacrament we may receive support for mind and body; so that, having health in both, we may enjoy the fulness of the heavenly remedy. Through our Lord.

Another Postcommunion, May the gift, p. 130; the third at choice.

The TWELFTH SUNDAY after PENTECOST

Introitus. Ps. 69. DEus, in adjutorium meum intende: Domine, ad adjuvandum me

Introit. Ps. 69. O GOD, come to my assistance; O Lord, make haste to help me·

festina; confundantur, et revereantur inimici mei, qui quærunt animam meam. Ps. ibid. Avertantur retrorsum, et erubescant: qui cogitant mihi mala. ℣. Gloria Patri.

let my enemies be confounded and ashamed, that seek my soul. Ps. ibid Let them be turned backward and blush for shame that desire evils to me. ℣. Glory be.

Prayer.

ALMIGHTY and merciful God, of whose gift it cometh that thy faithful do unto thee due and laudable service; grant, we beseech thee, that we may ever run after thy promises without stumbling. Thro' our Lord.

Second Prayer, Defend, p. 128; the third at the choice of the Priest.

Lesson. 2 Cor. 3.

BRETHREN: Such confidence we have through Christ towards God. Not that we are sufficient to think any thing of ourselves, as of ourselves; but our sufficiency is from God. Who also hath made us fit ministers of the new testament, not in the letter but in the spirit: for the letter killeth, but the spirit quickeneth. Now if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance; which is made void: how shall not the ministration of the spirit be rather in glory? For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

Graduale. Ps. 33. Benedicam Dñm in omni tempore: semper laus ejus in ore meo. ℣. In Dño laudabitur anima mea: audiant mansueti, et lætentur. Alleluia, alleluia. ℣. Ps. 87 Domine Deus salutis meæ, in die clamavi, et nocte coram te. Alleluia.

Gradual. Ps. 33. I will bless the Lord at all times; his praise shall be always in my mouth. ℣. In the Lord shall my soul be praised: let the meek hear and rejoice. Alleluia, alleluia. ℣. Ps. 87 O Lord, the God of my salvation, I have cried in the day and in the night before thee. Alleluia.

℣. Gospel. Luke 10.

AT that time: Jesus said to his disciples, Blessed are the eyes that see the things which you see. For I say to you, that many prophets and kings have desired to see the things which you see, and have not seen them; and to hear the things that you hear, and have not heard them. And behold a certain lawyer stood up, tempting him, and saying, Master, what must I do to possess eternal life? But he said to him, What is written in the law? how readest thou? He answering, said, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said to him, Thou hast answered rightly: this do, and thou shalt live. But he, willing to justify himself, said to Jesus, And who is my neighbour? Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away, leaving him half dead; and it chanced that a certain priest went down the same way, and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey, came near him; and seeing him, was moved with compassion; and going up to him, bound up his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn, and took care of him: and the next day he took out two pence, and gave to the host, and said: Take care of him, and whatsoever thou shalt spend over and above, I, at my return, will repay thee. Which of these three, in thy opinion, was neighbour to him that fell among robbers? But he said, He that showed mercy to him. And Jesus said to him, Go, and do thou in like manner. Creed.

Offert. Exod. 32. Precatus est Moyses in conspectu Domini Dei sui, et dixit: Quare, Domine, irasceris in populo tuo? Parce iræ animæ tuæ: memento Abraham, Isaac, et Jacob, quibus ju-

Offertory. Exod. 32. Moses prayed in the sight of the Lord his God, and said, Why, O Lord, is thy indignation enkindled against thy people? Let the anger of thy mind cease: remember Abraham, Isaac, and

rasti dare terram fluentem lac et mel. Et placatus factus est Dominus de malignitate, quam dixit facere populo suo.

Jacob, to whom thou didst swear to give a land flowing with milk and honey. And the Lord was appeased from doing the evil which he had spoken of doing against his people.

Secret

MERCIFULLY look down, O Lord, we beseech thee, on the sacrifices which we present at thy holy altar; that while they win pardon for us, they may render honour to thy name. Thro' our Lord.

Another Secret. Graciously hear, p. 130; the third at choice.

Comm. Ps. 103. De fructu operum tuorum, Dñe, satiabitur terra: ut educas panem de terra, et vinum lætificet cor hominis: ut exhilaret faciem in oleo, et panis cor hominis confirmet.

Comm. Ps. 103. The earth shall be filled with the fruit of thy works, O Lord, that thou mayst bring bread out of the earth, and that wine may cheer the heart of man; that he may make the face cheerful with oil; and that bread may strengthen man's heart.

Postcommunion.

MAY we be quickened, O Lord, by partaking of this holy mystery; and may it win for us both pardon and protection. Through our Lord.

Another Postcommunion. May the gift, p. 130; the third at choice.

The THIRTEENTH SUNDAY after PENTECOST

Introitus. Ps. 73.

RESpice, Dñe, in testamentum tuum, et animas pauperum tuorum ne derelinquas in finem; exsurge Dñe, et judica causam tuam, et ne obliviscaris voces quærentium te. Ps. ibid. Ut quid, Deus, repulisti in finem: iratus est furor tuus super oves pascuæ tuæ? ℣ Gloria Patri.

Introit. Ps. 73.

HAve regard, O Lord, to thy covenant, and forsake not to the end the souls of thy poor: arise, O Lord, and judge thy cause, and forget not the voices of them that seek thee. Ps. ibid. O God, why hast thou cast us off unto the end: why is thy wrath enkindled against the sheep of thy pasture? ℣ Glory be.

Prayer

ALMIGHTY and everlasting God, give unto us an increase of faith, hope and charity; and that we may be worthy to gain what thou dost promise, make us love what thou commandest. Through our Lord.

Second Prayer. Defend, p. 128; the third at choice.

Lesson. Gal. 3.

BRETHREN: To Abraham were the promises made, and to his seed. He saith not, And to his seeds, as of many; but as of one, And to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years doth not disannul, to make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why, then, was the law? It was set because of transgressions, until the seed should come, to whom he made the promise: being ordained by angels in the hand of a mediator. Now a mediator is not of one: but God is one. Was the law, then, against the promises of God? God forbid. For if there had been a law given which could give life, verily justice should have been by the law. But the scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

Graduale. Ps. 73. Respice Dñe, in testamentum tuum: et animas pauperum tuorum ne obliviscaris in finem. ℣. Exsurge, Domine, et judica causam tuam: memor esto opprobrii servorum tuorum. Alleluia, alleluia. ℣. Ps. 89. Dñe, refugium factus es nobis a generatione, et progenie. Alleluia.

Gradual. Ps. 73. Have regard, O Lord, to thy covenant, and forsake not to the end the souls of thy poor. ℣. Arise, O Lord, and judge thy cause: remember the reproach of thy servants. Alleluia, alleluia. ℣. Ps. 89. Lord, thou hast been our refuge, from generation to generation. Alleluia.

✠ Gospel. Luke 17.

AT that time: As Jesus was going to Jerusalem, he passed through the midst of Samaria and Galilee: and as he entered into a certain town, there met him ten men who were lepers, who stood afar

off, and lifted up their voice, saying, Jesus, master, have mercy on us. Whom when he saw, he said, Go, show yourselves to the priests. And it came to pass, that, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God: and he fell on his face before his feet, giving thanks: and this was a Samaritan. And Jesus answering, said, Were not ten made clean? And where are the nine? There is no one found to return, and give glory to God, but this stranger. And he said to him, Arise, go thy way; for thy faith hath made thee whole. Creed.

Offertorium. Ps. 30. In te speravi, Domine; dixi: Tu es Deus meus, in manibus tuis tempora mea.

Offertory. Ps. 30. In thee, O Lord, have I hoped: I said, Thou art my God, my times are in thy hands.

Secret.

LOOK with favour, O Lord, on thy people and on their gifts; that, being appeased by this offering, thou mayest both give us pardon and grant what we ask. Through our Lord.

Another Secret. Graciously hear, p. 130; the third at choice.

Comm. Sap. 16. Panem de cœlo dedisti nobis, Dñe, habentem omne delectamentum et omnem saporem suavitatis.

Comm. Wisd. 16. Thou hast given us, O Lord, bread from heaven, having in it all that is delicious, and the sweetness of every taste.

Postcommunion.

WE who have received the heavenly sacraments beseech thee, O Lord, that we may advance more and more towards eternal redemption. Through our Lord.

Another Postcommunion. May the gift, p. 130; the third at choice.

The FOURTEENTH SUNDAY after PENTECOST

Introitus. Ps. 83.

PRotector noster aspice, Deus, et respice in faciem Christi tui: quia melior est dies una

Introit. Ps. 83.

BEHOLD, O God, our protector, and look on the face of thy Christ: for better is one day in thy

in atriis tuis super millia. Ps. Ibid. Quam dilecta tabernacula tua, Domine virtutum! concupiscit, et deficit anima mea in atria Domini. ℣. Gloria Patri.

courts above thousands. Ps. ibid. How lovely are thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. ℣. Glory be.

Prayer.

KEEP, we beseech thee, O Lord, thy church with thy perpetual mercy; and because without thee the weakness of man is ready to fall, keep him ever by thy help from all things hurtful and guide him to all things profitable to salvation. Through our Lord.

Second Prayer. Defend, p. 128; the third at choice.

Lesson. Gal. 5.

BRETHREN: Walk in the spirit, and you shall not fulfil the lusts of the flesh: for the flesh lusteth against the spirit, and the spirit against the flesh; for these are contrary one to another; so that you do not the things that you would. But if you are led by the spirit, you are not under the law. Now the works of the flesh are manifest; which are, fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revellings, and such like; of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God. But the fruit of the spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's have crucified their flesh with the vices and concupiscences.

Graduale. Ps. 117. Bonum est confidere in Domino, quam confidere in homine. ℣. Bonum est sperare in Domino, quam sperare in principibus. Alleluia, alleluia. ℣. Ps. 94. Venite, exsultemus Dño: jubilemus Deo salutari nostro, Alleluia.

Gradual. Ps. 117. It is good to confide in the Lord, rather than to have confidence in man. ℣. It is good to trust in the Lord, rather than to trust in princes. Alleluia, alleluia. ℣. Ps. 94. Come, let us praise the Lord with joy; let us joyfully sing to God our Saviour. Alleluia.

✠ Gospel. Matt. 6.

AT that time: Jesus said to his disciples, No man can serve two masters; for either he will hate the one and love the other, or he will sustain the one and despise the other. You cannot serve God and Mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air; for they neither sow, nor do they reap, nor gather into barns, and your heavenly Father feedeth them. Are not you of much more value than they? And which of you, by taking thought, can add to his stature one cubit? And for raiment, why are you solicitous? Consider the lilies of the field, how they grow; they labour not, neither do they spin, but I say to you, that not even Solomon in all his glory was arrayed as one of these. Now, if God so clothe the grass of the field, which is to-day, and to-morrow is cast into the oven, how much more you, O ye of little faith! Be not solicitous, therefore, saying, What shall we eat, or what shall we drink, or wherewith shall we be clothed? for after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and his justice; and all these things shall be added unto you. Creed.

Offert. Ps. 33. Immittet Angelus Domini in circuitu timentium eum, et eripiet eos: gustate et videte, quoniam suavis est Dominus.

Offert. Ps. 33. The angel of the Lord shall encamp round about them that fear him, and shall deliver them: O taste and see that the Lord is sweet.

Secret.

GRANT us, O Lord, we beseech thee, that this saving victim may both wash away our sins and appease thy might. Through our Lord.

Another Secret, Graciously hear, p. 130, the third at choice.

Comm. Matth. 6. Primum quærite regnum Dei, et omnia adjicientur vobis, dicit Dominus.

Comm. Matt. 6. Seek ye first the kingdom of God; and all things shall be added unto you, saith the Lord.

Postcommunion.

MAY thy sacraments, O God, ever cleanse and shield us; and guide us to eternal salvation. Through our Lord.

Another Postcommunion. May the gift, p. 130; the third at choice.

The FIFTEENTH SUNDAY after PENTECOST

Introitus. Ps. 85.

INclina, Dñe, aurem tuam ad me, et exaudi me: salvum fac servum tuum, Deus meus, sperantem in te: miserere mihi, Domine, quoniam ad te clamavi tota die. Ps. ibid. Lætifica animam servi tui: quia ad te, Dñe, animam meam levavi. ℣. Gloria Patri.

Introit. Ps. 85.

BOw down thine ear, O Lord, to me, and hear me: save thy servant, O my God, that trusteth in thee: have mercy on me, O Lord, for I have cried to thee all the day. Ps. ibid Give joy to the soul of thy servant; for to thee, O Lord, I have lifted up my soul. ℣ Glory be.

Prayer.

LET thy pity, O Lord, continue to cleanse and defend thy church; and because without thee she cannot abide in safety, ever govern her by thy grace. Through our Lord.

Second Prayer. Defend, p. 128; the third at choice.

Lesson. Gal. 5 and 6.

BRETHREN: If we live in the spirit, let us also walk in the spirit. Let us not be made desirous of vainglory, provoking one another, envying one another. Brethren, and if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so you shall fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one prove his own work, and so he shall have glory in himself only, and not in another. For every one shall bear his own burden. And let him that is instructed in the word, communicate to him that instructeth him, in all good things. Be not deceived; God is not mocked: for what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also

shall reap corruption: but he that soweth in the spirit, of the spirit shall reap life everlasting. And in doing good, let us not fail; for in due time we shall reap, not failing. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

Graduale. Ps. 91. Bonum est confiteri Domino: et psallere nomini tuo, Altissime. ℣. Ad annuntiandum mane misericordiam tuam, et veritatem tuam per noctem. Alleluia, alleluia. ℣. Ps. 94. Quoniam Deus magnus Dominus, et rex magnus super omnem terram. Alleluia.

Gradual. Ps. 91. It is good to give praise to the Lord; and to sing to thy name, O most High. ℣. To show forth thy mercy in the morning, and thy truth in the night. Allel., allel. ℣. Ps. 94. For the Lord is a great God, and a great king over all the earth. Alleluia.

Gospel. Luke 7. Jesus went into a city, as on p. 214.

The Creed is said.

Offert. Ps. 39. Expectans exspectavi Dñm, et respexit me: et exaudivit deprecationem meam, et immisit in os meum canticum novum, hymnum Deo nostro.

Offertory. Ps. 39. With expectation I have waited for the Lord, and he had regard to me; and he heard my prayer, and he put a new canticle into my mouth, a song to our God.

Secret.

MAY thy sacraments keep us, O Lord, and ever defend us against the attacks of the devil. Through our Lord.

Another Secret. Graciously hear, p. 130; the third at choice.

Comm. Joan. 6. Panis, quem ego dedero, caro mea est pro sæculi vita.

Comm. John 6. The bread that I will give is my flesh for the life of the world.

Postcommunion.

WE beseech thee, O Lord, that the grace of thy heavenly gift may possess both our minds and bodies; that its effect, and not our own senses, may ever have dominion within us. Through our Lord.

Another Postcommunion. May the gift, p. 130; the third at choice.

The SIXTEENTH SUNDAY after PENTECOST

Introitus. Ps. 85. Miserere mihi, Dñe, quoniam ad te clamavi tota die: quia tu, Domine, suavis ac mitis es, et copiosus in misericordia omnibus invocantibus te. Ps. ibid. Inclina, Domine, aurem tuam mihi, et exaudi me: quoniam inops et pauper sum ego. ℣. Gloria Patri.

Introit. Ps. 85. HAve mercy on me, O Lord, for I have cried to thee all the day; for thou, O Lord, art sweet and mild, and plenteous in mercy to all that call upon thee. Ps. ibid. Bow down thine ear to me, O Lord, and hear me; for I am needy and poor. ℣. Glory be.

Prayer.

LET thy grace, we beseech thee, O Lord, ever prevent and follow us, and make us continually intent upon good works. Through our Lord.

Second Prayer. Defend, p. 128; the third at choice

Lesson. Eph. 3.

BRETHREN: I pray you not to faint at my tribulations for you, which are your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man. That Christ may dwell by faith in your hearts; that being rooted and founded in charity, you may be able to comprehend with all the saints what is the breadth, and length, and height, and depth. To know also the charity of Christ, which surpasseth all knowledge; that you may be filled unto all the fulness of God. Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us: to him be glory in the church, and in Christ Jesus, unto all generations, world without end. Amen.

Graduale. Ps. 101. Timebunt Gentes nomen tuum, Domine, et omnes reges terræ gloriam tuam. ℣. Quoniam ædificavit Dominus Sion: et vi-

Gradual. Ps. 101. The gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory. ℣. For the Lord hath built up Sion, and he shall be seen

debitur in majestate sua. Alleluia, alleluia. ℣. Ps. 97 Cantate Dño canticum novum: quia mirabilia fecit Dominus. Alleluia.

in his majesty. Alleluia, alleluia. ℣. Ps. 97. Sing ye to the Lord a new canticle, because the Lord hath done wonderful things. Alleluia.

✠ Gospel. Luke 14.

AT that time: When Jesus went into the house of one of the chief of the pharisees on the sabbath-day to eat bread, they watched him. And behold, there was a certain man before him that had the dropsy: and Jesus answering, spoke to the lawyers and pharisees, saying, Is it lawful to heal on the sabbath-day? But they held their peace: but he taking him, healed him, and sent him away. And answering them, he said, Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the sabbath-day? And they could not answer him to these things. And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them, When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him; and he that invited thee and him come and say to thee, Give this man place; and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place: that when he who inviteth thee cometh he may say to thee, Friend, go up higher; then shalt thou have glory before them that sit at table with thee; because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted. Creed.

Offert. Ps. 39. Domine in auxilium meum respice: confundantur et revereantur, qui quærunt animam meam, ut auferant eam; Domine, in auxilium meum respice.

Offert. Ps. 39. Look down, O Lord, to help me; let them be confounded and ashamed that seek after my soul, to take it away; look down, O Lord, to help me.

Secret.

CLEANSE us, we beseech thee, O Lord, by the effect of this sacrifice, and mercifully grant that we may be worthy to partake of it. Through our Lord.

Another Secret. Graciously hear, p. 130; 3rd at choice.

Comm. Ps. 70. Domine, memorabor justitiæ tuæ solius: Deus, docuisti me a juventute mea, et usque in senectam et senium: Deus, ne derelinquas me.

Comm. Ps. 70. O Lord, I will be mindful of thy justice alone: thou hast taught me, O God, from my youth; and unto old age and grey hairs, O God, forsake me not.

Postcommunion.

GRACIOUSLY cleanse our minds, we beseech thee, O Lord, and renew them with the heavenly sacraments, that by means of them we may receive present help for our bodies and likewise future help. Through our Lord.

Another Postcommunion. May the gift, p. 130; the third at choice.

The SEVENTEENTH SUNDAY after PENTECOST

Introitus. Ps. 118. JUstus es, Domine, et rectum judicium tuum: fac cum servo tuo secundum misericordiam tuam. Ps. ibid. Beati immaculati in via: qui ambulant in lege Domini. ℣. Gloria Patri.

Introit. Ps. 118. THou art just, O Lord, and thy judgment is right; deal with thy servant according to thy mercy. Ps. ibid. Blessed are the undefiled in the way; who walk in the law of the Lord. ℣. Glory be.

Prayer.

GRANT, O Lord, we beseech thee, that thy people may escape the defilement of the devil and with a clean mind follow thee, the only God. Through our Lord.

Second Prayer. Defend, p. 128; the third at choice.

Lesson. Eph. 4.

BRETHREN: I, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called. With all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the spirit in the bond of peace. One body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all, who is blessed for ever and ever. Amen.

Graduale. Ps. 32. Beata gens, cujus est Dominus Deus eorum: populus, quem elegit Dominus in hereditatem sibi. ℣. Verbo Domini cœli firmati sunt: et spiritu oris ejus omnis virtus eorum. Alleluia, alleluia. ℣. Ps. 101. Domine, exaudi orationem meam, et clamor meus ad te perveniat. Alleluia.

Graduale. Ps. 32. Blessed is the nation whose God is the Lord: the people whom he hath chosen for his inheritance. ℣. By the word of the Lord the heavens were established; and all the power of them by the spirit of his mouth. Allel., alleluia. ℣. Ps. 101. O Lord, hear my prayer; and let my cry come to thee. Alleluia.

✠ Gospel. Matt. 22.

AT that time: The pharisees came to Jesus, and one of them, a doctor of the law, asked him, tempting him, Master, which is the great commandment of the law? Jesus said to him, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole law and the prophets. And the pharisees being gathered together, Jesus asked them, saying, What think you of Christ; whose son is he? They say to him, David's. He saith to them, How then doth David, in spirit, call him Lord; saying, The Lord said to my Lord, Sit on my right hand, until I make thy enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions. Creed.

Offert. Dan. 9. Oravi Deum meum ego Daniel, dicens: Exaudi, Domine, preces servi tui: illumina faciem tuam super sanctuarium tuum: et propitius intende populum istum, super quem invocatum est nomen tuum, Deus.

Offertory. Dan. 9. I Daniel prayed to my God, saying, Hear, O Lord, the prayer of thy servant; show thy face upon thy sanctuary, and favourably look down upon this people, upon whom thy name is invoked, O God.

Secret.

WE humbly beseech thy majesty, O Lord, that these holy mysteries which we celebrate may deliver us both from past and future transgressions. Through our Lord.

Another Secret. Graciously hear, p. 130; the third at choice.

Comm. Psalm. 75. Vovete, et reddite Domino Deo vestro omnes, qui in circuitu ejus affertis munera: terribili, et ei qui aufert spiritum principum: terribili apud omnes reges terræ.

Comm. Psalm 75. Vow ye, and pay to the Lord your God, all you that round about him bring presents: to him that is terrible, even to him who taketh away the spirit of princes; to the terrible with all the kings of the earth.

Postcommunion.

LET our vices, O God almighty, be healed by thy holy mysteries; and may we receive from them remedies for evermore. Through our Lord.

Another Postcommunion. May the gift, p. 130; the third at choice.

EMBER WEDNESDAY in SEPTEMBER

Station at St Mary Major

Introitus. Ps. 80.

EXsultate Deo adjutori nostro: jubilate Deo Jacob: sumite psalmum jucundum cum cithara: canite in initio mensis tuba, quia præceptum in Israel est, et judicium Deo Jacob. Ps. ibid. Testimonium in Joseph posuit illud, cum exiret de terra Ægypti: linguam, quam non noverat, audivit. ℣. Gloria Patri.

Introit. Ps. 80.

REjoice to God our helper: sing aloud to the God of Jacob: take a pleasant psalm with the harp; blow the trumpet in the beginning of the month, for it is a commandment in Israel, and a judgment to the God of Jacob. Ps. ibid. He ordained it for a testimony in Joseph, when he came out of the land of Egypt: he heard a tongue which he knew not. ℣. Glory be.

After the Kyrie eleison, is said: Let us pray. Let us kneel. ℟. Arise.

Prayer.

MAY our frailty, O Lord, we beseech thee, be supported by the remedies of thy mercy; that what from its own condition is falling into ruin may be restored by thy clemency. Through our Lord.

Lesson. Amos 9.

THUS saith the Lord God: Behold the days come, when the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed, and the mountains shall drop sweetness, and every hill shall be tilled. And I will bring back the captivity of my people Israel, and they shall build the abandoned cities. and inhabit them; and they shall plant vineyards, and drink the wine of them; and shall make gardens, and eat the fruit of them; and I will plant them upon their own land; and I will no more pluck them out of their land which I have given them: saith the Lord thy God.

Graduale. Ps. 112. Quis sicut Dominus Deus noster, qui in altis habitat: et humilia respicit in cœlo et in terra? ℣. Suscitans a terra inopem, et de stercore erigens pauperem.

Gradual. Ps. 112. Who is as the Lord our God, who dwelleth on high; and looketh down on the low things in heaven and in earth? ℣. Raising up the needy from the earth; and lifting up the poor out of the dunghill.

Here is said: The Lord be with you; but not, Let us kneel.

Let us pray. Prayer.

GRANT, we beseech thee, O Lord, to thy servants who humbly pray to thee; that while they abstain from bodily food, in their minds too they may fast from sin. Through our Lord.

Second Prayer. A cunctis, p. 128; the third at choice.

Lesson. Neh. or 2 Esd. 8.

IN those days: All the people were gathered together as one man, to the street which is before the water-gate, and they spoke to Esdras the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel. Then Esdras the priest brought the law before the multitude of men and women, and all those that could understand,

on the first day of the seventh month. And he read it plainly in the street that was before the water-gate, from the morning until mid-day, before the men and women, and all those that could understand; and the ears of all the people were attentive to the book. And Esdras the scribe stood upon a step of wood, which he had made to speak upon. And he opened the book before all the people, for he was above all the people; and when he had opened it, all the people stood. And Esdras blessed the Lord the great God, and all the people answered, Amen, amen, lifting up their hands; and they bowed down, and adored God, with their faces to the ground. Now the Levites made silence among the people to hear the law; and the people stood in their place: and they read in the book of the law of God distinctly and plainly to be understood; and they understood when it was read. And Nehemias, and Esdras the priest and scribe, and the Levites, who interpreted to all the people, said, This is a holy day to the Lord our God: do not mourn nor weep. And he said to them, Go, eat fat meats, and drink sweet wine, and send portions to them that have not prepared for themselves; because it is the holy day of the Lord; and be not sad, for the joy of the Lord is our strength.

Gráduale. Ps. 32. Beata gens, cujus est Dominus Deus eorum: populus, quem elegit Dominus in hereditatem sibi. ℣. Verbo Domini cœli firmati sunt: et spiritu oris ejus omnis virtus eorum.

Graduał. Ps. 32. Blessed is the nation whose God is the Lord: the people whom he hath chosen for his inheritance. ℣ By the word of the Lord the heavens were established: and all the power of them by the spirit of his mouth.

✠ Gospel. Mark 9

AT that time: One of the multitude, answering, said to Jesus, Master, I have brought to thee my son, having a dumb spirit; who, wheresoever he taketh him, dasheth him, and he foameth, and gnasheth with the teeth, and pineth away; and I spoke to thy disciples to cast him out, and they could not. Who answering them, said, O incredulous generation, how long shall I be with you? how long shall I suffer you? bring him unto me. And they brought him. And when he had seen him, immedi-

ately the spirit troubled him; and being thrown down upon the ground, he rolled about, foaming. And he asked his father, How long time is it since this happened unto him? But he said, From his infancy; and oftentimes hath he cast him into the fire and into the waters to destroy him. But if thou canst do any thing, help us, having compassion on us. And Jesus saith to him, If thou canst believe, all things are possible to him that believeth. And immediately the father of the boy crying out, with tears said, I do believe, Lord; help my unbelief. And when Jesus saw the multitude running together, he threatened the unclean spirit, saying to him, Deaf and dumb spirit, I command thee, go out of him, and enter not any more into him: and crying out and greatly tearing him, he went out of him; and he became as dead, so that many said, He is dead. But Jesus taking him by the hand, lifted him up, and he arose. And when he was come into the house, his disciples secretly asked him, Why could not we cast him out? And he said to them, This kind can go out by nothing but by prayer and fasting.

Offert. Ps. 118. Meditabor in mandatis tuis, quæ dilexi valde: et levabo manus meas ad mandata tua, quæ dilexi.

Offertory. Ps. 118. I will meditate on thy commandments, which I have loved exceedingly: and lift up my hands to thy commandments, which I have loved.

Secret.

MAY this victim, we beseech thee, O Lord, cleanse away our sins, and sanctify the bodies and minds of thy servants, that they may celebrate this sacrifice. Through our Lord.

Another Secret. Graciously hear, p. 130; the third at choice.

Comm. 2 Esdræ 8. Comedite pinguia, et bibite mulsum, et mittite partes his, qui non præparaverunt sibi: sanctus enim dies Domini est, nolite contristari: gaudium etenim Domini est fortitudo nostra.

Comm. 2 Esd. 8. Eat fat meats, and drink sweet wine, and send portions to them that have not prepared for themselves; because it is the holy day of the Lord, be not sad: for the joy of the Lord is our strength.

Postcommunion.

WE who receive the gifts of heaven humbly beseech thee, O Lord, that what by thy grace we bring with diligent service, we may of thy bounty receive with worthy minds. Through our Lord.

Another Postcommunion. May the gift, p. 130; the third at choice.

EMBER FRIDAY in SEPTEMBER

Station at the Twelve Holy Apostles

Introit, Lætetur cor, p. 213.

Prayer.

GRANT, we beseech thee, almighty God, that while year by year we devoutly keep these holy observances, we may please thee both in body and mind. Through our Lord.

Second Prayer. Defend, p. 128; the third at choice.

Lesson. Osee 14.

THUS saith the Lord God: Return, O Israel, to the Lord thy God; for thou hast fallen down by thy iniquity. Take with you words, and return to the Lord, and say to him, Take away all iniquity, and receive the good, and we will render the calves of our lips. Assyria shall not save us, we will not ride upon horses, neither will we say any more, The works of our hands are our gods; for thou wilt have mercy on the fatherless that is in thee. I will heal their breaches, I will love them freely; for my wrath is turned away from them. I will be as the dew: Israel shall spring as the lily, and his root shall shoot forth as that of Libanus. His branches shall spread, and his glory shall be as the olive tree, and his smell as that of Libanus. They shall be converted that sit under his shadow; they shall live upon wheat, and they shall blossom as a vine: his memorial shall be as the wine of Libanus. Ephraim shall say, What have I to do any more with idols? I will hear him, and I will make him flourish like a green fir-tree: from me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know these things? for the ways of our Lord are right, and the just shall walk in them, but the transgressors shall fall in them.

Gradual, Convertere, p. 451.

Gospel. Luke 7, p. 234.

Offertorium. Ps. 102. Benedic, anima mea, Domino, et noli oblivisci omnes retributiones ejus: et renovabitur sicut aquilæ juventus tua.

Offert. Ps. 102. Bless the Lord, O my soul, and never forget all he hath done for thee: and thy youth shall be renewed like the eagle's.

Secret.

MAY the offerings of our fast, O Lord, we beseech thee, be received by thee: and by wiping out our sins may they make us worthy to receive thy grace and guide us to thine eternal promises. Thro.'

Another Secret, Graciously hear, p. 130; 3rd at choice.

Communio. Ps. 118. Aufer a me opprobrium et contemptum, quia mandata tua exquisivi, Dñe: nam et testimonia tua meditatio mea est.

Comm. Ps. 118. Remove from me reproach and contempt, because I have sought out thy commandments, O Lord: for thy testimonies are my meditation.

Postcommunion.

WE beseech thee, almighty God, that we who return thanks for the blessings we have received, may receive still greater blessings. Through.

Another Postcommunion. May the gift, p. 130; the third at choice.

EMBER SATURDAY in SEPTEMBER

Station at St Peter's

Introitus. Ps. 94. VEnite adoremus Deum, et procidamus ante Dñm: ploremus ante eum, qui fecit nos; quia ipse est Dominus Deus noster. Ps. ibid. Venite, exsultemus Domino: jubilemus Deo salutari nostro. ℣. Gloria Patri.

Introit. Ps. 94. COme let us adore God, and fall down before the Lord: let us weep before him who made us; for he is the Lord our God. Ps. ibid. Come let us praise the Lord with joy; let us joyfully sing to God our Saviour. ℣. Glory be.

After the Kyrie eleison is said: Let us pray. Let us kneel. ℟. Arise.

Prayer.

ALMIGHTY and eternal God, who by healthful abstinence dost heal both our bodies and souls; we humbly entreat thy majesty, that, appeased by the

pious prayer of those who fast, thou wouldst give us help both now and in the future. Through our Lord.

Lesson. Levit. 23.

IN those days: The Lord spoke to Moses, saying, Upon the tenth day of this seventh month shall be the day of atonement; it shall be most solemn, and shall be called holy; and you shall afflict your souls on that day, and shall offer a holocaust to the Lord. You shall do no servile work in the time of this day; because it is a day of propitiation, that the Lord your God may be merciful unto you. Every soul that is not afflicted on this day shall perish from among his people; and every soul that shall do any work, the same will I destroy from among his people. You shall do no work, therefore, on that day: it shall be an everlasting ordinance unto you in all your generations and dwellings. It is a sabbath of rest; and you shall afflict your souls, beginning on the ninth day of the month; from evening until evening you shall celebrate your sabbaths: saith the Lord almighty.

Graduale. Ps. 78. Propitius esto, Dñe, peccatis nostris: nequando dicant gentes: Ubi est Deus eorum? ℣. Adjuva nos, Deus salutaris noster: et propter honorem nominis tui, Domine, libera nos.

Gradual. Ps. 78. Forgive us our sins, O Lord: lest they should say at any time among the gentiles, Where is their God? ℣. Help us, O God our Saviour, and for the glory of thy name, O Lord, deliver us.

Let us pray. Let us kneel. ℟. Arise.

Prayer.

GRANT us, we beseech thee, O almighty God, that while we fast we may be filled with thy grace, and by abstinence may be made stronger than all our enemies. Through our Lord.

Lesson. Levit. 23.

IN those days: The Lord spoke to Moses, saying, From the fifteenth day of the seventh month, when you shall have gathered in all the fruits of your land, you shall celebrate the feast of the Lord seven days; on the first day and the eighth shall be a sabbath, that is, a day of rest. And you shall take to you, on the first day, the fruits of the fairest tree, and branches of palm trees, and boughs of thick trees, and willows of the brook, and you shall rejoice before the Lord your God; and you shall keep the solemnity thereof seven

days in the year: it shall be an everlasting ordinance in your generations. In the seventh month shall you celebrate this feast; and you shall dwell in bowers seven days: every one that is of the race of Israel shall dwell in tabernacles; that your posterity may know that I made the children of Israel to dwell in tabernacles, when I brought them out of the land of Egypt. I am the Lord your God.

Graduale. Ps. 83. Protector noster aspice, Deus: et respice super servos tuos. ℣. Domine Deus virtutum, exaudi preces servorum tuorum.

Gradual. Ps. 83. Behold, O God, our protector; and look on thy servants. ℣. O Lord God of Hosts, graciously hear the prayers of thy servants.

Let us pray. Let us kneel. ℟. Arise.

Prayer.

PROTECT thy family, we beseech thee, O Lord, that by thy bounty we may obtain those remedies of eternal salvation which by thy inspiration we seek. Through our Lord.

Lesson. Mich. 7.

O LORD our God, feed thy people with thy rod, the flock of thy inheritance, them that dwell alone in the forest according to the days of old. The nations shall see, and shall be confounded at all their strength. Who is a God like to thee, who takest away iniquity, and passest by the sin of the remnant of thy inheritance? He will send his fury in no more because he delighteth in mercy. He will turn again, and have mercy on us: he will put away our iniquities, and he will cast all our sins into the bottom of the sea. Thou wilt perform the truth to Jacob, the mercy to Abraham, which thou hast sworn to our fathers from the days of old: O Lord our God.

Graduale. Ps. 89. Convertere, Dñe, aliquantulum: et deprecare super servos tuos. ℣. Domine, refugium factus es nobis, a generatione et progenie.

Gradual. Ps. 89. Return, O Lord, a little; and be entreated in favour of thy servants. ℣. Lord, thou hast been our refuge, from generation to generation.

Let us pray. Let us kneel. ℟. Arise.

Prayer.

GRANT us, we beseech thee, almighty God, that we may so abstain from fleshly feasts, that we may also fast from the vices which assail us. Through.

Lesson. Zach. 8.

IN those days: The word of the Lord came to me, saying, Thus saith the Lord of hosts, As I purposed to afflict you when your fathers had provoked me to wrath; and I had no mercy; so turning again, I have thought in these days to do good to the house of Juda and Jerusalem: fear not. These, then, are the things which you shall do, Speak ye truth every one to his neighbour; judge ye truth and judgment of peace in your gates; and let none of you imagine evil in your hearts against his friend; and love not a false oath: for all these are the things that I hate, saith the Lord. And the word of the Lord of hosts came to me, saying, Thus saith the Lord of hosts, The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Juda, joy, and gladness, and great solemnities; only love ye truth and peace: saith the Lord of hosts.

Graduale. Ps. 140. Dirigatur oratio mea sicut incensum in conspectu tuo, Domine. ℣. Elevatio manuum mearum sacrificium vespertinum.

Gradual. Ps. 140. Let my prayer be directed as incense in thy sight, O Lord. ℣. The lifting up of my hands as evening sacrifice.

Let us pray. Let us kneel. ℟. Arise.

Prayer.

AS thou grantest to us, O Lord, to offer thee a solemn fast, so grant us, we beseech thee, the benefit of thy pardon. Through our Lord.

Lesson. Dan. 3. The angel of the Lord, with the hymn Benedictus, and the following prayer, as on p. 66.

Here is said. ℣. The Lord be with you, but not Let us kneel.

Second Prayer, Defend, p. 128; the third at choice.

Lesson. Heb. 9.

BRETHREN: There was a tabernacle made the first, wherein were the candlesticks, and the table, and the setting forth of loaves, which is called the Holy. And after the second veil, the tabernacle which is called the Holy of holies, having the gold censer, and the ark of the testament covered about on every part with gold, in which was a golden pot that had manna, and the rod of Aaron that had blossomed, and the tables of the testament, and over it were the

cherubims of glory overshadowing the propitiatory; of which it is not needful to speak now particularly. Now these things being thus ordered, into the first tabernacle the priests indeed always entered accomplishing the offices of sacrifices. But into the second the high-priest alone, once a year, not without blood, which he offereth for his own and the people's ignorance; the Holy Ghost signifying this, that the way into the Holies was not yet made manifest, whilst the former tabernacle was yet standing. Which is a parable of the time present, according to which gifts and sacrifices are offered, which cannot, as to the conscience, make him perfect that serveth only in meats and in drinks, and divers washings, and justices of the flesh, laid on them until the time of correction. But Christ being come, a high-priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this creation, neither by the blood of goats nor of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption.

Tractus. Ps. 116. Laudate Dominum, omnes gentes: et collaudate eum, omnes populi. ℣. Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum.

Tract. Ps. 116. Oh, praise the Lord, all ye nations: and praise him together, all ye people. ℣. For his mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

✠Gospel. Luke 13.

AT that time: Jesus spoke to the multitude this parable: A certain man had a fig-tree planted in his vineyard, and he came seeking fruit on it, and found none: and he said to the dresser of the vineyard, Behold, for these three years I come seeking fruit on this fig-tree, and I find none. Cut it down, therefore: why cumbereth it the ground? But he answering, said to him, Lord, let it alone this year also, until I dig about it, and dung it; and if happily it bear fruit; but if not, then after that thou shalt cut it down. And he was teaching in their synagogue on the Sabbath: and behold, there was a woman who had a spirit of infirmity eighteen years; and she was bowed together, neither could she look upwards at all. Whom when Jesus saw, he called her unto him, and said to her,

Woman, thou art delivered from thy infirmity; and he laid his hands upon her, and immediately she was made straight, and glorified God. And the ruler of the synagogue (being angry that Jesus had healed on the Sabbath) answering, said to the multitude, Six days there are wherein you ought to work. In them, therefore, come, and be healed, and not on the Sabbath-day. And the Lord answering him, said, Ye hypocrites, doth not every one of you on the Sabbath-day loose his ox or his ass from the manger, and lead them to water? and ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to be loosed from this bond on the Sabbath-day? And when he said these things, all his adversaries were ashamed, and all the people rejoiced for all the things that were gloriously done by him.

Offertorium. Ps. 87. Dñe, Deus salutis meæ, in die clamavi, et nocte coram te: intret oratio mea in conspectu tuo, Domine.

Offertory. Ps. 87. O Lord, the God of my salvation, I have cried in the day, and in the night before thee; let my prayer come in before thee, O Lord.

Secret.

GRANT, we beseech thee, almighty God, that the offering made in the sight of thy majesty may win for us the grace of devotion, and gain a happy eternity. Through our Lord.

Another Secret, Graciously hear, p. 130; the third at choice.

Comm. Lev. 23. Mense septimo festa celebrabitis, cum in tabernaculis habitare fecerim filios Israel, cum educerem eos de terra Ægypti, ego Dñs Deus vester.

Communion. Lev. 23. In the seventh month shall you celebrate this feast, as I made the children of Israel to dwell in tabernacles, when I brought them out of the land of Egypt: I am the Lord your God.

Postcommunion.

MAY thy sacraments, we beseech thee, O Lord, perfect in us what they contain; that we may receive in truth what we now outwardly celebrate. Through our Lord.

Another Postcommunion, May the gift, p. 130; the third at choice.

The EIGHTEENTH SUNDAY after PENTECOST

Introitus. Eccli 36.

DA pacem, Domine, sustinentibus te, ut Prophetæ tui fideles inveniantur: exaudi preces servi tui, et plebis tuæ Israel. Ps. 121. Lætatus sum in his, quæ dicta sunt mihi: in domum Domini ibimus. ℣. Gloria Patri.

Introit. Ecclus 36.

GIve peace, O Lord, to them that patiently wait for thee, that thy prophets may be found faithful: hear the prayers of thy servant, and of thy people Israel. Ps. 121. I rejoiced at the things that were said to me: we shall go into the house of the Lord. ℣. Glory be.

Prayer.

LET thy grace and mercy guide our hearts, O Lord; for without thee we cannot please thee. Through our Lord.

Another Prayer. Defend, p. 128; the third at choice.

Lesson. 1 Cor. 1.

BRETHREN: I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus, that in all things you are made rich in him, in all utterance and in all knowledge, as the testimony of Christ was confirmed in you, so that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ. Who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ.

Graduale. Ps 121. Lætatus sum in his, quæ dicta sunt mihi: in domum Domini ibimus. ℣. Fiat pax in virtute tua, et abundantia in turribus tuis. Alleluia, alleluia. ℣. Ps. 101. Timebunt gentes nomen tuum, Domine: et omnes reges terræ gloriam tuam. Alleluia.

Gradual. Ps. 121. I rejoiced at the things that were said to me: we shall go into the house of the Lord. ℣. Let peace be in thy strength, and abundance in thy towers. Alleluia, alleluia. ℣. Ps 101. The gentiles shall fear thy name, O Lord: and all the kings of the earth thy glory. Alleluia.

✠Gospel. Matt. 9.

AT that time: Jesus entering into a boat, passed over the water, and came into his own city. And behold, they brought to him one sick of the palsy

lying in a bed; and Jesus seeing their faith, said to the man sick of the palsy, Be of good heart, son, thy sins are forgiven thee. And behold, some of the scribes said within themselves, He blasphemeth. And Jesus seeing their thoughts, said, Why do you think evil in your hearts? whether is it easier to say, Thy sins are forgiven thee; or to say, Arise, and walk? But that you may know that the Son of man hath power on earth to forgive sins (then said he to the man sick of the palsy), Arise, take up thy bed, and go into thy house. And he arose, and went into his house. And the multitude seeing it, feared, and glorified God, who had given such power to men. Creed.

Offert. Exod. 24. Sanctificavit Moyses altare Domino, offerens super illud holocausta, et immolans victimas: fecit sacrificium vespertinum in odorem suavitatis Domino Deo in conspectu filiorum Israel.

Offertory. Exod. 24. Moses consecrated an altar to the Lord, offering upon it holocausts and sacrificing victims: he made an evening sacrifice to the Lord God for an odour of sweetness, in the sight of the children of Israel.

Secret.

O GOD, who by thy holy intercourse with us in this sacrifice makest us partakers of the one supreme Godhead; grant, we beseech thee, that as we know thy truth, so we may accompany it by a worthy life. Through our Lord.

Another Secret, Graciously hear, p. 130; the third at choice.

Communio. Ps. 95. Tollite hostias, et introite in atria ejus: adorate Dominum in aula sancta ejus.

Communion. Ps. 95. Bring up sacrifices, and come into his courts: adore ye the Lord in his holy court.

Postcommunion.

WE who have been nourished by thy sacred gifts return thee thanks, O Lord; and we implore thy mercy, that thou wouldst render us worthy to partake of them. Through our Lord.

Another Postcommunion, May the gift, p. 130; the third at choice.

The NINETEENTH SUNDAY after PENTECOST

Introitus.

SAlus populi ego sum, dicit Dominus: de quacumque tribulatione clamaverint ad me, exaudiam eos: et ero illorum Dominus in perpetuum. Ps. 77. Attendite, populе meus, legem meam: inclinate aurem vestram in verba oris mei. ℣. Gloria Patri.

Introit.

I Am the salvation of the people, saith the Lord: in whatever tribulation they shall cry to me, I will hear them; and I will be their Lord for ever. Ps. 77. Attend, O my people, to my law; incline your ears to the words of my mouth. ℣. Glory be.

Prayer.

ALMIGHTY and merciful God, graciously keep us from all harm; that we, being set free both in mind and body, may with ready minds pursue what is thine. Through our Lord.

Second Prayer, Defend, p. 128; the third at choice.

Lesson. Eph. 4.

BRETHREN: Be ye renewed in the spirit of your mind, and put on the new man, who according to God is created in justice and holiness of truth. Wherefore, putting away lying, speak ye the truth every man with his neighbour, for we are members one of another. Be angry, and sin not. Let not the sun go down upon your anger. Give not place to the devil. He that stole, let him now steal no more; but rather let him labour, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

Graduale. Ps. 140. Dirigatur oratio mea, sicut incensum in conspectu tuo Domine. ℣. Elevatio manuum mearum sacrificium vespertinum. Alleluia, alleluia. ℣. Ps. 104. Confitemini Dño, et invocate nomen ejus: annuntiate inter gentes opera ejus. Alleluia.

Gradual. Ps. 140. Let my prayer be directed as incense in thy sight, O Lord. ℣. The lifting up of my hands as evening sacrifice. Alleluia, alleluia. ℣. Ps. 104. Give glory to the Lord, and call upon his name: declare his deeds among the gentiles. Alleluia.

✠ Gospel. Matt. 22.

AT that time: Jesus spoke to the chief priests and the pharisees in parables, saying, The kingdom of heaven is likened to a king, who made a marriage for his son; and he sent his servants to call them that were invited to the marriage, and they would not come. Again he sent other servants, saying, Tell them that were invited, Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready; come ye to the marriage. But they neglected, and went their ways, one to his farm, and another to his merchandise; and the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it, he was angry; and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants, The marriage indeed is ready, but they that were invited were not worthy. Go ye therefore into the highways, and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and good; and the marriage was filled with guests. And the king went in to see the guests; and he saw there a man who had not on a wedding garment: and he saith to him, Friend, how camest thou in hither, not having on a wedding garment? but he was silent. Then the king said to the waiters, Bind his hands and feet, and cast him into the exterior darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen. Creed.

Offertorium. Psalm 137. Si ambulavero in medio tribulationis, vivificabis me, Domine: et super iram inimicorum meorum extendes manum tuam, et salvum me faciet dextera tua.

Offertory. Psalm 137. If I shall walk in the midst of tribulation, thou wilt quicken me, O Lord; and thou wilt stretch forth thy hand against the wrath of my enemies; and thy right hand shall save me.

Secret.

GRANT, we beseech thee, O Lord, that the gifts we offer in the sight of thy majesty may be healthful to us. Through our Lord.

Another Secret, Graciously hear, p. 130; the third at choice.

Communio. Ps. 118. Tu

Communion. Ps. 118. Thou

mandasti mandata tua custodiri nimis: utinam dirigantur viæ meæ ad custodiendas justificationes tuas.

hast commanded thy commandments to be kept most diligently: oh, that my ways may be directed to keep thy justifications!

Postcommunion.

MAY thy healing grace, O Lord, mercifully deliver us from our perversity, and make us ever to be devoted to thy commandments. Through.

Another Postcommunion, May the gift, p. 130; the third at choice.

The TWENTIETH SUNDAY after PENTECOST

Introitus. Dan. 3.

OMnia, quæ fecisti nobis, Dñe, in vero judicio fecisti: quia peccavimus tibi, et mandatis tuis non obedivimus: sed da gloriam nomini tuo, et fac nobiscum secundum multitudinem misericordiæ tuæ. Ps. 118. Beati immaculati in via: qui ambulant in lege Domini. ℣. Gloria Patri.

Introit. Dan. 3

ALL that thou hast done to us, O Lord, thou hast done in true judgment: because we have sinned against thee, and we have not obeyed thy commandments: but give glory to thy name, and deal with us according to the multitude of thy mercy. Ps. 118. Blessed are the undefiled in the way: who walk in the law of the Lord. ℣. Glory be.

Prayer.

MERCIFULLY grant, O Lord, we beseech thee, to thy faithful people, pardon and peace, that they may both be cleansed from all transgressions and serve thee with a quiet mind. Through our Lord.

Second Prayer, Defend, p. 128; the third at choice.

Lesson. Eph. 5

BRETHREN: See how you walk circumspectly, not as unwise, but as wise; redeeming the time, because the days are evil. Wherefore, become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury: but be ye filled with the holy Spirit, speaking to yourselves in psalms and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord: giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father; being subject one to another in the fear of Christ.

Graduale. Ps. 144. Oculi omnium in te sperant, Domine: et tu das illis escam in tempore opportuno. ℣. Aperis tu manum tuam, et imples omne animal benedictione. Alleluia, alleluia. ℣. Ps. 107. Paratum cor meum, Deus, paratum cor meum: cantabo et psallam tibi, gloria mea. Alleluia.

Gradual. Ps. 144. The eyes of all hope in thee, O Lord: and thou givest them meat in due season. ℣. Thou openest thy hand, and fillest with blessing every living creature. Alleluia, alleluia. ℣. Ps. 107. My heart is ready, O God, my heart is ready: I will sing, and will give praise to thee, my glory. Alleluia.

✠ Gospel. John 4.

AT that time: There was a certain ruler whose son was sick at Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down, and heal his son; for he was at the point of death. Jesus therefore said to him, Unless you see signs and wonders, you believe not. The ruler saith to him, Lord, come down before that my son die. Jesus saith to him, Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him, and they brought word, saying, that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him, Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him, Thy son liveth; and himself believed, and his whole house. Creed.

Offertorium. Ps. 136. Super flumina Babylonis illic sedimus, et flevimus, dum recordaremur tui, Sion.

Offertory. Ps. 136. Upon the rivers of Babylon, there we sat and wept; when we remembered thee, O Sion.

Secret.

MAY these mysteries, O Lord, we beseech thee, afford us heavenly healing, and may they cleanse our hearts from vice. Through our Lord.

Another Secret, Graciously hear, p. 130; the third at choice.

Communio. Ps. 118. Memento verbi tui servo tuo, Domine, in quo mihi spem dedisti: hæc me

Communion. Ps. 118. Be thou mindful of thy word to thy servant, in which thou hast given me hope:

consolata est in humilitate mea.

this hath comforted me in my humiliation.

Postcommunion.

THAT we may be made worthy, O Lord, of thy sacred gifts, make us, we beseech thee, ever obedient to thy commandments. Through our Lord.

Another Postcommunion, May the gift, p. 130; the third at choice.

The TWENTY-FIRST SUNDAY after PENTECOST

Introitus. Esth. 13.

IN voluntate tua, Dñe, universa sunt posita, et non est qui possit resistere voluntati tuæ: tu enim fecisti omnia, cœlum et terram, et universa, quæ cœli ambitu continentur: Dñs universorum tu es. Ps. 118. Beati immaculati in via: qui ambulant in lege Domini. ℣. Gloria Patri.

Introit. Esth. 13.

ALL things are in thy will, O Lord; and there is none that can resist thy will: for thou hast made all things, heaven and earth, and all things that are under the cope of heaven: thou art Lord of all. Ps. 118. Blessed are the undefiled in the way: who walk in the law of the Lord. ℣. Glory be.

Prayer.

WE beseech thee, O Lord, ever keep thy household by thy lovingkindness; that by thy protection it may be free from all harm, and in good deeds may be devoted to the glory of thy name. Through.

Second Prayer, Defend, p. 128; the third at choice.

Lesson. Eph. 6.

BRETHREN: Be strengthened in the Lord, and in the might of his power. Put you on the armour of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. Therefore, take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of justice, and your feet shod with the preparation of the gospel of peace; in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto

you the helmet of salvation, and the sword of the spirit, which is the word of God.

Graduale. Ps. 89. Domine, refugium factus es nobis, a generatione et progenie. ℣. Priusquam montes fierent, aut formaretur terra et orbis: a sæculo, et usque in sæculum tu es, Deus. Alleluia, alleluia. ℣. Ps. 113. In exitu Israel de Ægypto, domus Jacob de populo barbaro. Alleluia.

Gradual. Ps. 89. Lord, thou hast been our refuge, from generation to generation. ℣. Before the mountains were made, or the earth and the world was formed; from eternity and to eternity thou art God. Alleluia, alleluia. ℣. Ps. 113. When Israel went out of Egypt, the house of Jacob from a barbarous people. Allel.

✠ Gospel. Matt. 18.

AT that time: Jesus spoke to his disciples this parable, The kingdom of heaven is likened to a king, who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents: and as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant falling down, besought him, saying, Have patience with me, and I will pay thee all. And the lord of that servant, being moved with pity, let him go; and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence; and laying hold of him, he throttled him, saying, Pay what thou owest. And his fellow-servant, falling down, besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison till he paid the debt. Now his fellow-servants, seeing what was done, were very much grieved; and they came and told their lord all that was done. Then his lord called him, and said to him. Thou wicked servant, I forgave thee all the debt, because thou besoughtest me; shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers until he paid all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts. Creed.

Offertorium. Job 1. Vir

Offertory. Job 1. There

erat in terra Hus nomine Job, simplex et rectus, ac timens Deum: quem satan petiit, ut tentaret: et data est ei potestas a Domino in facultates, et in carnem ejus: perdiditque omnem substantiam ipsius, et filios: carnem quoque ejus gravi ulcere vulneravit.

was a man in the land of Hus, whose name was Job, simple, and upright, and fearing God: whom Satan besought that he might tempt; and power was given him from the Lord over his possessions and his flesh: and he destroyed all his substance and his children; and wounded his flesh also with a grievous ulcer.

Secret.

MERCIFULLY receive, O Lord, these victims, by which thou wouldst be appeased, and of thy great lovingkindness wouldst restore us to health. Through our Lord.

Another Secret. Graciously hear. p. 130: the third at choice.

Communio. Ps. 118. In salutari tuo anima mea, et in verbum tuum speravi: quando facies de persequentibus me judicium? iniqui persecuti sunt me: adjuva me, Domine Deus meus.

Communion. Ps. 118. My soul is in thy salvation, and in thy word have I hoped: when wilt thou execute judgment on them that persecute me? the wicked have persecuted me: help me, O Lord my God.

Postcommunion.

WE who have received the food of immortality, beseech thee, O Lord, that what we have taken with our mouth we may follow with a pure mind. Through our Lord.

Another Postcommunion, May the gift, p. 130; the third at choice.

The TWENTY-SECOND SUNDAY after PENTECOST

Introitus. Ps. 129.

SI iniquitates observaveris, Dñe, Dñe, quis sustinebit? quia apud te propitiatio est, Deus Israel. Ps. ibid. De profundis clamavi ad te, Do-

Introit Ps. 129.

IF thou wilt mark iniquities, O Lord; Lord, who shall stand it? for with thee is merciful forgiveness, O God of Israel. Ps. ibid. Out of the depths

mine: Domine, exaudi vocem meam. ℣. Gloria Patri.

I have cried to thee, O Lord: Lord, hear my voice. ℣ Glory be.

Prayer.

OGOD, our refuge and strength, who art the author of all godliness; hear the devout prayers of thy church; and grant that what we ask faithfully we may obtain effectually. Through our Lord.

Second Prayer, Defend, p. 128; the third at choice.

Lesson. Phil. 1.

BRETHREN: We are confident in the Lord Jesus, that he who hath begun a good work in you will perfect it unto the day of Christ Jesus. As it is meet for me to think this for you all, for that I have you in my heart, and that in my bands, and in the defence and confirmation of the gospel, you are all partakers of my joy. For God is my witness, how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge and in all understanding; that you may approve the better things; that you may be sincere and without offence unto the day of Christ; filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

Graduale. Ps. 132. Ecce quam bonum, et quam jucundum habitare fratres in unum! ℣. Sicut unguentum in capite, quod descendit in barbam, barbam Aaron. Alleluia, alleluia. ℣. Ps. 113. Qui timent Dominum, sperent in eo; adjutor et protector eorum est. Alleluia.

Gradual. Ps. 132. Behold how good and how pleasant it is for brethren to dwell together in unity. ℣. It is like the precious ointment on the head, that ran down upon the beard, the beard of Aaron. Alleluia, alleluia. ℣. Ps. 113. They that fear the Lord, let them hope in him: he is their helper and protector. Alleluia.

✠ Gospel. Matt. 22.

AT that time: The pharisees went and consulted among themselves how to ensnare Jesus in his speech. And they send to him their disciples, with the Herodians, saying, Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man, for thou dost not regard the person of men. Tell us, therefore, what

dost thou think? Is it lawful to give tribute to Cæsar or not? But Jesus knowing their wickedness, said, Why do you tempt me, ye hypocrites? Show me the coin of the tribute. And they offered him a penny. And Jesus saith to them, Whose image and superscription is this? They say to him, Cæsar's. Then he saith to them, Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's. Creed.

Offertorium. Est. 14. Recordare mei, Domine, omni potentatui dominans: et da sermonem rectum in os meum, ut placeant verba mea in conspectu principis.

Offertory. Esther 14. Remember me, O Lord, thou who rulest above all power, and give a well-ordered speech in my mouth, that my words may be pleasing in the sight of the prince.

Secret.

GRANT, O merciful God, that this healthful offering may ever cleanse us from our own faults, and keep us from all harm. Through our Lord.

Another Secret, Graciously hear, p. 130; the third at choice.

Communio. Ps. 16. Ego clamavi quoniam exaudisti me, Deus: inclina aurem tuam, et exaudi verba mea.

Communion. Ps. 16. I have cried, for thou, O God, hast heard me: oh, incline thine ear unto me, and hear my words.

Postcommunion.

WE have received, O Lord, the gifts of thy sacred mysteries, humbly beseeching thee that what thou hast commanded us to do in remembrance of thee, may avail us for help in our weakness: who livest.

Another Postcommunion, May the gift, p. 130; the third at choice.

The TWENTY-THIRD SUNDAY after PENTECOST

If this should be the last Sunday after Pentecost, the mass said is that of the twenty-fourth Sunday, p. 468, and this mass is said on the preceding Saturday, if not hindered by a double feast of the first or second class, or a feast of our Lord: if it is, then on some other previous feria.

Introitus. Jer. 29.

DIcit Dominus: Ego cogito cogitationes pacis, et non afflictionis: invocabitis me, et ego exaudiam vos: et reducam captivitatem vestram de cunctis locis. Ps. 84 Benedixisti, Dñe, terram tuam: avertisti captivitatem Jacob. ℣. Gloria Patri.

Introit. Jer. 29.

THe Lord saith, I think thoughts of peace, and not of affliction: you shall call upon me, and I will hear you; and I will bring back your captivity from all places. Ps. 84. Lord, thou hast blessed thy land: thou hast turned away the captivity of Jacob. ℣. Glory be.

Prayer.

ABSOLVE, O Lord, we beseech thee, thy people from their offences; that through thy bountiful goodness we may be freed from the bonds of those sins which through our frailty we have committed. Thro.' Second Prayer. Defend, p. 128; the third at choice.

Lesson. Phil. 3 and 4.

BRETHREN: Be followers of me, and observe them who walk so as you have our model. For many walk, of whom I have told you often (and now tell you weeping), that they are enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame; who mind earthly things. But our conversation is in heaven; from whence also we look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself. Therefore, my dearly beloved brethren, and most desired, my joy and my crown: so stand fast in the Lord, my dearly beloved. I beg of Evodia, and I beseech Syntyche to be of one mind in the Lord; and I entreat thee, also, my sincere companion, help those women who have laboured with me in the gospel with Clement and the rest of my fellow-labourers, whose names are in the book of life.

Graduale. Ps. 43. Liberasti nos, Domine, ex affligentibus nos: et eos, qui nos oderunt confudisti. ℣. In Deo laudabimur tota die, et in nomine tuo confitebimur in

Gradual. Ps. 43. Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. ℣. In God we will glory all the day: and in thy name we will give

sæcula. Alleluia, alleluia. ℣. Ps. 129. De profundis clamavi ad te, Domine: Domine, exaudi orationem meam. Alleluia.

praise for ever. Alleluia, alleluia. ℣. Ps. 129. Out of the depths I have cried to thee, O Lord: Lord, hear my prayer. Alleluia.

✠ Gospel. Matt. 9.

AT that time: As Jesus was speaking to the multitudes, behold, a certain ruler came up, and adored him, saying, Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live. And Jesus, rising up, followed him, with his disciples. And behold, a woman, who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself, If I shall touch only his garment, I shall be healed. But Jesus turning and seeing her, said, Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout, he said, Give place; for the girl is not dead, but sleepeth. And they laughed him to scorn. And when the multitude was put forth, he went in and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country. Creed.

Offertorium. Ps. 129. De profundis clamavi ad te, Domine: Domine, exaudi orationem meam: de profundis clamavi ad te, Domine.

Offertory. Ps. 129. Out of the depths I have cried to thee, O Lord; Lord, hear my prayer: out of the depths I have cried to thee, O Lord.

Secret.

WE offer up to thee, O Lord, this sacrifice of praise for an increase of our service; that thou mayest accomplish in thy mercy that which thou givest to us in spite of our deserts. Through our Lord.

Another Secret, Graciously hear, p. 130; the third at choice.

Comm. Marc. 11. Amen dico vobis, quidquid orantes petitis, credite quia accipietis, et fiet vobis.

Comm. Mark 11. Amen I say to you, whatsoever you ask when you pray, believe that you shall receive, and it shall be done unto you.

Postcommunion.

WE beseech thee, almighty God, that thou suffer us not to yield to human perils whom thou hast gladdened by giving us a share in things divine. Through our Lord.

Another Postcommunion, **May the gift,** p. 130; the third at choice.

If there should be more than 24 Sundays after Pentecost, the masses after the 23rd (as regards the Prayers, Epistles and Gospels) are of those Sundays after Epiphany which were passed over, in the following order:

If there be 25 Sundays, on the 24th is said the mass of the 6th Sunday after Epiphany.

If 26, on the 24th is said the mass of the 5th; and on the 25th, the mass of the 6th Sunday after Epiphany.

If 27, on the 24th is said the mass of the 4th; on the 25th is said the mass of the 5th; and on the 26th, the mass of the 6th Sunday after Epiphany.

If 28, on the 24th is said the mass of the 3rd; on the 25th, of the 4th; on the 26th, of the 5th; and on the 27th, of the 6th Sunday after Epiphany.

And the mass of the 24th Sunday is said on the last Sunday after Pentecost. But the Introit, Gradual, Offertory, and Communion on the Sundays named above are always those of the 23rd Sunday.

The TWENTY-FOURTH and LAST SUNDAY after PENTECOST

Introit, Gradual, Offertory, and Communion as on the twenty-third Sunday, pp. 466, 467.

Prayer.

STIR up, O Lord, we beseech thee, the will of thy faithful; that they may more earnestly seek the fruit of divine grace, and more abundantly receive the healing gifts of thy mercy. Through our Lord.

Second Prayer, **Defend,** p. 128; the third at choice.

Lesson · Col. 1.

BRETHREN: We cease not to pray for you, and to beg that you may be filled with the knowledge of the will of God, in all wisdom and spiritual understanding; that you may walk worthy of God, in all things pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to the power of his glory,

in all patience and long-suffering with joy; giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love, in whom we have redemption through his blood, the remission of sins.

✠ Gospel. Matt. 24.

AT that time: Jesus said to his disciples, When you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place (he that readeth, let him understand), then they that are in Judea, let them flee to the mountains; and he that is on the house-top, let him not come down to take any thing out of his house; and he that is in the field, let him not go back to take his coat. And woe to them that are with child, and that give suck, in those days. But pray that your flight be not in the winter, or on the sabbath; for there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be: and unless those days had been shortened, no flesh should be saved; but for the sake of the elect, those days shall be shortened. Then, if any man shall say to you, Lo, here is Christ, or there; do not believe him: for there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold, I have told it to you beforehand: if, therefore, they shall say to you, Behold, he is in the desert, go ye not out; Behold, he is in the closets, believe it not. For as lightning cometh out of the east, and appeareth even into the west, so shall also the coming of the Son of man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved; and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with much power and majesty: and he shall send his angels with a trumpet and a great voice. and they

shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh, even at the doors. Amen I say to you, that this generation shall not pass till all these things be done. Heaven and earth shall pass away, but my words shall not pass away. Creed.

Offertorium. Psalm. 129. De profundis clamavi ad te, Domine: Domine, exaudi orationem meam; de profundis clamavi ad te, Domine.

Offertory. Psalm 129. Out of the depths I have cried to thee, O Lord; Lord, hear my prayer: out of the depths I have cried to thee, O Lord.

Secret.

BE favourable, O Lord, to our entreaties, and receiving the offerings and prayers of thy people, turn the hearts of all of us to thee, that, being freed from earthly lusts, we may pass on to heavenly desires. Through our Lord.

Another Secret. Graciously hear, p. 130; the third at choice.

Postcommunion.

GRANT, we beseech thee, almighty God, that thro' these sacraments which we have received, whatsoever is decayed in our souls may be restored by their healing power. Through our Lord.

Another Postcommunion, May the gift, p. 130; the third at choice.

FEASTS OF NOVEMBER

Nov. 29. The VIGIL of St ANDREW the Apostle

Introitus Matth. 4. Dominus secus mare Galilææ vidit duos fratres, Petrum et Andream, et vocavit eos: Venite post me: faciam vos fieri piscatores hominum. Ps. 18. Cœli enarrant gloriam Dei: et opera manuum ejus annuntiat firmamentum. ℣. Gloria Patri.

Introit. Matt. 4. The Lord saw two brothers, Peter and Andrew, by the sea-side of Galilee, and he called them: Come ye after me; I will make you to be fishers of men. Ps. 18. The heavens show forth the glory of God: and the firmament declareth the works of his hands. ℣. Glory.

Prayer.

WE beseech thee, almighty God, that blessed Andrew thy apostle, to whose festival we look forward, may implore thy help for us; that being absolved from our sins, we may also be delivered from all dangers. Through our Lord.

In commemoration of St Saturninus, martyr: Prayer.

O GOD, who dost suffer us to rejoice in the birthday of thy blessed martyr Saturninus, grant that we may be helped by his merits. Through.

Lesson. Ecclus 44, 45.

THE blessing of the Lord was upon the head of the just man. Therefore the Lord gave him an inheritance, and divided him his portion in twelve tribes; and he found grace in the eyes of all flesh. He magnified him in the fear of his enemies, and with his words he made prodigies to cease. He glorified him in the sight of kings, and gave him commandments in the sight of his people, and showed him his glory. He sanctified him in his faith and meekness, and chose him out of all flesh. And he gave him commandments before his face, and a law of life and instruction: and he exalted him. He made an everlasting covenant with him, and girded him about with a girdle of justice: and the Lord crowned him with a crown of glory.

Graduale. Psalm 138. Nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eo-

Gradual. Psalm 138. Thy friends, O God, are made exceedingly honourable: their principality is ex-

rum. ℣. Dinumerabo eos: et super arenam multiplicabuntur.

ceedingly strengthened. ℣. I will number them, and they shall be multiplied above the sand.

✠ Gospel. John 1.

AT that time: John stood, and two of his disciples: and beholding Jesus walking, he saith, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus. And Jesus turning, and seeing them following him, saith to them, What seek you? Who said to him, Rabbi (which is to say, being interpreted, Master), where dwellest thou? He saith to them, Come, and see. They came, and saw where he abode; and they stayed with him that day: now it was about the tenth hour. And Andrew the brother of Simon Peter, was one of the two who had heard of John, and followed him. He findeth first his brother Simon, and saith to him, We have found the Messias (which is, being interpreted, the Christ). And he brought him to Jesus; and Jesus looking upon him, said, Thou art Simon, the son of Jona; thou shalt be called Cephas, which is interpreted Peter. On the following day, he would go forth into Galilee: and he findeth Philip. And Jesus saith to him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith to him, We have found him of whom Moses in the Law and the Prophets did write, Jesus the son of Joseph of Nazareth. And Nathanael said to him, Can any thing of good come from Nazareth? Philip saith to him, Come, and see. Jesus saw Nathanael coming to him: and he saith to him, Behold an Israelite indeed, in whom there is no guile. Nathanael saith to him, Whence knowest thou me? Jesus answered, and said to him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered him, and said, Rabbi, thou art the Son of God, thou art the King of Israel. Jesus answered, and said to him, Because I said unto thee, I saw thee under the fig-tree, thou believest: greater things than these shalt thou see. And he saith to him, Amen, amen I say to you, you shall see the heaven opened, and the angels of God ascending and descending upon the Son of Man.

Offert. Psalm. 8. Gloria et

Offert. Psalm 8. Thou hast

honore coronasti eum: et constituisti eum super opera manuum tuarum, Domine.

crowned him with glory and honour; and hast set him over the works of thy hands, O Lord.

Secret.

WE bring unto thee, O Lord, an offering to be consecrated, by which commemorating the solemnity of blessed Andrew thy apostle, we implore also the purification of our minds. Through our Lord.

Of St Saturninus: Secret.

SANCTIFY, O Lord, the offerings devoted to thee; and by the intercession of blessed Saturninus thy martyr, look down mercifully upon us. Through.

Communio. Joan. 1. Dicit Andreas Simoni fratri suo: Invenimus Messiam, qui dicitur Christus: et adduxit eum ad Jesum.

Comm. John 1. Andrew saith to Simon his brother: We have found the Messias, who is called Christ; and he brought him to Jesus.

Postcommunion.

HAVING received thy sacraments, O Lord, we humbly beseech thee that by the intercession of blessed Andrew thy apostle, what we do in honour of his sufferings may avail to heal us. Thro' our Lord.

Of St Saturninus: Postcommunion.

MAY the receiving of thy sacrament sanctify us, we beseech thee, O Lord; and by the intercession of thy saints render us acceptable to thee. Through our Lord.

November 30. St ANDREW, Apostle

Introitus. Ps. 138. Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. Ps. ibid. Domine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. ℣. Gloria.

Introit. Ps. 138. TO me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened. Ps. ibid. Lord, thou hast proved me and known me: thou hast known my sitting down, and my rising up. ℣. Glory.

Prayer.

WE humbly beseech thy majesty, O Lord, that as the blessed Andrew was raised up to be a preacher and ruler in thy church, so he may be our

constant intercessor with thee. Through our Lord.

Lesson. Rom. 10.

BRETHREN: With the heart we believe unto justice, but with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth in him shall not be confounded. For there is no distinction of the Jew and the Greek; for the same is Lord over all, rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on him in whom they have not believed? or how shall they believe him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach unless they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things! But all do not obey the gospel. For Isaias saith, Lord, who hath believed our report? Faith then cometh by hearing, and hearing by the word of Christ. But I say, Have they not heard? Yes, verily, their sound hath gone forth into all the earth, and their words unto the ends of the whole world.

Graduale. Ps. 44. Constitues eos principes super omnem terram: memores erunt nominis tui, Domine. ℣. Pro patribus tuis nati sunt tibi filii; propterea populi confitebuntur tibi. Alleluia, alleluia. ℣. Dilexit Andream Dñs in odorem suavitatis. Alleluia.

Gradual. Ps. 44. Thou shalt make them princes over all the earth: they shall remember thy name, O Lord. ℣. Instead of thy fathers, sons are born to thee: therefore shall people praise thee. Alleluia, alleluia. ℣. The Lord loved Andrew in the odour of sweetness. Alleluia.

✠ Gospel. Matt. 4.

AT that time: Jesus, walking by the sea of Galilee, saw two brethren, Simon, who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers). And he saith to them, Come ye after me, and I will make you to be fishers of men: and they immediately leaving their nets followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them: and they forthwith left their nets and father, and followed him. Creed.

Offertorium. Psalm. 138. Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum.

Offertory. Psalm 138. To me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened.

Secret.

WE beseech thee, O Lord, that the holy prayer of blessed Andrew thy apostle may render our sacrifice pleasing to thee; that it may become acceptable by the merits of him in whose honour it is solemnly offered up. Through our Lord.

Preface of the Apostles, p. 30.

Comm. Matth. 4. Venite post me: faciam vos fieri piscatores hominum: at illi continuo, relictis retibus, secuti sunt Dñm.

Comm. Matt. 4. Come ye after me; I will make you to be fishers of men. But they immediately leaving their nets followed the Lord.

Postcommunion.

WE have received divine mysteries, O Lord, rejoicing in the festival of blessed Andrew; and we beseech thee that, as they bring glory to thy saints, so they may avail us for pardon from thee. Through our Lord.

FEASTS OF DECEMBER

December 2. St BIBIANA, Virgin and Martyr

Mass Me exspectaverunt, of the Common of Virgins, p. 771.

Prayer.

O GOD, the giver of all good things, who in thy servant Bibiana didst unite the flower of virginity with the palm of martyrdom; so unite our souls unto thee in the bond of charity by virtue of her intercession, that, being delivered from all dangers, we may obtain the rewards of everlasting life. Through our Lord.

If it is kept in Advent, the second Prayer is of the feria, the third of the Blessed Virgin, O God, who didst please, p. 50.

December 3. St FRANCIS XAVIER, Confessor

Introitus. Ps. 118.

LOquebar de testimoniis tuis in conspectu regum, et non confundebar: et meditabar in mandatis tuis, quæ dilexi nimis. Ps. 116. Laudate Dominum, omnes Gentes, laudate eum, omnes populi: quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum. ℣. Gloria.

Introit. Ps. 118

I SPOKE of thy testimonies before kings, and I was not ashamed: I meditated also on thy commandments, which I loved exceedingly. Ps. 116. Praise the Lord, all ye nations; praise him, all ye people: because his mercy is confirmed upon us, and the truth of the Lord remaineth for ever. ℣. Glory be.

Prayer.

O GOD, who wast pleased, by the preaching and miracles of blessed Francis, to bring into thy church the nations of the Indies; mercifully grant that we who honour his glorious merits, may also follow the pattern of his virtues. Through our Lord.

A commemoration is made of the feria.

Epistle, as on St Andrew's Day, p. 474.

Gradual, Offertory and Communion, as in the Common, Os justi, p. 760.

✠ Gospel. Mark 16.

AT that time: Jesus said to his disciples, Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be condemned. And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover.

The Secret and Postcommunion as in Mass Justus ut palma, p. 762.

December 4
St PETER CHRYSOLOGUS, Bishop, Confessor, and Doctor of the Church

Mass, In medio, as in the Common for Doctors, p. 757, except:

Prayer.

O GOD, who didst miraculously point out the glorious doctor Peter Chrysologus, and choose him to be a ruler and teacher of thy church; grant, we beseech thee, that as on earth he taught us the way of life, so in heaven he may be our continual intercessor with thee. Through our Lord.

A commemoration is made of the feria and also of St Barbara by the Prayer, Secret and Postcommunion from the mass Loquebar, p. 768.

Gradual. Ecce sacerdos, p. 751.

Comm. Matth. 25. Dñe, quinque talenta tradidisti mihi: ecce alia quinque superlucratus sum: euge, serve bone et fidelis, quia in pauca fuisti fidelis, supra multa te constituam: intra in gaudium Domini tui.

Comm. Matt. 25. Lord, thou didst deliver to me five talents: behold I have gained other five over and above. Well done, good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy Lord.

Postcommunion.

MAY blessed Peter Chrysologus, thy glorious bishop and doctor, be nigh and pray for us, O Lord, so that thy sacrifices may bring us health. Through our Lord.

December 5. St SABBAS, Abbot

Mass. Os justi, p. 766. In the Secret and Postcommunion the word Abbot is omitted.

December 6. St NICHOLAS, Bishop and Confessor

Introitus. Eccli 45.

STatuit ei Dominus testamentum pacis: et principem fecit eum: ut sit illi sacerdotii dignitas in æternum. Ps.

Introit. Ecclus 45.

THe Lord made to him a covenant of peace, and made him a prince; that the dignity of priesthood should be to him for

131. Memento, Domine, David: et omnis mansuetudinis ejus. ℣. Gloria Patri.

ever. ℣. Ps. 131. O Lord, remember David, and all his meekness. ℣. Glory be.

Prayer.

OGOD, who didst glorify the blessed bishop Nicholas with numberless miracles; grant, we beseech thee, that by his merits and prayers we may be saved from the fires of hell. Through our Lord.

A commemoration of the feria is made.

Epistle, Hebrews 13. Brethren: Remember, p. 756.

Graduale. Psalm. 88. Inveni David servum meum, oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum. ℣. Nihil proficiet inimicus in eo, et filius iniquitatis non nocebit ei. Alleluia, alleluia. ℣. Ps. 91. Justus ut palma florebit: sicut cedrus Libani multiplicabitur. Alleluia.

Gradual. Psalm 88. I have found David my servant, with my holy oil I have anointed him; for my hand shall help him, and my arm shall strengthen him. ℣. The enemy shall have no advantage over him, nor the son of iniquity have power to hurt him. Alleluia, alleluia. ℣. Ps. 91. The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus. Allel.

Gospel. Matt. 25. A man going, p. 752.

Offertorium. Psalm. 88. Veritas mea, et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus.

Offertory. Psalm 88. My truth and my mercy shall be with him: and in my name shall his horn be exalted.

Secret.

SANCTIFY, we beseech thee, O Lord, these gifts, which we offer on the festival of thy holy bishop Nicholas; that by them our life may be ever guided both in weal and woe. Through our Lord.

Communio. Psalm. 88. Semel juravi in sancto meo: semen ejus in æternum manebit: et sedes ejus sicut sol in conspectu meo, et sicut luna perfecta in æternum, et testis in cœlo fidelis.

Communion. Psalm 88. Once have I sworn by my holiness, his seed shall endure for ever; and his throne as the sun before me, and as the moon perfect for ever, and a faithful witness in heaven.

Postcommunion.

MAY the sacrifice which we have received, O Lord, on the festival of the holy bishop Nicholas keep and shield us for evermore. Through our Lord.

December 7. St AMBROSE, Bishop, Confessor and Doctor of the Church

Mass, In medio, p. 757, except:

A commemoration is made of the feria and of the vigil, p. 480: and the Gospel of the latter, p. 481, is read at the end.

Gradual, Ecce sacerdos magnus, as on p. 751.

Offert. Psalm. 88. Veritas mea, et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus.

Offert. Psalm 88. My truth and my mercy shall be with him: and in my name shall his horn be exalted.

Secret.

ALMIGHTY, everlasting God, grant that these gifts which we offer up to thy majesty may by the intercession of blessed Ambrose, thy bishop and confessor, avail us for eternal salvation. Through our Lord.

Comm. Psalm. 88. Semel juravi in sancto meo: semen ejus in æternum manebit: et sedes ejus sicut sol in conspectu meo, et sicut luna perfecta in æternum, et testis in cœlo fidelis.

Comm. Psalm 88. Once have I sworn by my holiness, his seed shall endure for ever: and his throne as the sun before me, and as the moon perfect for ever, and a faithful witness in heaven.

Postcommunion.

GRANT, O God almighty, that we who receive the sacrament of our salvation, may be everywhere helped by the prayer of blessed Ambrose, thy confessor and bishop, in whose honour we have offered up these gifts to thy majesty. Through our Lord.

On this day in cathedral and collegiate churches two masses are said, one of the saint without commemoration of the feria or vigil, the other of the vigil as follows.

The same day, December 7. The VIGIL of the IMMACULATE CONCEPTION of the B. V. MARY

Introitus. Ps. 65. VEnite, audite, et narrabo omnes, qui timetis Deum, quanta fecit Dñs animæ meæ. Ps. ibid. Jubilate Deo omnis terra: psalmum dicite nomini ejus, date gloriam laudi ejus. ℣. Gloria Patri.

Introit. Ps. 65. COme and hear, all ye that fear God, and I will tell you what great things he hath done for my soul. Ps. ibid. Shout with joy to God, all the earth; sing ye a psalm to his name, give glory to his name. ℣. Glory be.

Gloria in excelsis is not said.

Prayer.

O GOD, who didst wonderfully preserve the Mother of thine only-begotten Son from original sin in her conception, grant, we beseech thee, that we, who are defended by her intercession, may take part in her festival with clean hearts. Through the same.

Lesson. Ecclus 24.

AS the vine I have brought forth a pleasant odour, and my flowers are the fruit of honour and riches. I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth, in me is all hope of life and of virtue. Come over to me, all ye that desire me, and be filled with my fruits; for my spirit is sweet above honey, and my inheritance above honey and the honeycomb. My memory is unto everlasting generations. They that eat me, shall yet hunger; and they that drink me, shall yet thirst. He that hearkeneth to me shall not be confounded, and they that work by me shall not sin. They that explain me shall have life everlasting.

Graduale. Prov. 9. Sapientia ædificavit sibi domum, excidit columnas septem. ℣. Ps. 86. Fundamenta ejus in montibus sanctis: diligit Dñs portas Sion super omnia tabernacula Jacob.

Gradual. Prov. 9. Wisdom hath built herself a house, she hath hewn her out seven pillars. ℣. Ps. 86. Her foundations are in the holy mountains; the Lord loveth the gates of Sion above all the tabernacles of Jacob.

✠ Gospel. Matt. 1.

THE book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begot Isaac; and Isaac begot Jacob; and Jacob begot Judas, and his brethren; and Judas begot Phares and Zara of Thamar; and Phares begot Esron; and Esron begot Aram; and Aram begot Aminadab; and Aminadab begot Naasson; and Naasson begot Salmon; and Salmon begot Booz of Rahab; and Booz begot Obed of Ruth; and Obed begot Jesse; and Jesse begot David the king. And David the king begot Solomon, of her who had been the wife of Urias; and Solomon begot Roboam; and Roboam begot Abia; and Abia begot Asa; and Asa begot Josaphat; and Josaphat begot Joram; and Joram begot Ozias; and Ozias begot Joatham; and Joatham begot Achaz; and Achaz begot Ezechias; and Ezechias begot Manasses; and Manasses begot Amon; and Amon begot Josias; and Josias begot Jechonias and his brethren in the transmigration of Babylon. And after the transmigration of Babylon, Jechonias begot Salathiel; and Salathiel begot Zorobabel; and Zorobabel begot Abiud; and Abiud begot Eliacim; and Eliacim begot Azor; and Azor begot Sadoc; and Sadoc begot Achim; and Achim begot Eliud; and Eliud begot Eleazar; and Eleazar begot Mathan; and Mathan begot Jacob; and Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

Offert. Cant. 6. Ego dilecto meo, et dilectus meus mihi, qui pascitur inter lilia.

Offert. Cant. 6. I to my beloved, and my beloved to me, who feedeth among the lilies.

Secret.

GRANT, O Lord, that the prayer of the immaculate Mother of God may commend our offerings to thy mercy, even as thou didst keep her free from all stain of original sin, so that she might be worthy to become a fit dwelling-place for thy Son: who liveth.

The common Preface is said, p. 31.

Comm. Cant. 6 Quæ est ista quæ progreditur quasi aurora consurgens,

Comm. Cant. 6. Who is she that cometh forth as the morning rising, fair as

pulchra ut luna, electa ut sol, terribilis ut castrorum acies ordinata?

the moon, bright as the sun, terrible as an army set in array?

Postcommunion.

GRANT, O most merciful God, thy help in our weakness, that we who are preparing for the festival of the Immaculate Conception of the Mother of thine only-begotten Son, may by the help of her intercession rise up from our wickedness. Through the same.

December 8. The IMMACULATE CONCEPTION of the Blessed Virgin MARY

Introitus. Isaiæ 61.

GAudens gaudebo in Dño, et exsultabit anima mea in Deo meo: quia induit me vestimentis salutis; et indumento justitiæ circumdedit me, quasi sponsam ornatam monilibus suis. Ps. 29. Exaltabo te, Domine, quoniam suscepisti me: nec delectasti inimicos meos super me. ℣. Gloria Patri.

Introit. Isai. 61.

I WILL greatly rejoice in the Lord, and my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, and with the robe of justice hath he covered me, as a bride adorned with her jewels. Ps. 29. I will extol thee, O Lord; for thou hast upheld me, and hast not made my enemies to rejoice over me. ℣. Glory be.

Prayer.

O GOD, who by the Immaculate Conception of the Virgin didst prepare a worthy dwelling-place for thy Son; we beseech thee that as by the death of the same thy Son, which thou foreknewest, thou didst keep her free from all stain, so by her intercession thou wouldst grant to us also to come with clean hearts to thee. Through the same.

A commemoration of the feria is made.

Lesson. Prov. 8.

THE Lord possessed me in the beginning of his ways, before he made anything, from the beginning. I was set up from eternity, and of old, before the earth was made. The depths were not as

yet, and I was already conceived; neither had the fountains of waters as yet sprung out; the mountains with their huge bulk had not as yet been established: before the hills I was brought forth; he had not yet made the earth, nor the rivers, nor the poles of the world. When he prepared the heavens, I was present: when, with a certain law and compass, he enclosed the depths; when he established the sky above, and poised the fountains of waters; when he compassed the sea with its bounds, and set a law to the waters that they should not pass their limits; when he balanced the foundations of the earth; I was with him, forming all things, and was delighted every day, playing before him at all times, playing in the world: and my delights were to be with the children of men. Now, therefore, ye children, hear me: blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

Graduale. Judith 13 Benedicta es tu, Virgo Maria, a Domino Deo excelso præ omnibus mulieribus super terram. ℣. Ibid. 15. Tu gloria Jerusalem, tu lætitia Israel, tu honorificentia populi nostri. Alleluia, alleluia. ℣. Cant. 4. Tota pulchra es, Maria: et macula originalis non est in te. Alleluia.

Gradual. Judith 13. O Virgin Mary, blessed art thou of the Lord most high, above all the women of the earth. ℣. Ibid. 15. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people. ℣. Cant. 4. Allel., alleluia. Thou art all fair, O Mary, and the original stain of sin is not in thee. Alleluia.

In votive masses after Septuagesima the Alleluia and verse are omitted, and the following is said:

Tractus. Psalm. 86. Fundamenta ejus in montibus sanctis: diligit Dñs portas Sion super omnia tabernacula Jacob. ℣. Gloriosa dicta sunt de te, civitas Dei. ℣. Homo natus est in ea, et ipse

Tract. Psalm 86. Her foundations are in the holy mountains: the Lord loveth the gates of Sion above all the tabernacles of Jacob. ℣. Glorious things are said of thee, O City of God. ℣. A man is born in her,

fundavit eam Altissimus.

and the Most High himself hath established her.

At Eastertide the Gradual is omitted, and in its place is said:

Alleluia, alleluia. ℣. Tu gloria Jerusalem, tu lætitia Israel, tu honorificentia populi nostri. Alleluia. ℣. Tota pulchra es, Maria, et macula originalis non est in te. Alleluia.

Alleluia, alleluia. ℣. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people. Alleluia. ℣. Thou art all fair, O Mary, and the original stain of sin is not in thee. Alleluia.

✠ Gospel. Luke 1.

AT that time: The angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee; blessed art thou among women.

The Creed is said, as also throughout the octave.

Offert. Luc. 1. Ave, Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus, alleluia.

Offert. Luke 1. Hail, Mary, full of grace; the Lord is with thee: blessed art thou among women, alleluia.

Secret.

RECEIVE, O Lord, the saving Host which we offer to thee on the festival of the Immaculate Conception of the blessed Virgin Mary; and grant that, even as we proclaim her to have been free by thy prevenient grace from all stain, so by her intercession we may be delivered from all our faults. Through our Lord.

Preface. Et te in Conceptione Immaculata, as on p. 28, and so throughout the octave, except in masses of Advent.

Comm. Gloriosa dicta sunt de te, Maria: quia fecit tibi magna, qui potens est.

Comm. Glorious things are said of thee, O Mary; for he that is mighty hath done for thee great things.

Postcommunion.

MAY the sacraments which we have received, O Lord our God, heal in us the wounds of that sin from the stain of which, by a singular privilege, thou didst keep Immaculate the Conception of blessed Mary. Through our Lord.

Within the octave of the Immaculate Conception of the B. V. Mary and on the octave-day, mass is said as on the feast; but within the octave the second Prayer said is that of the feria, and the third that of the Holy Ghost, as on p. 797, unless a commemoration is made of some feast.

December 10, Commemoration of St MELCHIADES, Pope and Martyr

By the Prayer from Mass Statuit, as in the Common of a Martyr and Bishop, p. 726.

December 11. St DAMASUS I, Pope and Confessor

All as in Mass Sacerdotes, of a Confessor Bishop, p. 753, except:

Prayer.

HEAR our prayers, O Lord, and through the intercession of blessed Damasus, thy confessor and bishop, mercifully grant us pardon and peace. Through our Lord.

A commemoration is made of the octave and of the feria.

Gradual, Ecce Sacerdos magnus, as on p. 751.

The Creed is said, because of the octave.

Offertory, Inveni, p. 752.

Secret.

MAY the offerings made by thy holy people be received by thee, O Lord, in honour of thy saints, through whose merits they have experienced help in tribulation. Through our Lord.

Preface of the B. V. Mary, Et te in Conceptione Immaculata, p. 28.

Communion, Domine, quinque talenta, p. 477.

Postcommunion.

GRANT, O Lord, we beseech thee, that thy faithful people may ever rejoice in the veneration of thy saints, and be protected by their unceasing prayers. Through our Lord.

December 13. St LUCY, Virgin and Martyr

Mass Dilexisti, as in the Common of a Virgin, p. 775, except:

Prayer.

GRACIOUSLY hear us, O God of our salvation, that even as we rejoice on the festival of blessed Lucy thy virgin and martyr, so we may be taught to be loving and devout towards thee. Through our Lord.

Commemorations are made of the octave, p. 482, and of the feria.

Epistle, Qui gloriatur, p. 775.

Graduale. Psalm. 44. Dilexisti justitiam, et odisti iniquitatem. ℣. Propterea unxit te Deus, Deus tuus, oleo lætitiæ. Alleluia, alleluia. ℣. Ps. 44. Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum. Alleluia.

Gradual. Psalm 44. Thou hast loved justice, and hated iniquity. ℣. Therefore God, thy God, hath anointed thee with the oil of gladness. Alleluia, alleluia. ℣. Ps. 44. Grace is poured abroad in thy lips, therefore hath God blessed thee for ever. Alleluia.

Gospel, The kingdom of heaven, as on p. 772.

The Creed is said on account of the octave.

Offertory. Psalm 44. Afferentur regi, p. 770.

Secret.

MAY the offering of thy holy people be accepted by thee, O Lord, in honour of thy saints, through whose merits they are sensible of having received help in tribulation. Through our Lord.

Preface of B. V. Mary, Et te in Conceptione immaculata, p. 28.

Communion. Psalm 118. Principes, p. 782.

Postcommunion.

THOU hast fed thy family, O Lord, with holy gifts: we beseech thee ever to comfort us by her intercession, whose festival we celebrate. Through our Lord.

December 14. If Ember Wednesday fall on this day, mass of the Feria is said with a commemoration of the octave and the third Prayer of the Holy Ghost, p. 797, with Preface of the octave.

Decemb. 15. OCTAVE-DAY of the IMMACULATE CONCEPTION of the BLESSED VIRGIN MARY

Mass is said as on the feast, with a commemoration of the feria. If Ember Wednesday fall on this day,

in cathedral and collegiate churches two masses are said, one of the octave, the other of the feria, with the Prayers assigned thereto; and at the latter mass the Common Preface is said.

December 16. St EUSEBIUS, Bishop and Martyr
Mass Sacerdotes Dei, p. 728.
A commemoration is made of the octave.

December 20. VIGIL of St THOMAS the Apostle
Mass, Ego autem, of the Vigil of Apostles, p. 724, with commemoration of the feria. If the vigil occur on an ember day it is only commemorated.

December 21. St THOMAS the Apostle

Introitus. Ps. 138.

MIHI autem nimis honorati sunt amici, tui, Deus: nimis confortatus est principatus eorum. Ps. Ibid. Domine, probasti me, et cognovisti me: tu cognovisti sessionem meam et resurrectionem meam. ℣. Gloria Patri.

Introit. Ps. 138.

TO me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened. Ps. ibid. Lord, thou hast proved me, and known me: thou hast known my sitting down, and my rising up. ℣. Glory be.

Prayer.

GRANT, O Lord, we beseech thee, that we may glory in the solemn festival of thy blessed apostle, Thomas; so that we may ever be helped by his intercession and follow his faith with true devotion. Through our Lord.

A commemoration is made of the feria.

Lesson. Eph. 2.

BRETHREN: You are no more strangers and foreigners, but you are fellow-citizens with the saints, and the domestics of God: built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. In whom all the building, being framed together, groweth up into a holy temple in the Lord: in whom you also are built together into an habitation of God in the Spirit.

Graduale. Psalm. 138. Nimis honorati sunt amici

Gradual. Psalm 138. Thy friends, O God, are made

tui, Deus: nimis confortatus est principatus eorum. ℣ Dinumerabo eos, et super arenam multiplicabuntur. Alleluia, alleluia. ℣. Ps. 32. Gaudete, justi, in Domino: rectos decet collaudatio. Alleluia.

exceedingly honourable: their principality is exceedingly strengthened. ℣. I will number them, and they shall be multiplied above the sand. Alleluia, alleluia. ℣. Ps. 32. Rejoice in the Lord, O ye just: praise becometh the upright. Alleluia.

✠ Gospel. John 20

AT that time: Thomas, one of the twelve, who is called Didymus, was not with them, when Jesus came. The other disciples therefore said to him, We have seen the Lord. But he said to them, Except I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be to you. Then he saith to Thomas, Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side; and be not faithless, but believing. Thomas answered, and said to him, My Lord, and my God. Jesus saith to him, Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed. Creed.

Offert. Psalm. 18. In omnem terram exivit sonus eorum: et in fines orbis terræ verba eorum.

Offertory. Psalm 18. Their sound went forth into all the earth: and their words to the ends of the world.

Secret.

WE render to thee, O Lord, the homage of our service, humbly beseeching thee that thou wouldst preserve in us thy gifts by the intercession of blessed Thomas thy apostle, in commemoration of whose glorious confession we offer to thee the sacrifice of praise. Through our Lord.

Preface of the Apostles, p. 30.

Communio. Joan. 20. Mitte manum tuam, et cognosce loca clavorum: et noli esse incredulus, sed fidelis.

Comm. John 20. Put thy hand and know the place of the nails, and be not faithless, but believing.

Postcommunion.

BE present with us, O merciful God, and by the intercession of blessed Thomas thy apostle mercifully preserve thy gifts bestowed upon us. Through our Lord.

FEASTS OF JANUARY

January 11. In commemoration of St. HYGINUS the Prayer, Infirmitatem, p. 726, from the mass Statuit, as in the Common of a Martyr and Bishop. The third Prayer said is that of the Blessed Virgin, p. 105, unless it be Sunday.

January 14. St HILARY, Bishop, Confessor and Doctor of the Church

Mass, In medio, of the Common of Doctors, p. 757. A commemoration is made of St Felix, priest and martyr, as below.
The Creed is said.

The same day, January 14. St FELIX, priest, martyr
Mass, Lætabitur, of the Common, p. 732, with the following Prayer.

GRANT, we beseech thee, almighty God, that the examples of thy saints may rouse us to a better life, so that while we keep their festivals, we may also imitate their deeds. Through our Lord.

Secret.

GRACIOUSLY receive, O Lord, the offerings dedicated unto thee by the merits of blessed Felix thy martyr; and grant that they may evermore be a help to us. Through our Lord.

Postcommunion.

GRANT, we beseech thee, O Lord, that being fed with life-giving mysteries, we may be helped by the prayers of thy blessed martyr Felix, whose festival we keep. Through our Lord.

January 15. St PAUL the first Hermit, Confessor
Introit. Psalm 91. Justus ut palma, p. 762.
Prayer. Deus qui nos, p. 760.
Commemoration of St Maurus, abbot, by the Prayer, etc., of mass Os justi, of Abbots, p. 766.
Epistle, Quæ mihi, p. 765.
Graduale. Psalm 91. Justus ut palma florebit: sicut cedrus Libani mul-

Gradual. Psalm 91. The just shall flourish like the palm-tree: he shall grow

tiplicabitur in domo Dñi. ℣. Ad annuntiandum mane misericordiam tuam, et veritatem tuam per noctem. Alleluia, alleluia. ℣. Osee 14. Justus germinabit sicut lilium: et florebit in æternum ante Dominum. Alleluia.

up like the cedar of Libanus in the house of the Lord. ℣. To show forth thy mercy in the morning, and thy truth in the night. Alleluia, alleluia, ℣. Osee 14. The just shall spring as the lily; and flourish for ever before the Lord. Allel.

Gospel. Matt. 11. I confess to thee, O Father, p. 745.
Offertory, In virtute, p. 764.
Communion, Lætabitur, p. 748, the word Alleluia being omitted.

January 16. St MARCELLUS I, Pope and Martyr
Mass Statuit, of the Common of a Martyr and Bishop, p. 726, except:
Prayer.

MERCIFULLY hear, O Lord, we beseech thee, the prayers of thy people, that we may be helped by the merits of blessed Marcellus thy martyr and bishop, in whose martyrdom we rejoice. Through.

Epistle, Blessed be God, p. 728.
Gradual, Psalm 88. Inveni David, p. 726.
Gospel. Si quis, p. 729.
Offertorium. Psalm 88. Veritas mea, et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus.

Offertory. Psalm 88. My truth and my mercy shall be with him; and in my name shall his horn be exalted.

Secret.

GRACIOUSLY receive the offerings made to thee, O Lord, we beseech thee; and through the merits of blessed Marcellus thy martyr and bishop grant that they may become a help to our salvation. Through our Lord.

Communion, Domine quinque talenta, p. 477.
Postcommunion

THOU hast fed thy family, O Lord, with thy holy gifts; we beseech thee ever to comfort us by the intercession of him whose festival we keep. Through our Lord.

January 17. St ANTHONY, Abbot
Mass Os justi, of the Common of Abbots, p. 766, with Gospel, Let your loins, p. 761.

January 18. The FEAST of St PETER'S CHAIR at ROME

Introit, Statuit, p. 750.

Prayer.

O GOD, who, in delivering to thy blessed apostle Peter the keys of the kingdom of heaven, didst confer on him the pontifical power of binding and loosing; grant that by the help of his intercession we may be loosed from the bonds of our sins: who livest.

Of St Paul: Prayer.

O GOD, who by the preaching of the blessed apostle Paul didst teach the multitude of the gentiles; grant, we beseech thee, that we who keep his memory, may also enjoy his patronage.

Of St Prisca, virgin and martyr: Prayer.

GRANT, we beseech thee, almighty God, that we who celebrate the birthday of blessed Prisca, thy virgin and martyr, may both rejoice in her yearly festival, and also profit by the example of so great a faith. Through our Lord.

Lesson. 1 Pet. 1.

PETER, an apostle of Jesus Christ, to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, unto the sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ; grace unto you and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled and that cannot fade, reserved in heaven for you, who by the power of God are kept by faith unto salvation, ready to be revealed in the last time. Wherein you shall greatly rejoice, if now you must be for a little time made sorrowful in divers temptations: that the trial of your faith, much more precious than gold (which is tried by the fire), may be found unto praise, and glory, and honour, at the appearing of Jesus Christ our Lord.

Graduale. Psalm. 106. Exaltent eum in Ecclesia plebis: et in cathedra seniorum laudent eum. ℣. Confiteantur Domino misericordiæ ejus, et mirabilia ejus filiis hominum.

Gradual. Psalm 106. Let them exalt him in the church of the people; and praise him in the chair of the ancients. ℣. Let the mercies of the Lord give glory to him; and his wonderful works to the children of men.

If the feast of St Peter's Chair come before Septuagesima, immediately after the Gradual is said:

Alleluia, alleluia. ℣. Matth. 16. Tu es Petrus, et super hanc petram ædificabo Ecclesiam meam. Alleluia.

Alleluia, alleluia. ℣. Matt. 16. Thou art Peter, and upon this rock I will build my church. Alleluia.

After Septuagesima, instead of Alleluia and ℣. is said:

Tractus. Matth. 16. Tu es Petrus, et super hanc petram ædificabo Ecclesiam meam. ℣. Et portæ inferi non prævalebunt adversus eam: et tibi dabo claves regni cœlorum. ℣. Quodcumque ligaveris super terram, erit ligatum et in cœlis. ℣. Et quodcumque solveris super terram, erit solutum et in cœlis.

Tract. Matt. 16. Thou art Peter, and upon this rock I will build my church. ℣. And the gates of hell shall not prevail against it; and to thee I will give the keys of the kingdom of heaven. ℣. Whatsoever thou shalt bind upon earth, shall be bound also in heaven. ℣. And whatsoever thou shalt loose upon earth, shall be loosed also in heaven.

At Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. ℣. Ps. 106. Confiteantur Domino misericordiæ ejus, et mirabilia ejus filiis hominum. Alleluia. ℣. Matth. 16. Tu es Petrus, et super hanc petram ædificabo Ecclesiam meam. Alleluia.

Alleluia, alleluia. ℣. Ps. 106. Let the mercies of the Lord give glory to him, and his wonderful works to the children of men. Alleluia. ℣. Matt. 16. Thou art Peter, and upon this rock I will build my church. Alleluia.

✠ Gospel. Matt. 16.

AT that time: Jesus came into the quarters of Cesarea Philippi, and he asked his disciples, saying, Whom do men say that the Son of man is? But they said, Some, John the Baptist, and other

some, Elias, and others, Jeremias, or one of the prophets. Jesus saith to them, But whom do you say that I am? Simon Peter answered, and said, Thou art Christ, the Son of the living God. And Jesus answering, said to him, Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven: and I say to thee, That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven, and whatsoever thou shalt loose on earth, it shall be loosed also in heaven. Creed.

Offert. Matth. 16. Tu es Petrus, et super hanc petram ædificabo Ecclesiam meam: et portæ inferi non prævalebunt adversus eam, et tibi dabo claves regni cœlorum.

Offertory. Matt. 16. Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven.

Secret.

WE beseech thee, O Lord, that the prayer of blessed Peter thy apostle may commend to thee the prayers and sacrifices of thy church, that what we celebrate in his honour may avail for our pardon. Through our Lord.

Of St Paul: Secret.

SANCTIFY, O Lord, the offerings of thy people through the prayers of Paul thy apostle; that those things which are pleasing to thee by thine own institution may become yet more pleasing to thee by his patronage and intercession.

Of St Prisca: Secret.

MAY this sacrifice, we beseech thee, O Lord, which we offer in commemoration of the festivals of thy saints, loose the bonds of our wickedness, and procure for us the gifts of thy mercy. Through our Lord.

Preface of the Apostles, p. 30.

Comm. Matth. 16. Tu es Petrus, et super hanc petram ædificabo Ecclesiam meam.

Comm. Matt. 16. Thou art Peter, and upon this rock I will build my church.

Postcommunion.

MAY the sacrifice we have offered fill us with joy, O Lord; that as we proclaim thee wonderful in thy apostle Peter, we may receive through him the fulness of thy pardon. Through our Lord.

Of St Paul: Postcommunion.

WE who have been sanctified by this healthful mystery beseech thee, O Lord, that we may ever enjoy the intercession of him by whose patronage thou hast granted us to be guided.

Of St Prisca: Postcommunion.

REPLENISHED with saving mysteries, we beseech thee, O Lord, that we may be helped by the prayers of her whose festival we keep. Through our Lord.

The same day, January 18. St. PRISCA, Virgin and Martyr

Mass, Me exspectaverunt. of the Common, p. 771; with Prayers as above.

Jan. 19. SS. MARIUS, MARTHA, AUDIFAX, and ABACHUM, Martyrs

Introitus. Ps. 67.

JUsti epulentur, et exsultent in conspectu Dei, et delectentur in lætitia. Ps. ibid. Exsurgat Deus et dissipentur inimici ejus: et fugiant qui oderunt eum a facie ejus. ℣. Gloria.

Introit. Ps. 67.

THE just shall feast, and shall rejoice in the sight of God, and shall delight in gladness. Ps. ibid. Let God arise, and let his enemies be scattered: and let them that hate him flee from before his face. ℣. Glory be.

Prayer.

HEAR thy people, O Lord, who humbly pray through the intercession of thy saints, that by thy grace we may enjoy peace during our life on earth, and also help for life everlasting. Through our Lord.

Commemoration of St Canute, king and martyr, from the next Mass, p. 495.

Lesson and Gospel from the Mass Salus autem, p. 740.

Graduale. Sap. 3. Justorum animæ in manu Dei sunt: et non tanget illos tormentum malitiæ. ℣. Visi sunt oculis insipientium mori: illi autem sunt in pace.

Gradual. Wisdom 3. The souls of the just are in the hand of God, and the torment of malice shall not touch them. ℣. To the eyes of fools they seemed to die: but they are in peace.

Alleluia, alleluia. ℣. Ps. 67. Mirabilis Deus noster in sanctis suis. Alleluia.

Alleluia, alleluia. ℣. Ps. 67. Wonderful is our God in his saints. Alleluia.

After Septuagesima the Alleluia and ℣. are omitted, and the Tract, Qui seminant, p. 739, is said.

Offert. Ps. 123. Anima nostra sicut passer erepta est de laqueo venantium: laqueus contritus est, et nos liberati sumus.

Offert. Ps. 123. Our soul as a sparrow is delivered from the snare of the hunters: the snare is broken, and we are delivered.

Secret.

LOOK, we beseech thee, O Lord, upon the prayers and oblations of thy faithful: that they may both be pleasing to thee for the festivity of thy saints, and may confer on us the help of thy propitiation. Through.

Communion. Dico autem, p. 740.

Postcommunion.

BE appeased, O Lord, by the intercession of thy saints, and grant that what we celebrate by a temporal act we may obtain in eternal salvation. Through.

The same day, Jan. 19, St CANUTE, King and Martyr

Mass In virtute, p. 730, with the following prayers:

Prayer.

O GOD, who didst deign for the enlightenment of thy church to decorate blessed Canute the king with the martyr's palm and with glorious

miracles: grant that as he was an imitator of the Lord's passion, so, we, treading in his footsteps, may deserve to attain to joys everlasting. Through.

Secret and Postcommunion from the Mass Lætabitur. p. 732.

January 20. SS. FABIAN and SEBASTIAN, Martyrs

Introit. Intret, p. 735. Prayer.

LOOK upon our weakness, O God almighty; and since the weight of our own deeds is grievous to us, may the glorious intercession of thy blessed martyrs Fabian and Sebastian protect us. Through our Lord.

Epistle. The saints by faith, p. 743.

Graduale. Exodi 15. Gloriosus Deus in sanctis suis: mirabilis in majestate, faciens prodigia. ℣. Dextera tua, Dñe, glorificata est in virtute: dextera manus tua confregit inimicos. Alleluia, alleluia. ℣. Ps. 144. Sancti tui, Domine, benedicent te: gloriam regni tui dicent. Alleluia.

Gradual. Exodus 15. God is glorious in his saints, wonderful in majesty, doing wonders. ℣. Thy right hand, O Lord, is glorified in strength: thy right hand hath broken the enemies. Alleluia, alleluia. ℣. Ps. 144. Thy saints shall bless thee, O Lord; they shall speak of the glory of thy kingdom. Alleluia.

After Septuagesima, the Alleluia and ℣. are omitted, and the Tract, Qui seminant, p. 739, is said.

Gospel. Jesus coming down, p. 739.

Offert. Psalm. 31. Lætamini in Domino, et exsultate justi: et gloriamini, omnes recti corde.

Offertory. Ps. 31. Be glad in the Lord, and rejoice, ye just; and glory, all ye right of heart.

Secret.

GRACIOUSLY receive, O Lord, the offerings which are offered up to thee by the merits of thy blessed martyrs, Fabian and Sebastian, and grant

that they may prove a help to us for evermore. Through our Lord.

Comm. Luc. 6. Multitudo languentium, et qui vexabantur a spiritibus immundis, veniebant ad eum: quia virtus de illo exibat, et sanabat omnes.

Comm. Luke 6. A multitude of sick, and they that were troubled with unclean spirits came to him; for virtue went out from him, and healed all.

Postcommunion.

BEING refreshed by the holy gifts of which we have partaken, we beseech thee, O Lord our God, that, by the intercession of thy holy martyrs, Fabian and Sebastian, we may enjoy the fruits of what we celebrate. Through our Lord.

January 21. St AGNES, Virgin and Martyr

Introit. Me exspectaverunt, p. 771

Prayer.

ALMIGHTY, everlasting God, who choosest the weak things of the world to confound the strong; mercifully grant that we, who keep the solemn feast of blessed Agnes, thy virgin and martyr, may enjoy her intercession with thee. Through our Lord.

Lesson. I will give glory to thee, p. 769.

Graduale. Psalm. 44. Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum. ℣. Propter veritatem, et mansuetudinem, et justitiam: et deducet te mirabiliter dextera tua. Allel. alleluia. ℣. Matth. 25. Quinque prudentes virgines acceperunt oleum in vasis suis cum lampadibus: media autem nocte clamor factus est: Ecce sponsus venit: exite obviam Christo Domino. Alleluia.

Gradual. Psalm 44. Grace is poured abroad in thy lips: therefore hath God blessed thee for ever. ℣. Because of truth and meekness, and justice: and thy right hand shall conduct thee wonderfully. Alleluia, alleluia. ℣. Matt. 25 The five wise virgins took oil in their vessels with the lamps; but at midnight there was a cry made, Behold the bridegroom cometh, go ye forth to meet Christ our Lord. Alleluia.

After Septuagesima the Alleluia and the following Verse are omitted, and the Tract, Veni, sponsa, p. 769, is said.

Gospel. The kingdom of heaven is like, p. 770.

Offert. Psalm. 44. Afferentur Regi virgines post eam; proximæ ejus afferentur tibi in lætitia et exsultatione, adducentur in templum regi Domino.

Offert. Psalm 44. After her shall virgins be brought to the King: her neighbours shall be brought to thee with gladness and rejoicing; they shall be brought into the temple of the King our Lord.

Secret.

MERCIFULLY receive, O Lord, the sacrifices which we offer to thee; and by the intercession of blessed Agnes thy virgin and martyr loose the bonds of our sins. Through our Lord.

Comm. Matt. 25. Quinque prudentes virgines acceperunt oleum in vasis suis cum lampadibus: media autem nocte clamor factus est: Ecce sponsus venit, exite obviam Christo Domino.

Comm. Matt. 25. The five wise virgins took oil in their vessels with the lamps: but at midnight there was a cry made, Behold the bridegroom cometh, go ye forth to meet Christ our Lord.

Postcommunion.

WE who have been refreshed with heavenly meat and drink, humbly beseech thee, our God, that we may be defended by the prayers of her in memory of whom we have received these mysteries. Through our Lord.

January 22. SS. VINCENT & ANASTASIUS, Martyrs

Mass. Intret, of the Common of Many Martyrs, p. 735.

Prayer.

GIVE ear, O Lord, to our supplications; and grant that we who acknowledge the guilt of our sins may be set free by the pleading of thy blessed martyrs, Vincent and Anastasius. Thro' our Lord.

Secret. Munera, p. 740.

Postcommunion.

WE beseech thee, O God almighty, that we who have received food from heaven, may, through the intercession of thy blessed martyrs Vincent and Anastasius, be defended by it from all harm. Through our Lord.

January 23. St RAYMUND of Pennafort, Confessor
Mass Os justi, of the common of a Confessor not a Bishop, p. 760.
Prayer.

O GOD, who didst choose blessed Raymund to be eminent as a minister of the sacrament of penance, and didst marvellously guide him through the waters of the sea; grant that through his intercession we may have strength to produce worthy fruits of penance and to reach the haven of eternal salvation. Through our Lord.

Then is made a commemoration of St Emerentiana, virgin and martyr, by the Prayer Indulgentiam from the Common, p. 771. The third Prayer is of the Blessed Virgin, p. 105.

January 24. St TIMOTHY, Bishop and Martyr
Mass Statuit, from the Common of a Martyr Bishop, p. 726, except the following.
Epistle, 1 Tim. 6.

DEARLY beloved: Follow after justice, godliness, faith, charity, patience, mildness. Fight the good fight of faith; lay hold on eternal life whereunto thou art called, and hast confessed a good confession before many witnesses. I charge thee before God, who quickeneth all things, and before Christ Jesus, who gave testimony under Pontius Pilate, a good confession; that thou keep the commandment without spot, blameless, unto the coming of our Lord Jesus Christ; which, in his times, he shall show, who is the Blessed and only Mighty, the King of kings, and Lord of lords; who alone hath immortality, and inhabiteth light inaccessible; whom no man hath seen nor can see; to whom be honour and empire everlasting. Amen.

Jan. 25. The CONVERSION of St PAUL the Apostle
Introitus. 2 Tim. 1.

SCIO cui credidi, et certus sum, quia potens est depositum meum servare in illum diem, justus judex. Psalm. 138. Dñe, probasti me, et cognovisti me: tu cognovisti

Introit. 2 Tim. 1.

I KNOW whom I have believed, and I am certain that he is able to keep that which I have committed unto him, against that day; being a just judge. Ps. 138. Lord, thou

sessionem meam, et resurrectionem meam. ℣. Gloria Patri.

hast proved me and known me: thou hast known my sitting down, and my rising up. ℣. Glory be.

Prayer.

O GOD, who hast taught the whole world by the preaching of blessed Paul the apostle; mercifully grant that we who this day keep the memory of his conversion may, by following his example, advance in the way that leadeth unto thee. Through our Lord.

A commemoration is made of St Peter the apostle by the Prayer, O God, who in delivering, p. 491.

Lesson. Acts 9.

IN those days: Saul, as yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest, and asked of him letters to Damascus, to the synagogues; that if he found any men and women of this way, he might bring them bound to Jerusalem. And as he went on his journey, it came to pass that he drew nigh to Damascus: and suddenly a light from heaven shined round about him. And falling on the ground, he heard a voice saying to him, Saul, Saul, why persecutest thou me? Who said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest. It is hard for thee to kick against the goad. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said to him, Arise, and go into the city, and there it shall be told thee what thou must do. Now the men who went in company with him stood amazed, hearing indeed a voice, but seeing no man. And Saul arose from the ground, and when his eyes were opened he saw nothing. But they, leading him by the hands, brought him to Damascus. And he was there three days without sight; and he did neither eat nor drink. Now there was a certain disciple at Damascus, named Ananias: and the Lord said to him in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said to him, Arise, and go into the street that is called Strait, and seek in the house of Judas one named Saul of Tarsus; for behold, he prayeth. (And he saw a man named Ananias coming in, and putting his hands upon him, that he might receive his sight.) But Ananias answered,

Lord, I have heard by many of this man, how much evil he hath done to thy saints in Jerusalem: and here he hath authority from the chief priests to bind all that invoke thy name. And the Lord said to him, Go thy way; for this man is to me a vessel of election, to carry my name before the gentiles, and kings, and the children of Israel. For I will show him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house, and laying his hands upon him, he said, Brother Saul, the Lord Jesus hath sent me, he that appeared to thee in the way as thou camest, that thou mayest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it were scales, and he received his sight; and rising up, he was baptized. And when he had taken meat, he was strengthened. And he was with the disciples that were at Damascus for some days. And immediately he preached Jesus in the synagogues, that he is the Son of God. And all that heard him were astonished, and said, Is not this he who persecuted in Jerusalem those who called upon this name: and came hither for that intent, that he might carry them bound to the chief priests? But Saul increased much more in strength, and confounded the Jews who dwelt at Damascus, affirming that this is the Christ.

Graduale. Gal. 2. Qui operatus est Petro in Apostolatum, operatus est et mihi inter gentes: et cognoverunt gratiam Dei, quæ data est mihi. ℣. Gratia Dei in me vacua non fuit: sed gratia ejus semper in me manet. Alleluia, alleluia. ℣. Magnus sanctus Paulus, vas electionis vere digne est glorificandus, qui et meruit thronum duodecimum possidere. Allel.

Gradual. Gal. 2. He who wrought in Peter to the apostleship, wrought in me also among the gentiles, and they knew the grace of God which was given to me. ℣. The grace of God in me hath not been void: but his grace always remaineth in me. Alleluia, alleluia. ℣. The great St Paul, the vessel of election, is indeed worthily to be glorified, who also deserved to possess the twelfth throne. Alleluia.

After Septuagesima, the Alleluia and ℣. are omitted, and the Tract is said:

Tu es vas electionis, san-

Thou art a vessel of elec-

cte Paule Apostole: vere digne es glorificandus. ℣. Prædicator veritatis, et Doctor gentium in fide et veritate. ℣. Per te omnes gentes cognoverunt gratiam Dei. ℣. Intercede pro nobis ad Deum, qui te elegit.

tion, holy Paul the apostle: indeed thou art worthily to be glorified. ℣. The preacher of truth, and doctor of the gentiles, in faith & truth. ℣. Through thee all the gentiles have known the grace of God. ℣. Intercede for us to God, who chose thee.

Gospel, Matt. 19. Behold, we have left all things, as on p. 767. Creed.

Offert. Psalm. 138. Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum.

Offert. Psalm 138. But to me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened.

Secret. Sanctify, O Lord, p. 493.

For St Peter: Secret. We beseech thee, O Lord, as on p. 493.

Preface of the Apostles, p. 30.

Comm. Matth. 19. Amen dico vobis, quod vos, qui reliquistis omnia, et secuti estis me, centuplum accipietis, et vitam æternam possidebitis.

Comm. Matt. 19. Amen I say to you, that you who have left all things, and followed me, shall receive a hundredfold, and shall possess life everlasting.

Postcommunion. We who have been sanctified, as on p. 494.

For St Peter: Postcommunion. May the sacrifice, p. 494.

January 26. St POLYCARP, Bishop and Martyr

Mass. Sacerdotes Dei, of the Common, p. 728, except:

Lesson. 1 John 3

MOST dearly beloved: Whosoever is not just, is not of God, nor he that loveth not his brother. For this is the declaration, which you have heard from the beginning, that you should love one another. Not as Cain, who was of the wicked one, and killed his brother. And wherefore did he kill him? Because his own works were wicked, and his brother's just. Wonder not, brethren, if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother is a

murderer. And you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because he hath laid down his life for us; and we ought to lay down our lives for the brethren.

Gospel. Nothing is covered, from the Common, p. 733.

Postcommunion. Refecti, p. 734.

January 27. St JOHN CHRYSOSTOM, Bishop, Confessor and Doctor of the Church.

Mass In medio, of the Common, p. 757, except:

Prayer.

O LORD, we beseech thee, let thy heavenly grace give increase to thy church, which thou hast vouchsafed to make illustrious by the glorious merits and teaching of blessed John Chrysostom, thy confessor and bishop. Through our Lord.

Graduale. Eccli 44. Ecce sacerdos magnus, qui in diebus suis placuit Deo. ℣. Non est inventus similis illi, qui conservaret legem Excelsi. Alleluia, alleluia. ℣. Jac. 1. Beatus vir, qui suffert tentationem: quoniam cum probatus fuerit, accipiet coronam vitæ. Alleluia.

Gradual. Ecclus 44. Behold a great priest, who in his days pleased God. ℣. There was not any found like to him, who kept the law of the Most High. Alleluia, alleluia. ℣. Jas. 1. Blessed is the man that endureth temptation: for, when he hath been proved, he shall receive the crown of life. Alleluia.

After Septuagesima the Alleluia and ℣. are omitted, and the Tract, Beatus vir, p. 758, is said.

The Creed is said.

Secret.

MAY the loving prayer of thy holy bishop and doctor, John Chrysostom, fail us not, O Lord; may it make our gifts acceptable to thee, and ever win for us thy forgiveness. Through our Lord.

Postcommunion.

MAY blessed John Chrysostom, thy bishop and illustrious doctor, draw nigh, O Lord, we beseech thee, to make intercession for us; so that thy sacrifice may give us health. Through our Lord.

January 28. The second FEAST of St AGNES, Virgin and Martyr

Introit. Vultum tuum. of the Common, p. 777.

Prayer.

O GOD, who dost gladden us by the yearly festival of blessed Agnes, thy virgin and martyr; mercifully grant that, as we honour her in this office, so we may follow the example of her holy life. Thro' our Lord.

Epistle, Qui gloriatur; Gradual, Specie tua, from the Common, p. 775.

Gospel. Simile p. 772.

Offert. Psalm. 44. Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum, et in sæculum sæculi.

Offertory. Psalm 44. Grace is poured abroad in thy lips; therefore hath God blessed thee for ever, and for ages of ages.

Secret.

WE beseech thee, O Lord, that there may come down upon these victims a bountiful blessing, which, of thy mercy, shall work sanctification within us and gladden us at the festival of thy martyrs. Through our Lord.

Comm. Matth. 13. Simile est regnum cœlorum homini negotiatori, quærenti bonas margaritas: inventa una pretiosa margarita, dedit omnia sua, et comparavit eam.

Comm. Matt. 13. The kingdom of heaven is like to a merchant seeking good pearls; who, when he had found one pearl of great price, gave all that he had, and bought it.

Postcommunion.

WE have received, O Lord, the votive sacraments of this yearly festival; grant, we beseech thee, that they may bring us healing remedies both for this mortal life and for life everlasting. Through our Lord.

January 29. St FRANCIS de SALES, Bishop, Confessor, and Doctor of the Church

Mass In medio Ecclesiæ, of the Common of Doctors, p. 757. The Creed is said.

Prayer.

O GOD, by whose gracious will blessed Francis, thy confessor and bishop, became all things unto all men for the saving of their souls; mercifully grant that, being filled with the sweetness of thy love, we may, through the guidance of his counsels and

by the aid of his merits, attain unto the joys of everlasting life. Through our Lord.

January 30. St MARTINA, Virgin and Martyr
Mass Loquebar, of the Common of a Virgin Martyr, p. 768.

January 31. St PETER NOLASCO, Confessor
Mass Justus ut palma, of the Common, p. 762.
Prayer.

O GOD, who for an example of thy love didst divinely inspire blessed Peter to beget within thy church a new family for the ransom of the faithful, grant through his intercession that we may be loosed from the bonds of sin, and enjoy freedom for evermore in our heavenly country: who livest.
Secret and Postcommunion from the Mass Os justi, p. 762.

THE FEASTS OF FEBRUARY

February 1. St IGNATIUS, Bishop and Martyr
Introitus. Gal. 6. MIHI autem absit gloriari, nisi in cruce Domini nostri Jesu Christi: per quem mihi mundus crucifixus est, et ego mundo. Psalm. 131. Memento, Dñe, David: et omnis mansuetudinis ejus. ℣. Gloria Patri.

Introit. Gal. 6. GOD forbid that I should glory, save in the cross of our Lord Jesus Christ: by whom the world is crucified to me, and I to the world. Psalm 131. O Lord, remember David, and all his meekness. ℣. Glory be.

Prayer, Secret and Postcommunion as on the feast of SS. Fabian and Sebastian, p. 496—7.
Lesson. Rom. 8.

BRETHREN: Who shall separate us from the love of Christ? Shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword? (As it is written, For thy sake we are put to death all the day long: we are accounted as sheep for the slaughter.) But in all these things we overcome because of him that hath loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Graduale. Eccli 44. Ecce sacerdos magnus, qui in diebus suis placuit Deo. ℣. Non est inventus similis illi, qui conservaret legem Excelsi. Alleluia, allel. ℣. Gal. 2. Christo confixus sum cruci: vivo ego, jam non ego, vivit vero in me Christus. Alleluia.

Gradual. Ecclus 44. Behold, a great priest, who in his days pleased God. ℣. There was not any found like to him, who kept the law of the Most High. Alleluia, alleluia. ℣. Gal. 2. With Christ I am nailed to the cross: I live, now not I, but Christ liveth in me. Alleluia.

After Septuagesima the Alleluia and ℣. are omitted, and the Tract, Desiderium animæ, p. 731, is said.

✠ Gospel. John 12.

AT that time: Jesus said to his disciples, Amen, amen I say to you, unless the grain of wheat falling into the ground die, itself remaineth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world, keepeth it unto life eternal. If any man minister to me, let him follow me; and where I am, there also shall my minister be. If any man minister to me, him will my Father honour.

Offert. Psalm. 8. Gloria et honore coronasti eum: et constituisti eum super opera manuum tuarum, Domine.

Offert. Psalm 8. Thou hast crowned him with glory and honour: and hast set him over the works of thy hands, O Lord.

Communio. Frumentum Christi sum: dentibus bestiarum molar, ut panis mundus inveniar.

Comm. I am the wheat of Christ; may I be ground by the fangs of beasts, so that I may be found to be pure bread.

February 2. The PURIFICATION of the B. V. MARY or CANDLEMAS DAY

If this feast fall on Septuagesima, Sexagesima or Quinquagesima Sunday, the blessing and distribution of candles and the procession alone take place, and mass of the Sunday is said; but the mass of the feast is transferred to Monday, whatever feast of equal, though not of higher, rank may fall on that day. After Terce, the priest, vested in a purple cope, goes

with his ministers to bless the candles, which are put in front of the altar, or at the epistle corner. He stands turned towards the altar, and begins in the ferial tone:

℣. Dominus vobiscum. ℣. The Lord be with you.
℟. Et cum spiritu tuo. ℟. And with thy spirit.

Let us pray. Prayer.

HOLY Lord, Father almighty, eternal God, who didst create all things out of nothing, and by thy command didst cause this liquid to become perfect wax by the labour of bees: and who on this day didst fulfil the prayer of the righteous Simeon; we humbly beseech thee, that by the invocation of thy most holy Name, and by the intercession of blessed Mary ever a virgin, whose festival we this day devoutly keep, and by the prayers of all thy saints, thou wouldst vouchsafe to bless ✠ and hallow ✠ these candles for the service of men, and for the health of their bodies and souls, whether by land or sea; and wouldst hear from thy holy heaven, and from the throne of thy majesty, the voice of this thy people, who desire to carry them in their hands with honour, and to praise thee with songs; and wouldst be propitious to all that call upon thee, whom thou hast redeemed with the precious blood of thy Son: who liveth and reigneth. ℟. Amen.

Let us pray.

ALMIGHTY, everlasting God, who on this day didst present thy only-begotten Son to be received in the arms of holy Simeon in thy holy temple; we humbly entreat thy clemency, that thou wouldst vouchsafe to bless ✠, hallow ✠, and kindle with the light of thy heavenly benediction these candles, which we thy servants desire to receive and carry lighted in honour of thy Name; that by offering them to thee, our Lord God, being worthily inflamed with the holy fire of thy most sweet charity, we may deserve to be presented in the holy temple of thy glory. Through the same Lord. ℟. Amen.

Let us pray.

O LORD JESUS Christ, the true light, who enlightenest every one that cometh into this world, pour forth thy blessing ✠ upon these candles, and hallow ✠ them with the light of thy grace; and mercifully grant, that as these lights enkindled

with visible fire drive forth the darkness of night, so our hearts illumined by invisible fire, that is, the brightness of the Holy Spirit, may be free from the blindness of every vice; that the eye of our minds being purified, we may discern those things which are pleasing to thee and conducive to our salvation; so that, after the dark perils of this world, we may deserve to arrive at never-failing light: through thee, Christ Jesus, Saviour of the world, who in perfect Trinity, livest and reignest God, world without end. ℟. Amen.

Let us pray.

ALMIGHTY, everlasting God, who by thy servant Moses didst command the purest oil to be prepared for lamps to burn continually before thee; graciously pour forth the grace of thy blessing ✠ upon these candles; that as they afford us external light, so by thy bounty the light of thy Spirit may never be inwardly wanting to our minds. Through our Lord . . . in the unity of the same Spirit. ℟. Amen.

Let us pray.

O LORD JESUS Christ, who wast seen on this day amongst men in the substance of our flesh, and wast offered by thy parents in the temple; whom the venerable and aged Simeon, enlightened by the light of thy Spirit, knew, received and blessed; mercifully grant that, enlightened and taught by the grace of the same Holy Spirit, we may truly acknowledge thee, and faithfully love thee; who, with God the Father in the unity of the same Holy Spirit, livest and reignest God, world without end. ℟. Amen.

Having finished the Prayers, the celebrant puts incense into the thurible, then thrice sprinkles them with holy water, saying, not singing, the Antiphon: **Asperges me;** without the Psalm. He also incenses them thrice. He then receives or takes a candle, and then distributes them to the rest of the clergy in turn and to the laity, who kneel and kiss his hand. When he begins the distribution, the choir sings the Antiphon, Luke 2:

Lumen ad revelationem gentium, et gloriam plebis tuæ Israel.	**A light to the revelation of the gentiles, and for the glory of thy people Israel.**
Cant. ibid. **Nunc dimittis**	Cant. ibid. **Now dost thou**

servum tuum, Domine, secundum verbum tuum in pace.

dismiss thy servant, O Lord, according to thy word, in peace.

The Antiphon: Lumen ad revelationem gentium is repeated entire, and so after each verse.

Quia viderunt oculi mei salutare tuum. Añа. Lumen.

For mine eyes have seen thy salvation. Ant. A light.

Quod parasti ante faciem omnium populorum. Añа. Lumen.

Which thou hast prepared before the face of all people. Ant. A light.

Gloria Patri, et Filio, et Spiritui sancto. Añа. Lumen.

Glory be to the Father, and to the Son, and to the Holy Ghost. Ant. A light.

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen. Añа. Lumen.

As it was in the beginning, is now, and ever shall be, world without end. Amen. Ant. A light.

At the end is sung the Antiphon:

Psalm 43. Exsurge, Dñe, adjuva nos: et libera nos propter nomen tuum. Ps. ibid. Deus auribus nostris audivimus: patres nostri annuntiaverunt nobis. ℣. Gloria Patri. Exsurge, Domine.

Psalm 43. Arise, O Lord, help us, and deliver us, for thy name's sake. Ps. ibid. We have heard, O God, with our ears: our fathers have declared to us. ℣. Glory be. Arise, O Lord.

Then the priest says, Let us pray. If it be after Septuagesima and not on Sunday, the deacon says: Let us kneel. ℟. Arise.

Prayer.

HEAR thy people, O Lord, we beseech thee, and grant us to obtain those things inwardly by the light of thy grace, which thou grantest us outwardly to venerate by this annual devotion. Through Christ our Lord. ℟. Amen.

Then follows the procession. First the celebrant puts incense into the thurible. Then the deacon turns to the people and says: **Procedamus in pace; Let us go forward in peace,** and the choir answers: **In nomine Christi. Amen; In Christ's name. Amen.** The thurifer goes first with smoking thurible, then the subdeacon, vested, carrying the cross, between two acolytes with lighted candles; the clergy follow according to their rank. and lastly the celebrant,

with the deacon on his left, all with lighted candles in their hands. The following Antiphons are sung:

Aña. Adorna thalamum tuum, Sion, et suscipe Regem Christum: amplectere Mariam, quæ est cœlestis porta: ipsa enim portat Regem gloriæ novi luminis: subsistit Virgo, adducens manibus Filium ante luciferum genitum: quem accipiens Simeon in ulnas suas, prædicavit populis Dominum eum esse vitæ et mortis, et Salvatorem mundi.

Ant. Adorn thy chamber, O Sion, and receive Christ the King; embrace Mary, who is the gate of heaven; for she carries the King of the new light of glory: remaining ever a virgin, she brings in her hands the Son begotten before the day-star: whom Simeon, receiving into his arms, proclaimed to the people to be the Lord of life and death, and the Saviour of the world.

Alia Aña. Luc. 2. Responsum accepit Simeon a Spiritu sancto, non visurum se mortem, nisi videret Christum Dñi: et cum inducerent puerum in templum, accepit eum in ulnas suas, et benedixit Deum, et dixit: Nunc dimittis servum tuum, Domine, in pace. ℣. Cum inducerent puerum Jesum parentes ejus, ut facerent secundum consuetudinem legis pro eo, ipse accepit eum in ulnas suas.

Another Ant. Luke 2. Simeon received an answer from the Holy Ghost, that he should not see death before he had seen the Christ of the Lord; and when they brought the child into the temple, he took him into his arms, and blessed God, and said, Now dost thou dismiss thy servant, O Lord, in peace. ℣. When his parents brought in the child Jesus, to do for him according to the custom of the law, he took him in his arms.

On entering the church, is sung:

℣. Obtulerunt pro eo Dño par turturum aut duos pullos columbarum: Sicut scriptum est in lege Domini. ℣. Postquam impleti sunt dies purgationis Mariæ, secundum legem Moysi, tulerunt Jesum in Jerusalem, ut sisterent eum Dño. Sicut

℣. They offered for him to the Lord a pair of turtle doves, or two young pigeons: as it is written in the law of the Lord. ℣. After the days of the purification of Mary, according to the law of Moses, were accomplished, they carried Jesus to Jeru-

scriptum est. ℣. Gloria Patri, et Filio, et Spiritui sancto. Sicut scriptum est.

salem, to present him to the Lord. As it is written. ℣. Glory be to the Father. As it is written.

When the procession is finished, the celebrant and ministers take off the purple and put on white vestments for mass. The candles are held in the hand lighted while the Gospel is read, and again for the elevation of the Blessed Sacrament until the Communion. But if the mass is of the Sunday, the candles are not lighted.

AT MASS

Introitus. Psalm. 47.

SUSCEPIMUS, Deus, misericordiam tuam in medio templi tui: secundum nomen tuum, Deus, ita et laus tua in fines terræ: justitia plena est dextera tua. Ps. ibid. Magnus Dominus, et laudabilis nimis: in civitate Dei nostri, in monte sancto ejus. ℣. Gloria Patri.

Introit. Psalm 47.

WE have received thy mercy, O God, in the midst of thy temple: according to thy name, O God, so also is thy praise unto the ends of the earth: thy right hand is full of justice. Ps. ibid. Great is the Lord, and exceedingly to be praised: in the city of our God, in his holy mountain. ℣. Glory be.

Prayer.

ALMIGHTY, everlasting God, we humbly beseech thy Majesty, that as thine only-begotten Son was this day presented in the temple in the substance of our flesh, so thou wouldst grant that we too may be presented unto thee with hearts made clean. Through the same Lord.

Lesson. Mal. 3.

THUS saith the Lord God: Behold, I send my angel, and he shall prepare the way before my face; and presently the Lord, whom you seek, and the angel of the testament, whom you desire, shall come to his temple. Behold, he cometh, saith the Lord of hosts; and who shall be able to think of the day of his coming? and who shall stand to see him? for he is like a refining fire, and like the fuller's herb; and he shall sit refining and cleansing the silver, and he shall purify the sons of Levi, and shall refine them as gold, and as silver, and they shall offer

sacrifices to the Lord in justice. And the sacrifice of Juda and of Jerusalem shall please the Lord, as in the days of old, and in the ancient years: saith the Lord almighty.

Graduale. Psalm. 47. Suscepimus, Deus, misericordiam tuam in medio templi tui: secundum nomen tuum, Deus, ita et laus tua in fines terræ. ℣. Sicut audivimus, ita et vidimus in civitate Dei nostri, in monte sancto ejus. Alleluia, allel. ℣. Senex puerum portabat: puer autem senem regebat. Alleluia.

Gradual. Psalm 47. We have received thy mercy, O God, in the midst of thy temple: according to thy name, O God, so also is thy praise unto the ends of the earth. ℣ As we have heard, so have we seen, in the city of our God, and in his holy mountain. Allel. alleluia. ℣. The old man carried the child: but the child governed the old man. Alleluia.

After Septuagesima the Alleluia and ℣. are omitted, and there is said the Tract, Luke 2.

Nunc dimittis servum tuum, Domine, secundum verbum tuum in pace. ℣. Quia viderunt oculi mei salutare tuum. ℣. Quod parasti ante faciem omnium populorum. ℣. Lumen ad revelationem gentium, et gloriam plebis tuæ Israel.

Now dost thou dismiss thy servant, O Lord, according to thy word, in peace. ℣. Because my eyes have seen thy salvation. ℣ Which thou hast prepared before the face of all peoples. ℣. A light to the revelation of the gentiles, and the glory of thy people Israel.

✠ Gospel. Luke 2.

AT that time: After the days of Mary's purification, according to the law of Moses, were accomplished, they carried Jesus to Jerusalem, to present him to the Lord; as it is written in the law of the Lord, Every male opening the womb shall be called holy to the Lord; and to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtle doves, or two young pigeons. And behold, there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was in him; and he had received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ

of the Lord. And he came by the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law, he also took him into his arms, and blessed God, and said, Now thou dost dismiss thy servant, O Lord, according to thy word, in peace; because my eyes have seen thy salvation, which thou hast prepared before the face of all peoples; a light to the revelation of the gentiles, and the glory of thy people Israel. Creed.

Offertorium. Psalm. 44. Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum, et in sæculum sæculi.

Offertory. Psalm 44. Grace is poured abroad in thy lips: therefore hath God blessed thee for ever, and for ages of ages.

Secret.

GRACIOUSLY hear our prayers, O Lord; and that the gifts we offer in the sight of thy majesty may be worthy, grant us the help of thy loving-kindness. Through our Lord.

Preface of Christmas, p. 16.

Comm. Luc. 2. Responsum accepit Simeon a Spiritu sancto non visurum se mortem, nisi videret Christum Domini.

Comm. Luke 2. Simeon received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord.

Postcommunion.

GRANT, we beseech thee, O Lord our God, that the most holy mysteries which thou hast given to preserve us in our new life, may, by the intercession of blessed Mary, ever a virgin, be a healing remedy for us both now and always. Through our Lord.

February 3. St BLAISE, Bishop and Martyr

Mass Sacerdotes Dei, as in the Common of a Martyr Bishop, p. 728.

February 4. St ANDREW CORSINI, Bishop and Confessor

Mass Statuit, as in the Common of a Confessor Bishop, p. 750, except the following Prayer:

Prayer.

O GOD, who art ever setting forth in thy church new patterns of virtue; grant that thy people may so follow in the footsteps of blessed Andrew thy confessor and bishop, that they may obtain a like reward. Through our Lord.

February 5. St AGATHA, Virgin Martyr

Introitus.

GAudeamus omnes in Domino, diem festum celebrantes sub honore beatæ Agathæ Virginis et Martyris: de cujus passione gaudent Angeli, et collaudant Filium Dei. Ps. 44. Eructavit cor meum verbum bonum: dico ego opera mea regi. ℣. Gloria Patri.

Introit.

LEt us all rejoice in the Lord, celebrating a festival day in honour of blessed Agatha, virgin and martyr; at whose passion the angels rejoice, and give praise to the Son of God. Ps. 44. My heart hath uttered a good word: I speak my works to the King. ℣. Glory be.

Prayer, Secret and Postcommunion from the Common for a Virgin Martyr, pp. 768.

Lesson. 1 Cor. 1.

BRETHREN: See your vocation, that there are not many wise according to the flesh, not many mighty, not many noble: but the foolish things of the world hath God chosen, that he may confound the wise; and the weak things of the world hath God chosen, that he may confound the strong: and the base things of the world, and the things that are contemptible hath God chosen, and things that are not, that he might bring to naught things that are: that no flesh should glory in his sight. But of him are you in Christ Jesus, who of God is made unto us wisdom, and justice, and sanctification, and redemption; that as it is written, He that glorieth, may glory in the Lord.

Graduale. Ps. 45. Adjuvabit eam Deus vultu suo: Deus in medio ejus, non commovebitur. ℣. Fluminis impetus lætificat civitatem Dei: sanctificavit tabernaculum suum Altissimus. Allel.,

Gradual. Ps. 45. God will help her with his countenance; God is in the midst of her; she shall not be moved. ℣. The stream of the river maketh the city of God joyful; the Most High hath sanctified his own

alleluia. ℣. Ps. 118. Loquebar de testimoniis tuis in conspectu regum, et non confundebar. Allel.

tabernacle. Allel., allel. ℣. Ps. 118. I spoke of thy testimonies before kings, and I was not ashamed. Alleluia.

After Septuagesima, the Alleluia and ℣. are omitted, and there is said:

Tractus. Ps. 125. Qui seminant in lacrymis, in gaudio metent. ℣. Euntes ibant, et flebant, mittentes semina sua. ℣. Venientes autem venient cum exsultatione, portantes manipulos suos.

Tract. Ps. 125. They that sow in tears shall reap in joy. ℣. Going they went, and wept, casting their seeds. ℣. But coming, they shall come with joyfulness, carrying their sheaves.

Gospel. Accesserunt ad Jesum, from the Common, p. 774.

Offertorium. Psalm. 44. Afferentur Regi virgines post eam: proximæ ejus afferentur tibi.

Offertory. Psalm 44. After her shall virgins be brought to the King; her neighbours shall be brought to thee.

Comm. Qui me dignatus est ab omni plaga curare, et mamillam meam meo pectori restituere, ipsum invoco Deum vivum.

Comm. On him who vouchsafed to heal all my wounds, and to restore my breast to my body, on him do I call, the living God.

February 6. St TITUS, Bishop and Confessor

Mass Statuit, as in the Common of a Confessor Bishop, p. 750, except the Prayer and Gospel.

Prayer.

O GOD, who didst adorn blessed Titus, thy confessor and bishop, with apostolic virtues: grant through his merits and intercession, that we may live righteous and godly lives in this world, and be worthy to win our heavenly country. Through our Lord.

If it is in Lent, a commemoration is made of the feria, and then of St Dorothy, virgin and martyr, by the Prayer, Secret and Postcommunion in the Common of a Virgin and Martyr, p. 771.

Gospel, as on the feast of St Mark, April 25, p. 552.

February 7. ST ROMUALD, Abbot

Mass Os justi, from the Common of Abbots, p. 766.

February 8. St JOHN of MATHA, Confessor

Mass Os justi, of the Common of a Confessor not a Bishop, p. 760, except the Prayer:

O GOD, who by heavenly power and by means of St John didst found the order of the most holy Trinity for ransoming prisoners from the power of the Saracens, grant, we beseech thee, that, by virtue of his merits pleading for us, we may by thy help be delivered from all bondage whether of soul or body. Through our Lord.

If it is Lent, a commemoration is made of the feria.

February 9. St CYRIL, Bishop of Alexandria, Confessor, Doctor of the Church

Mass In medio, from the Common of Doctors, p. 757, except the following Prayers. The Creed is said.

Prayer.

O GOD, who didst make blessed Cyril, thy confessor and bishop, the invincible champion of the divine motherhood of the most blessed Virgin Mary; grant through his intercession, that we who believe her to be truly the Mother of God may be saved by her care. Through the same.

In Lent a commemoration is made of the feria; then of St Apollonia, virgin and martyr, by the Prayer from the Mass Loquebar, p. 768.

Secret.

LOOK graciously, O God almighty, upon our gifts; and, through the intercession of blessed Cyril, grant that we may deserve to receive worthily in our hearts our Lord Jesus Christ, thine only-begotten Son, co-eternal with thee in thy glory: who liveth.

Postcommunion.

WE, thy suppliants, who have been refreshed with divine mysteries, beseech thee, O Lord, that we may be helped by the example and merits of the blessed bishop Cyril, and may be able to serve worthily the most holy mother of thine only-begotten Son: who liveth.

February 10. St SCHOLASTICA, Virgin

Mass, Dilexisti, of the Common, p. 775.

Prayer.

O GOD, who, to show us the path of innocence, didst cause the soul of thy blessed virgin Scholastica to go up into heaven in the form of a dove; grant that by the help of her merits and prayers, we may live in such innocence as to be worthy to win everlasting bliss. Through our Lord.

If it is Lent, a commemoration is made of the feria.

February 11. The APPARITION of the IMMACULATE VIRGIN MARY

Introitus. Apoc. 21.

VIDI civitatem sanctam Jerusalem novam, descendentem de cœlo a Deo, paratam sicut sponsam ornatam viro suo. Ps. 44. Eructavit cor meum verbum bonum: dico ego opera mea Regi. ℣. Gloria.

Introit. Apoc. 21.

I SAW the holy city the new Jerusalem coming down from heaven from God, prepared as a bride adorned for her husband. Ps. 44. My heart hath uttered a good word; I speak my works to the King. ℣. Glory be.

Prayer.

O GOD, who by the Immaculate Conception of the Virgin didst prepare a worthy dwelling for thy Son; we humbly beseech thee, that we who celebrate the appearance of the same Virgin may win health of mind and body. Through the same.

If it is Lent, a commemoration is made of the feria.

Lesson. Apoc. 11, 12.

THE temple of God was opened in heaven; and the ark of his testament was seen in his temple, and there were lightnings and voices, and an earthquake and great hail. And a sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. And I heard a loud voice in heaven, saying, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ.

Graduale. Cant. 2. Flores apparuerunt in terra nostra, tempus putationis advenit, vox turturis audita est in terra nostra. ℣. ibid. Surge, amica mea, speciosa mea, et veni: columba mea in foraminibus petræ, in caverna maceriæ. Alleluia, alleluia. ℣. Ostende mihi faciem tuam, sonet vox tua in auribus meis: vox enim tua dulcis, et facies tua decora. Alleluia.

Gradual. Cant. 2. The flowers have appeared in our land, the time of pruning is come, the voice of the turtle is heard in our land. ℣. ibid. Arise, my love, my beautiful one, and come: my dove in the clefts of the rock, in the hollow places of the wall. Alleluia, alleluia. ℣. Show me thy face, let thy voice sound in my ears; for thy voice is sweet and thy face comely. Alleluia.

After Septuagesima, instead of Alleluia and ℣. is said:

Tractus. Jud. 15. Tu gloria Jerusalem, tu lætitia Israel, tu honorificentia populi nostri. ℣. Tota pulchra es, Maria, et macula originalis non est in te. ℣. Felix es, sacra Virgo Maria et omni laude dignissima, quæ serpentis caput virgineo pede contrivisti.

Tract. Jud. 15. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people. ℣. Thou art altogether lovely, O Mary, and stain of original sin is not in thee. ℣. Happy art thou, holy Virgin Mary, and most worthy of all praise, for thou didst crush the serpent's head under thy virgin foot.

Gospel. Luke 1. The angel Gabriel, p. 791, down to the words shalt call his name Jesus. The Creed is said.

Offertorium. Luc. 1. Ave gratia plena, Dñs tecum, benedicta tu in mulieribus.

Offertory. Luke 1. Hail full of grace, the Lord is with thee, blessed art thou among women.

Secret.

MAY the sacrifice of praise which we offer up to thee, O Lord, through the merits of the glorious and immaculate Virgin, be a sweet savour unto thee, and bring us the healthfulness of body and soul which we desire. Through our Lord.

Preface of B.V.M., p. 27: Et te in Conceptione immaculata.

Communio. Ps. 64. Visitasti terram et inebriasti eam, multiplicasti locupletare eam.

Communion. Ps. 64. Thou hast visited the earth and hast plentifully watered it; thou hast many ways enriched it.

Postcommunion.

MAY the right hand of thine immaculate Mother, O Lord, uplift us, whom thou hast filled with heavenly food: that by her help we may become worthy to win our heavenly country: who livest.

February 12. The SEVEN HOLY FOUNDERS of the SERVITE ORDER

Introitus. Sap. 10.

JUSTI decantaverunt, Domine, nomen sanctum tuum, et victricem manum tuam laudaverunt pariter: quoniam sapientia aperuit os mutum, et linguas infantium fecit disertas. Ps. 8. Dñe Dominus noster, quam admirabile est nomen tuum in universa terra. ℣. Gloria Patri.

Introit. Wisdom 10.

THE just sang to thy holy name, O Lord, and they praised with one accord thy victorious hand; for wisdom opened the mouth of the dumb and made the tongues of infants eloquent. Ps. 8. O Lord, our Lord, how admirable is thy name in the whole earth. ℣. Glory be.

Prayer.

O LORD Jesus Christ, who to honour the memory of thy most holy Mother's sorrows didst, by means of seven blessed Fathers, beget within thy church a new family of her Servants; mercifully grant that we may so share their weeping that we may also enjoy their bliss: who livest.

If it is Lent, a commemoration is made of the feria.

Lesson. Ecclus 44.

LET us now praise men of renown, and our fathers in their generation. The Lord hath wrought great glory through his magnificence from the beginning. Such as have borne rule in their dominions, men of great power and endowed with their wisdom, showing forth in the prophets the dignity of prophets, and ruling over the present people, and by the strength of wisdom instructing the people in most

holy words. Such as in their skill sought out musical tunes and published canticles of the scriptures. Rich men in virtue, lovers of beautifulness; living at peace in their houses. All these have gained glory in their generations, and were praised in their days. They that were born of them have left a name behind them, that their praises might be related. And there are some of whom there is no memorial, who are perished as if they had never been, and who are born as if they had never been born, and their children with them. But these were men of mercy, whose godly deeds have not failed. Good things continue with their seed, their posterity are a holy inheritance, and their seed hath stood in the covenants. And their children for their sakes remain for ever; their seed and their glory shall not be forsaken. Their bodies are buried in peace, and their name liveth unto generation and generation. Let the people show forth their wisdom, and the church declare their praise.

Graduale. Is. 65. Electi mei non laborabunt frustra, neque germinabunt in conturbatione: quia semen benedictorum Domini est, et nepotes eorum cum eis. ℣. Eccli 44. Corpora ipsorum in pace sepulta sunt, et nomen eorum vivit in generationem et generationem. Alleluia, alleluia. ℣. Sapientiam ipsorum narrent populi, et laudem eorum nuntiet Ecclesia. Alleluia.

Gradual. Isa. 65. My elect shall not labour in vain, nor bring forth in trouble; for they are the seed of the blessed of the Lord, and their posterity was with them. ℣. Ecclus 44. Their bodies are buried in peace, and their name liveth unto generation and generation. Alleluia, alleluia. ℣. Let the people show forth their wisdom, and the church declare their praise. Alleluia.

After Septuagesima, instead of Alleluia and ℣. is said:

Tractus. Ps. 125. Qui seminant in lacrymis, in exsultatione metent. ℣. Euntes ibant et flebant, mittentes semina sua. ℣. Venientes autem venient cum exsultatione, portantes manipulos suos.

Tract. Ps. 125. They that sow in tears shall reap in joy. ℣. Going they went and wept, casting their seeds. ℣. But coming they shall come with joyfulness, carrying their sheaves.

At Eastertide instead of the Gradual is said:

Alleluia, alleluia. ℣. Ecclı. 44. Sapientiam ipsorum narrent populi, et laudem eorum nuntiet Ecclesia. Alleluia. ℣. Ps. 36. Non derelinquet Dñs sanctos suos: in æternum conservabuntur. Alleluia.

Alleluia, allel. ℣. Ecclus 44. Let the people show forth their wisdom, and the church declare their praise. Alleluia. ℣. Ps. 36. The Lord will not forsake his saints; they shall be preserved for ever. Alleluia.

✠ Gospel. Matt. 19.

AT that time: Peter said to Jesus, Behold, we have left all things, and have followed thee: what therefore shall we have? And Jesus said to them: Amen, I say to you, that you, who have followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel. And everyone that hath left house, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundredfold, and shall possess life everlasting.

Offertorium. Is. 56. Adducam eos in montem sanctum meum, et lætificabo eos in domo orationis meæ: holocausta eorum, et victimæ eorum placebunt mihi super altare meum.

Offertory. Isa. 56. I will bring them into my holy mount, and will make them joyful in my house of prayer; their holocausts and their victims shall please me upon my altar.

Secret.

RECEIVE, we beseech thee, O Lord, these victims which we offer up to thee; and grant that through the intercession of thy saints, we may serve thee with a free mind and may be enkindled with love for the sorrowing virgin mother of thy Son. Through.

Communio. Joan. 15. Ego vos elegi de mundo, ut eatis, et fructum afferatis: et fructus vester maneat.

Communion. John 15. I have chosen you from the world that you should go and should bring forth fruit; and your fruit should remain.

Postcommunion.

HAVING been refreshed with heavenly food, we beseech thee, O Lord, that, as we imitate the example of those whose feast we are keeping, we may

faithfully stand by the cross of Jesus with Mary his mother, and be found worthy to receive the fruit of his redemption. Through the same.

February 14. St VALENTINE, Priest and Martyr

Mass In virtute tua, from the Common, p. 730, except the following Prayers:

Prayer.

GRANT, we beseech thee, almighty God, that we who celebrate the birthday of thy blessed martyr Valentine, may, by virtue of his intercession, be delivered from all the evils that threaten us. Thro'.

Secret.

RECEIVE, we beseech thee, O Lord, the gifts worthily offered: and by the interceding merits of blessed Valentine thy Martyr, grant thy help for our salvation. Through our Lord.

Postcommunion.

MAY this heavenly mystery be to us, O Lord, the renewal of soul and body, that by the intercession of blessed Valentine thy martyr we may enjoy the effect of what we celebrate. Through our Lord.

February 15. SS. FAUSTINUS & JOVITA, Martyrs

Mass Salus autem, from the Common of Many Martyrs, p. 740: but Secret and Postcommunion from the Mass Intret, p. 738.

February 18. St SIMEON, Bishop, Martyr

Mass Statuit, from the Common of a Martyr Bishop, p. 726.

February 22. St PETER'S CHAIR at ANTIOCH

All is said as on the feast of the Chair at Rome, p. 491, omitting the commemoration of St Prisca; if it is Lent, a commemoration is made of the feria.

February 23. St PETER DAMIAN, Bishop, Confessor and Doctor of the Church

Mass In medio, from the Common of Doctors, p. 757.

Prayer.

GRANT unto us, we beseech thee, almighty God, to follow the counsels and example of blessed Peter thy confessor and bishop, that, by despising earthly things, we may attain unto everlasting joys. Through our Lord.

If in Lent a commemoration is made of the feria.
The Creed is said.

On this day, if it does not fall in Lent, in cathedral and collegiate churches two masses are said, one of the saint without a commemoration of the vigil, the other of the vigil with the second Prayer, Concede, p. 795, and the third, Mercifully hear, or for the Pope, p. 797.

February 23 or 24. VIGIL of St MATTHIAS, Apostle
Mass Ego autem, from the Common for the Vigil of an Apostle, p. 724.

February 24 or 25. St MATTHIAS the Apostle

Introitus. Ps. 138.

MIhi autem nimis honorati sunt amici tui Deus: nimis confortatus est principatus eorum. Ps. ibid. Domine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. ℣. Gloria Patri.

Introit. Ps. 138.

TO me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened. Ps. ibid. Lord, thou hast proved me, and known me; thou hast known my sitting down and my rising up. ℣. Glory be.

Prayer.

O GOD, who didst join blessed Matthias to the company of thine apostles; grant, we beseech thee, that, by his intercession, we may enjoy for evermore thy compassion and lovingkindness towards us. Through our Lord.

If it is Lent, a commemoration is made of the feria.

Lesson. Acts 1.

IN those days: Peter rising up in the midst of the brethren, said (now the number of persons together was about a hundred and twenty): Men and brethren, the scripture must needs be fulfilled which the Holy Ghost spoke before by the mouth of David concerning Judas, who was the leader of them that apprehended Jesus: who was numbered with us, and had obtained part of this ministry. And he indeed hath possessed a field of the reward of iniquity; and, being hanged, burst asunder in the midst; and all his bowels gushed out. And it became known to all the inhabitants of Jerusalem, so that the same field was called in their tongue Haceldama, that is to say, the field of blood. For it is written in the book of Psalms, Let their habitation become desolate, and let there be

none to dwell therein: and his bishopric let another take. Wherefore of these men who have companied with us, all the time that the Lord Jesus came in and went out among us, beginning from the baptism of John until the day wherein he was taken up from us, one of these must be made a witness with us of his resurrection. And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. And praying, they said, Thou, Lord, who knowest the hearts of all men, show whether of these two thou hast chosen, to take the place of this ministry and apostleship, from which Judas hath by transgression fallen, that he might go to his own place. And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

Graduale. Ps. 138. Nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. ℣. Dinumerabo eos, et super arenam multiplicabuntur.

Grad. Ps. 138. Thy friends, O God, are exceedingly honourable: their principality is exceedingly strengthened. ℣. I will number them, and they shall be multiplied above the sand.

Tractus. Ps. 20. Desiderium animæ ejus tribuisti ei, et voluntate labiorum ejus non fraudasti eum. ℣. Quoniam prævenisti eum in benedictionibus dulcedinis. ℣. Posuisti in capite ejus coronam de lapide pretioso.

Tract. Ps. 20. Thou hast given him his soul's desire, and hast not withholden from him the will of his lips. ℣. For thou hast prevented him with blessings of sweetness. ℣. Thou hast set on his head a crown of precious stones.

✠ Gospel. Matt. 11.

AT that time: Jesus answering, said: I confess to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father; for so hath it seemed good in thy sight. All things are delivered to me by my Father. And no one knoweth the Son, but the Father: neither doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal him. Come to me all you that labour, and are burdened, and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek and humble of heart: and you shall find rest to your souls. For my yoke is sweet and my burden light. Creed.

Offertorium. Ps. 44. Constitues eos principes super omnem terram: memores erunt nominis tui, Domine, in omni progenie et generatione.

Offertory. Ps. 44. Thou shalt make them princes over all the earth: they shall remember thy name, O Lord, in every progeny and generation.

Secret.

MAY the prayer of holy Matthias thy apostle speed the offerings which we make to thy name, O Lord; and grant that by it we may be both forgiven and defended. Through our Lord.

Preface of the Apostles, p. 30.

Communio. Matth. 19. Vos qui secuti estis me, sedebitis super sedes, judicantes duodecim tribus Israel.

Communion. Matt. 19. Ye who have followed me shall sit on seats judging the twelve tribes of Israel.

Postcommunion.

GRANT, we beseech thee, almighty God, that by means of these holy mysteries which we have received, through the intercession of thy blessed apostle Matthias, we may obtain pardon and peace. Through.

THE FEASTS OF MARCH

March 4. St CASIMIR, Confessor

Mass, Os justi, from the Common of Confessors not Bishops, p. 760, except the following Prayer.

Prayer.

O GOD, who didst strengthen holy Casimir with the virtue of constancy amidst the delights of royalty and the blandishments of the world; grant, we beseech thee, that by his intercession thy faithful people may despise the things of earth and ever aspire to those of heaven. Through our Lord.

In Lent a commemoration is made of the feria; then of St. Lucius I, Pope and Martyr, by the Prayer, of the Common Mass, Sacerdotes Dei, p. 728: and the Secret and Postcommunion of the Mass Statuit, p. 727.

March 6. SS. PERPETUA & FELICITAS, Martyrs

Mass, Me expectaverunt, p. 780; with the Prayer and Secret for Virgin Martyrs as on pp. 774, 775, omitting the word virgins.

Postcommunion.

WE are filled, O Lord, with mystical prayers and joys: grant, we beseech thee, that by the intercessions of thy holy Martyrs Perpetua and Felicitas those things which we perform in the flesh we may obtain in the spirit. Through our Lord.

March 7. St THOMAS AQUINAS. Confessor, Doctor of the Church

Mass, In medio, of the Common, p. 757, except:

Prayer.

O GOD, who by the wonderful learning of blessed Thomas thy confessor givest glory to thy church, and by his holy deeds makest her fruitful; grant, we beseech thee, that we may both see with the understanding what he taught and follow his example in what he practised. Through our Lord.

Commemoration of Feria in Lent.

Lesson. Wisd. 7.

I WISHED, and understanding was given me; and I called, and the spirit of wisdom came upon me; and I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her. Neither did I compare unto her any precious stone, for all gold in comparison of her is as a little sand, and silver in respect to her shall be counted as clay. I loved her above health and beauty, and chose to have her instead of light, for her light cannot be put out. Now all good things came to me together with her, and innumerable riches through her hands. And I rejoiced in all these; for this wisdom went before me, and I knew not that she was the mother of them all: which I have learned without guile, and communicate without envy, and her riches I hide not; for she is an infinite treasure to men, which they that use become the friends of God, being commended for the gift of discipline.

Secret

MAY the godly prayer of St Thomas, thy confessor and doctor, fail us not, O Lord; may it make our gifts acceptable to thee, and win for us thy pardon for evermore. Through our Lord.

Communio. Luc. 12. Fidelis servus et prudens, quem constituit dominus super familiam suam: ut

Communion. Luke 12. A faithful and wise steward, whom he setteth over his family, to give them their

det illis in tempore tritici mensuram.

measure of wheat in due season.

Postcommunion.

MAY blessed Thomas thy confessor and illustrious doctor approach to intercede for us, O Lord, that thy sacrifice may give us salvation. Through.

March 8. St JOHN of GOD, Confessor

Mass Os justi, from the Common of Confessors not Bishops, p. 760, except the Prayer and Gospel.

Prayer.

O GOD, who didst suffer blessed John, when burning with thy love, to walk through flames unscathed, and by his means didst beget new offspring to thy church; grant through the help of his merits that our vices may be healed by the fire of thy love and that we may receive remedies unto life everlasting. Through our Lord.

In Lent a commemoration is made of the feria.

Gospel, as on the Seventeenth Sunday after Pentecost, p. 443.

March 9. St FRANCES of ROME, Widow

Mass Cognovi, from the Common of one neither Virgin nor Martyr, p. 782.

Prayer.

O GOD, who amongst other gifts of thy grace, didst honour blessed Frances thy servant with the familiar presence of an angel; grant, we beseech thee, that by the help of her intercession we may become worthy to be admitted into fellowship with the angels. Through our Lord.

In Lent the feria is commemorated.

March 10. The FORTY MARTYRS

Introitus. Ps. 33.

CLamaverunt justi, et Dominus exaudivit eos: et ex omnibus tribulationibus eorum liberavit eos. Ps. ibid. Benedicam Dominum in omni tempore: semper laus ejus in ore meo. ℣. Gloria Patri.

Introit. Ps. 33.

THe just cried, and the Lord heard them: and delivered them out of all their troubles. Ps. ibid. I will bless the Lord at all times: his praise shall be ever in my mouth. ℣. Glory be.

Prayer.

GRANT, we beseech thee, almighty God, that we who acknowledge the boldness of thy glorious martyrs in confessing thy name, may enjoy their loving intercession for us before thee. Through.

Then a commemoration is made of the feria.

Epistle, Sancti per fidem, p. 743.

Graduale. Ps. 132. Ecce quam bonum et quam jucundum habitare fratres in unum! ℣. Sicut unguentum in capite, quod descendit in barbam, barbam Aaron.

Gradual. Ps. 132. Behold how good and how pleasant it is for brethren to dwell together in unity. ℣. It is like the precious ointment on the head, that ran down upon the beard, the beard of Aaron.

Tract, Qui seminant. Gospel, Descendens Jesus, p. 739.

Offertorium. Ps. 31. Lætamini in Domino, et exsultate justi: et gloriamini, omnes recti corde.

Offertory. Ps. 31. Be glad in the Lord, and rejoice, ye just; and glory, all ye right of heart.

Secret.

LOOK down, O Lord, upon the prayers and oblations of thy faithful: that they may both be pleasing to thee for the festival of thy saints, and may confer on us the help of thy propitiation. Through our Lord.

Comm. Matt. 12. Quicumque fecerit voluntatem Patris mei, qui in cœlis est: ipse meus frater et soror, et mater est, dicit Dominus.

Comm. Matt. 12. Whosoever shall do the will of my Father that is in heaven, the same is my brother, and sister, and mother, saith the Lord.

Postcommunion.

APPEASED by the intercession of thy saints, grant, O Lord, we beseech thee, that those things which we celebrate by our temporal act we may obtain in perpetual salvation. Through our Lord.

March 12. St GREGORY the GREAT, Pope, Confessor, and Doctor of the Church.

Introitus. Dan. 3. Sacerdotes Dei, benedicite Dñm: sancti et humiles corde, laudate Deum. Cant. Benedicite omnia opera Domini Do-

Introit. Dan. 3. O Ye priests of God, bless the Lord: O ye holy and humble of heart, praise God. Cant. All ye works of the Lord, bless

mino: laudate, et superexaltate eum in sæcula. ℣. Gloria Patri.

the Lord: praise and exalt him above all for ever. ℣. Glory be.

Prayer.

O GOD, who hast given to the soul of thy servant Gregory the rewards of everlasting bliss; grant in thy mercy that we, who are weighed down by the burden of our sins, may be relieved through his prayers. Through our Lord.

A commemoration is made of the feria.

Epistle, Testificor, p. 757.

Graduale. Ps. 109. Juravit Dominus, et non pœnitebit eum: Tu es sacerdos in æternum secundum ordinem Melchisedech. ℣. Dixit Dominus Domino meo: Sede a dextris meis.

Gradual. Ps. 109. The Lord hath sworn, and he will not repent: Thou art a priest for ever according to the order of Melchisedech. ℣. The Lord said to my Lord: Sit thou at my right hand.

Tract, Beatus vir. Gospel, Vos estis sal, from the Common of Doctors, p. 758.

The Creed is said.

Offertorium. Ps. 88. Veritas mea, et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus.

Offertory. Ps. 88. My truth and my mercy shall be with him: and in my name shall his horn be exalted.

Secret.

GRANT us, we beseech thee, O Lord, that by the intercession of blessed Gregory this sacrifice may be profitable to us; by the offering of which thou didst vouchsafe to forgive the sins of the whole world. Through our Lord.

Communio. Luc. 12. Fidelis servus, et prudens, quem constituit Dñs super familiam suam: ut det illis in tempore tritici mensuram.

Communion. Luke 12. A faithful and wise steward, whom the Lord set over his family, to give them their measure of wheat in due season.

Postcommunion.

O GOD, who didst make blessed bishop Gregory rank with thy saints by his merits; mercifully grant that we who keep his memory by this festival, may also follow the example of his life. Through.

March 17. St PATRICK, Bishop and Confessor

Mass Statuit, as in the Common of a Confessor Bishop, p. 750, except the following Prayer:

Prayer.

O GOD, who didst vouchsafe to send blessed Patrick, thy confessor and bishop, to preach thy glory to the nations; grant, through his merits and intercession, that what thou commandest us to do, we may by thy mercy be able to accomplish. Through our Lord.

A commemoration is made of the feria.

March 18. St CYRIL, Bishop of Jerusalem, Confessor and Doctor of the Church

Mass In medio, of the Common of Doctors, p. 757, except:

Prayer.

GRANT us, we beseech thee, almighty God, through the intercession of blessed Cyril, thy bishop, so to know thee, the only true God, and Jesus Christ, whom thou hast sent, that we may be accounted worthy to be numbered evermore with the sheep who hear his voice. Through the same.

A commemoration is made of the feria.

Epistle, Justus cor suum, from the Common of Doctors, p. 759.

Gospel, At that time: When they shall persecute you: as below on the feast of St Athanasius, May 2, p. 563. The Creed is said.

Offertorium. Ps. 91. Justus ut palma florebit: sicut cedrus, quæ in Libano est multiplicabitur.

Offertory. Ps. 91. The just shall flourish like the palm-tree, he shall grow up like the cedar of Libanus.

Secret.

LOOK down, O Lord, on the unspotted victim which we offer up to thee, and grant that by the merits of thy blessed bishop and confessor, Cyril, we may ever seek to receive it with clean hearts. Thro.'

Postcommunion.

GRANT, O Lord Jesus Christ, through the prayers of blessed Cyril, thy bishop, that the sacrament of thy body and blood, which we have received, may sanctify our minds and hearts, so that

we may be deemed worthy to be partakers of the divine nature: who livest.

March 19. St JOSEPH, Spouse of the Blessed Virgin Mary, Confessor.

Introitus. Ps. 91.

JUstus ut palma florebit: sicut cedrus Libani multiplicabitur: plantatus in domo Domini, in atriis domus Dei nostri. Ps. ibid. Bonum est confiteri Domino: et psallere nomini tuo, Altissime. ℣. Gloria Patri.

Introit. Ps. 91.

THe just shall flourish like the palm-tree, he shall grow up like the cedar of Libanus, planted in the house of the Lord, in the courts of the house of our God. Ps. ibid. It is good to give praise to the Lord, and to sing to thy name, O most High. ℣. Glory be.

Prayer.

VOUCHSAFE, O Lord, that we may be helped by the merits of the spouse of thy most holy mother, so that what we cannot obtain of ourselves may be given to us through his intercession: who livest. In Lent a commemoration is made of the feria.

Lesson. Ecclus 45.

HE was beloved of God and men, whose memory is in benediction; he made him like the saints in glory, and magnified him in the fear of his enemies; and with his words he made prodigies to cease; he glorified him in the sight of kings, and gave him commandments in the sight of his people, and showed him his glory; he sanctified him in his faith and meekness, and chose him out of all flesh; for he heard him and his voice, and brought him into a cloud; and he gave him commandments before his face, and a law of life and instruction.

Graduale. Ps. 20. Domine, prævenisti eum in benedictionibus dulcedinis: posuisti in capite ejus coronam de lapide pretioso. ℣. Vitam petiit a te, et tribuisti ei longitudinem dierum in sæculum sæculi.

Gradual. Ps. 20. O Lord, thou hast prevented him with blessings of sweetness: thou hast set on his head a crown of precious stones. ℣. He asked life of thee, and thou hast given him length of days for ever and ever.

Tractus Ps. 111. Beatus vir, qui timet Dominum: in mandatis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generatio rectorum benedicetur. ℣. Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Tract. Ps. 111. Blessed is the man that feareth the Lord: he delights exceedingly in his commandments. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. ℣. Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

At Eastertide instead of the Gradual and Tract is said:

Allel., allel. ℣. Eccli 45. Amavit eum Dominus, et ornavit eum: stolam gloriæ induit eum. Alleluia. ℣. Osee 14. Justus germinabit sicut lilium: et florebit in æternum ante Dominum. Alleluia.

Allel., allel. ℣. Ecclus 45. The Lord loved him, and adorned him: he clothed him with a robe of glory. Alleluia. ℣. Osee 14. The just shall spring as the lily: and shall flourish for ever before the Lord. Alleluia.

✠ Gospel. Matt. 1

WHEN Mary, the mother of Jesus, was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost. Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son; and thou shalt call his name Jesus. For he shall save his people from their sins. Creed.

Offertorium. Ps. 88. Veritas mea, et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus.

Offertory. Ps. 88. My truth and my mercy are with him: and in my name his horn shall be exalted.

Secret.

WE render thee, O Lord, the homage of our service, humbly entreating that thou wouldst preserve in us thy gifts by the prayers of blessed Joseph, the spouse of the mother of thy Son Jesus Christ our

Lord; on whose holy festival we offer up to thee the sacrifice of praise. Through the same.

Preface, p. 29.

Communio. Matth. 1. Joseph, fili David, noli timere accipere Mariam conjugem tuam: quod enim in ea natum est, de Spiritu sancto est.

Communion. Matt. 1. Joseph son of David, fear not to take unto thee Mary thy wife: for that which is born in her is of the Holy Ghost.

Postcommunion.

BE nigh to us, we beseech thee, O merciful God; and by the intercession of blessed Joseph the confessor mercifully preserve thy gifts about us. Through our Lord.

MARCH 21. St BENEDICT, Abbot.

Mass Os justi from the Common of Abbots, p. 766. In Lent the feria is commemorated.

March 24. ST GABRIEL THE ARCHANGEL

Introit. Benedicite, p. 568, omitting the Alleluias, except in Eastertide.

Prayer.

O GOD, who didst choose Gabriel the Archangel from among the other Angels to announce the mystery of thine Incarnation; mercifully grant that we, who keep a feast in his honour on earth, may feel his patronage in heaven. Who livest.

Lesson. Dan. 9.

IN those days: Behold the man Gabriel, whom I had seen in the vision at the beginning, flying swiftly, touched me at the time of the evening sacrifice. And he instructed me, and spoke to me, and said: O Daniel, I am now come forth to teach thee, and that thou mightest understand. From the beginning of thy prayers the word came forth; and I am come to show it unto thee, because thou art a man of desires. Do thou therefore mark the word, and understand the vision. Seventy weeks are determined upon thy people, and upon thy holy city, that transgression may be finished, and sin have an end, and iniquity be abolished, and everlasting justice may be brought, and vision and prophecy be fulfilled, and the Saint of Saints be anointed. Know thou therefore, and take notice;

that from the going forth of the word to build up Jerusalem again, unto Christ the Prince, there shall be seven weeks, and threescore and two weeks; and the street shall be built again, and the wall in straitness of times. And after threescore and two weeks shall Christ be slain; and the people that shall deny him shall not be his. And a people with their leader that shall come shall destroy the city and the sanctuary; and the end thereof shall be waste, and after the end of the war, the appointed desolation.

Graduale. Ps. 102. Benedicite Dominum, omnes Angeli ejus; potentes virtute, qui facitis verbum ejus. ℣. Benedic, anima mea, Dominum, et omnia interiora mea, nomen sanctum ejus. Alleluia, alleluia. ℣. Ibid. Benedicite Domino, omnes virtutes ejus; ministri ejus, qui facitis voluntatem ejus. Alleluia.

Gradual. Ps. 102. Bless ye the Lord, all ye his Angels; mighty in strength, that do his word. ℣. Bless the Lord, O my soul and all my heart, bless his holy name. Alleluia, alleluia. ℣. Ibid. Bless the Lord, all ye his powers; his ministers, that do his will. Alleluia.

After Septuagesima the Alleluia and its ℣. is omitted, and in place thereof is said the following:

Tractus. Luc. 1. Ave Maria, gratia plena, Dominus tecum. ℣. Benedicta tu in mulieribus, et benedictus fructus ventris tui. ℣. Ecce concipies et paries filium, et vocabitur nomen ejus Emmanuel. ℣. Spiritus sanctus superveniet in te, et virtus Altissimi obumbrabit tibi. ℣. Ideoque et quod nascetur ex te sanctum, vocabitur Filius Dei.

Tract. Luke 1. Hail Mary, full of grace, the Lord is with thee. ℣. Blessed art thou among women, and blessed is the fruit of thy womb. ℣. Behold thou shalt conceive and bear a son, and his name shall be called Emmanuel. ℣. The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. ℣. And therefore the Holy that is to be born of thee shall be called the Son of God.

In Eastertide, instead of the Gradual, is said:
Alleluia, alleluia. ℣. Ps. 103. Qui facit Angelos suos spiritus: et ministros suos flammam ignis. Alleluia. ℣. Luc. 1. Ave Maria, gratia plena, Dominus tecum; benedicta tu in mulieribus. Alleluia.

Alleluia, alleluia. ℣. Ps. 103. Who maketh his Angels winds, and his ministers a burning fire. Alleluia. ℣. Luke 1. Hail Mary, full of grace, the Lord is with thee: blessed art thou among women. Alleluia.

Gospel. Luke 1, p. 791. The Creed is said.
Offertory. Stetit Angelus, p. 802, with Alleluia in Eastertide.
Secret.

MAY the offering of our service, and the prayer of blessed Gabriel the Archangel, be accepted in thy sight, O Lord: that he who is venerated by us on earth may be an advocate for us with thee in heaven. Through.

Communion. Benedicite, p. 570, omitting the Alleluia except in Eastertide.
Postcommunion.

HAVING partaken of the mysteries of thy Body and Blood, we entreat thy clemency, O Lord, our God, that we to whom thine Incarnation was made known by Gabriel's message may through his help likewise obtain the benefits of that Incarnation. Who livest.

March 25. The ANNUNCIATION of the BLESSED VIRGIN MARY. LADY-DAY.

Introitus. Ps. 44. VUltum tuum deprecabuntur omnes divites plebis: adducentur Regi virgines post eam: proximæ ejus adducentur tibi in lætitia et exsultatione. Ps. ibid. Eructavit cor meum verbum bonum: dico ego opera mea Regi. ℣. Gloria Patri.

Introit. Ps. 44. ALL the rich among the people shall entreat thy countenance; after her shall virgins be brought to the King: her neighbours shall be brought to thee in gladness and rejoicing. Ps. ibid My heart hath uttered a good word: I speak my works to the King. ℣. Glory be.

Prayer.

O GOD, who didst please that thy Word should take flesh at the message of an angel in the womb of the blessed Virgin Mary, grant to us thy sup-

pliants, that we who believe her to be truly the Mother of God may be helped by her intercession with thee. Through the same Lord.

In Lent a commemoration is made of the feria.

Epistle, Locutus est, as in the votive mass of the Blessed Virgin, p. 790.

Graduale. Ps. 44. Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum. ℣. Propter veritatem, et mansuetudinem, et justitiam: et deducet te mirabiliter dextera tua.

Gradual. Ps. 44. Grace is poured abroad in thy lips; therefore hath God blessed thee for ever. ℣. Because of truth, and meekness, and justice; and thy right hand shall conduct thee wonderfully.

Tractus. Ps. 44. Audi filia, et vide, et inclina aurem tuam: quia concupivit Rex speciem tuam. ℣. Vultum tuum deprecabuntur omnes divites plebis: filiæ regum in honore tuo. ℣. Adducentur Regi virgines post eam: proximæ ejus afferentur tibi. ℣. Adducentur in lætitia et exsultatione: adducentur in templum Regis.

Tract. Ps. 44. Hearken, O daughter, and see, and incline thy ear: for the King hath greatly desired thy beauty. ℣. All the rich among the people shall entreat thy countenance: the daughters of kings in thy honour. ℣. After her shall virgins be brought to the King: her neighbours shall be brought to thee. ℣. They shall be brought with gladness and rejoicing; they shall be brought into the temple of the King.

At Eastertide, instead of the Gradual and Tract, the following is said:

Alleluia, allel. ℣. Luc. 1. Ave Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus. Alleluia. ℣. Virga Jesse floruit, virgo Deum et hominem genuit: pacem Deus reddidit, in se reconcilians ima summis. Alleluia.

Alleluia, alleluia. ℣. Luke 1. Hail, Mary, full of grace: the Lord is with thee. Blessed art thou among women. Alleluia. ℣. The rod of Jesse hath blossomed: a virgin hath brought forth God and man: God hath given peace, reconciling the lowest with the highest in himself. Alleluia.

Gospel, Missus est, as in the votive mass, p. 791.

The Creed is said.

Offertorium. Luc. 1. Ave, Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui.

Offertory. Luke 1. Hail, Mary, full of grace: the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb.

Secret.

STRENGTHEN, O Lord, in our minds, we beseech thee, the mysteries of the true faith; that we who confess him that was conceived of the Virgin to be true God and man, may, by the power of his saving resurrection, deserve to arrive at eternal gladness. Through the same.

Preface, p. 28, Et te in Annuntiatione.

Communio. Isaiæ 7. Ecce virgo concipiet, et pariet filium: et vocabitur nomen ejus Emmanuel.

Communion. Isa. 7. Behold, a virgin shall conceive, and bear a son; and his name shall be called Emmanuel.

Postcommunion.

POUR forth, we beseech thee, O Lord, thy grace into our hearts, that we to whom the incarnation of Christ thy Son was made known by the message of an angel, may by his passion and cross be brought to the glory of his resurrection. Through the same.

March 27. St JOHN of DAMASCUS, Confessor and Doctor of the Church

Introitus. Ps. 72. TENUISTI manum dexteram meam: et in voluntate tua deduxisti me, et cum gloria suscepisti me. Ps. ibid. Quam bonus Israel Deus his, qui recto sunt corde! ℣. Gloria Patri.

Introit. Ps. 72. THOU hast held me by my right hand: and by thy will thou hast conducted me, and with glory thou hast received me. Ps. ibid. How good is God to Israel, to them that are of a right heart. ℣. Glory be.

Prayer

ALMIGHTY, everlasting God, who didst fill blessed John with heavenly learning and with a spirit of wonderful strength that he might spread devotion to holy images; grant us through his prayers and example that we who venerate these images may both imitate his virtues and enjoy his patronage. Through our Lord.

In Lent a commemoration is made of the feria.

Lesson. Wisd. 10.

THE Lord conducted the just through the right ways, and showed him the kingdom of God, and gave him the knowledge of the holy things, made him honourable in his labours and accomplished his labours. In the deceit of them that over-reached him he stood by him, and made him honourable. He kept him safe from his enemies, and he defended him from seducers, and gave him a strong conflict, that he might overcome and know that wisdom is mightier than all. He forsook not the just when he was sold, but delivered him from sinners; he went down with him into the pit, and in bands he left him not, till he brought him the sceptre of the kingdom, and power against those that oppressed him; and showed them to be liars that had accused him, and gave him everlasting glory. He delivered the just people and blameless seed from the nations that oppressed them. He entered into the soul of the servant of God, and stood against dreadful kings in wonders and signs. And he rendered to the just the wages of their labours.

Graduale. Ps. 17. Deus, qui præcinxit me virtute: et posuit immaculatam viam meam. ℣. Qui docet manus meas ad prælium: et posuisti, ut arcum æreum, brachia mea.

Gradual. Ps. 17. God who hath girt me with strength, and made my way blameless. ℣. Who teacheth my hands to war, and thou hast made my arms like a brazen bow.

Tractus. ibid. Persequar inimicos meos, et comprehendam illos. ℣. Confringam illos, nec poterunt stare: cadent subtus pedes meos. ℣. Propterea confitebor in nationibus, Domine, et nomini tuo psalmum dicam.

Tract. ibid. I will pursue after my enemies, and overtake them. ℣. I will break them, and they shall not be able to stand; they shall fall under my feet. ℣. Therefore will I give glory to thee, O Lord, among the nations, and I will sing a psalm to thy name.

Tempore Paschali. Alleluia, alleluia. ℣. 1 Reg. 25. Dominus salvavit manum tuam tibi: quia prælia Domini tu præliaris. Alleluia. ℣. Ps. 143.

At Eastertide. Alleluia, alleluia. ℣. 1 Kings 25. The Lord hath saved thy hand to thee: for thou fightest the battles of the Lord. Alleluia. ℣. Ps. 143.

Benedictus Dominus Deus meus, qui docet manus meas ad prælium, et digitos meos ad bellum. Alleluia.

Blessed be the Lord my God who teacheth my hands to fight and my fingers to war. Alleluia.

Extra temp. Pasch. Graduale. Ps. 17. Deus, qui præcinxit me virtute: et posuit immaculatam viam meam. ℣. Qui docet manus meas ad prælium: et posuisti, ut arcum æreum, brachia mea. Alleluia, alleluia. ℣. Dedisti mihi protectionem salutis tuæ: et dextera tua suscepit me. Alleluia.

Out of Eastertide. Gradual. Ps. 17. God who hath girt me with strength, and made my way blameless. ℣. Who teacheth my hands to war, and thou hast made my arms like a brazen bow. Alleluia, alleluia. ℣. Thou hast given me the protection of thy salvation; and thy right hand hath held me up. Alleluia.

✠ Gospel. Luke 6.

AT that time: It came to pass on another sabbath that Jesus entered into the synagogue and taught. And there was a man whose right hand was withered. And the scribes and the pharisees watched if he would heal on the sabbath, that they might find an accusation against him. But he knew their thoughts; and said to the man who had the withered hand: Arise, and stand forth in the midst. And rising he stood forth. And Jesus said to him, I ask you if it be lawful on the sabbath day to do good or to do evil; to save life or to destroy? And looking round about them all, he said to the man: Stretch forth thy hand. And he stretched it forth, and his hand was restored. And they were filled with madness; and they talked one with another what they might do to Jesus. Creed.

Offert. Job 14. Lignum habet spem: si præcisum fuerit, rursum virescit, et rami ejus pullulant.

Offertory. Job 14. Wood hath hope; if it be cut, it groweth green again, and the boughs thereof sprout.

Secret.

GRANT, O Lord, that the gifts which we offer up to thee may become worthy in thy sight through the loving intercession of blessed John, and of those saints who, through his means, are set before us for honour in our churches. Through our Lord.

Communio. Ps. 36. Brachia peccatorum conterentur, confirmat autem justos Dominus.

Communion. Ps. 36. The arms of the wicked shall be broken in pieces, but the Lord strengtheneth the just.

Postcommunion.

MAY the gifts which we have received, O Lord, shield us with heavenly armour; and may we be fortified by the protection of blessed John, joined with that of all thy saints whose images through his means are held in honour in the churches. Through our Lord.

March 28. St JOHN of CAPISTRAN, Confessor

Introitus. Habac. 3. EGO autem in Dño gaudebo: et exsultabo in Deo Jesu meo: Deus Dominus fortitudo mea. Ps. 80. Exsultate Deo adjutori nostro, jubilate Deo Jacob. ℣. Gloria Patri.

Introitus. Hab. 3. BUT I will rejoice in the Lord; I will joy in God my Jesus. The Lord God is my strength. Ps. 80. Rejoice to God our helper; sing aloud to the God of Jacob. ℣. Glory be.

Prayer.

O GOD, who by means of blessed John didst cause thy faithful to prevail over the enemies of the cross in the power of the most holy name of Jesus; grant, we beseech thee, that by his intercession we may overcome the wiles of the enemies of our souls, and be found worthy to receive the crown of righteousness from thee. Through the same.

In Lent a commemoration is made of the feria.

Lesson, Wisd. 10 The Lord conducted the just: as for the feast of St John of Damascus, p. 536, down to the words, in bands he left him not.

Graduale. Ps. 21. Qui timetis Dominum, laudate eum: universum semen Jacob glorificate eum. ℣ Timeat eum omne semen Israel: quoniam non sprevit, neque despexit deprecationem pauperis.

Gradual. Ps. 21. Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him. ℣. Let all the seed of Israel fear him, because he hath not slighted nor despised the supplication of the poor man.

Tractus. Exod. 15. Fortitudo mea, et laus mea Dominus, et factus est mihi in salutem: iste Deus meus, et glorificabo eum. ℣. Dominus quasi vir pugnator, omnipotens nomen ejus. ℣. Ps. 75. Dominus conterens bella: Dominus nomen est illi.

Tract. Exodus 15. The Lord is my strength and my praise, and he is become salvation to me; he is my God, and I will glorify him. ℣. The Lord is as a man of war, Almighty is his name. ℣. Ps. 75. The Lord who destroyeth wars, the Lord is his name.

At Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. ℣. Ps. 58. Ego autem cantabo fortitudinem tuam: et exsultabo mane misericordiam tuam. Alleluia. ℣. Quia factus es susceptor meus, et refugium meum in die tribulationis meæ. Alleluia.

Alleluia, alleluia. ℣. Ps. 58. But I will sing thy strength, and will extol thy mercy in the morning. Alleluia. ℣. For thou art become my support and my refuge in the day of my trouble. Alleluia.

Out of Eastertide:

Graduale. Ps. 21. Qui timetis Dominum, laudate eum: universum semen Jacob, glorificate eum. ℣. Timeat eum omne semen Israel: quoniam non sprevit, neque despexit deprecationem pauperis. Alleluia, alleluia. ℣. Ps. 58. Ego autem cantabo fortitudinem tuam: et exsultabo mane misericordiam tuam. Alleluia.

Gradual. Ps. 21. Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him. ℣. Let all the seed of Israel fear him, because he hath not slighted nor despised the supplication of the poor man. Alleluia, alleluia. ℣. Ps. 58. But I will sing thy strength, and will extol thy mercy in the morning. Alleluia.

✠ Gospel. Luke 9.

AT that time: Calling together the twelve apostles, he gave them power and authority over the devils, and to cure diseases. And he sent them to preach the kingdom of God and to heal the sick. And he said to them: Take nothing for your journey, neither staff, nor scrip, nor bread, nor money, neither have two coats. And whatsoever house you shall enter in, abide there, and depart not from thence. And whosoever will not receive you when you go out

of that city, shake off even the dust of your feet for a testimony against them. And going out they went about through the towns, preaching the gospel and healing everywhere.

Offertorium. Eccli 46. Invocavit Altissimum potentem in oppugnando inimicos undique, et audivit illum magnus et sanctus Deus.

Offertory. Ecclus 46. He called upon the most high sovereign when the enemies assaulted him on every side, and the great and holy God heard him.

Secret.

MERCIFULLY look down upon the sacrifice which we offer up to thee, O Lord; that, through the intercession of blessed John thy confessor, it may securely establish us under thy protection and crush the wiles of our enemies. Through.

Communio. Sap. 10. Decantaverunt, Dñe, nomen sanctum tuum et victricem manum tuum laudaverunt.

Communion. Wisdom 10. They sang to thy holy name, O Lord, and they praised thy conquering hand.

Postcommunion.

WE who have been filled with heavenly food and refreshed with spiritual drink, beseech thee, almighty God, through the intercession of blessed John, thy confessor, to protect us from the wicked enemy and keep thy church in everlasting peace. Through our Lord.

FRIDAY after PASSION SUNDAY
The Feast of the SEVEN DOLOURS of the Blessed VIRGIN MARY

Introitus. Joan. 19. STabant juxta Crucem Jesu mater ejus, et soror matris ejus Maria Cleophæ, et Salome, et Maria Magdalene. ℣. Mulier, ecce filius tuus, dixit Jesus: ad discipulum autem: Ecce mater tua. ℣. Gloria Patri.

Introit. John 19. THERE stood by the cross of Jesus, his mother, and his mother's sister Mary of Cleophas, and Salome, and Mary Magdalene. ℣. Woman, behold thy son, said Jesus; to the disciple however, Behold thy mother. ℣. Glory be.

Prayer.

O GOD, at whose passion, as foretold by Simeon, a sword of sorrow pierced the most sweet soul of glorious Mary, virgin and mother; grant in thy mercy that we who reverently call to mind her anguish and suffering, may be helped by the glorious merits and prayers of all the saints who faithfully stand at thy cross, and win the happy fruit of thy passion: who livest.

A commemoration is made of the feria.

At a votive mass the following should be said:

Prayer.

WE beseech thee, O Lord Jesus Christ, let thy mother, the blessed Virgin Mary, whose holy soul was pierced by a sword of sorrow at the hour of thy passion, implore thy mercy for us both now and at the hour of our death. Through our Lord.

Lesson. Judith 13

THE Lord hath blessed thee by his power, who by thee hath brought our enemies to naught. Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth. Blessed be the Lord who made heaven and earth, because he hath so magnified thy name this day, that thy praise shall not depart out of the mouth of men, who shall be mindful of the power of the Lord for ever; for that thou hast not spared thy life by reason of the distress and tribulation of thy people, but hast prevented our ruin in the presence of our God.

Graduale. Dolorosa et lacrymabilis es, Virgo Maria, stans juxta crucem Domini Jesu Filii tui Redemptoris. ℣. Virgo Dei Genitrix, quem totus non capit orbis, hoc Crucis fert supplicium, auctor vitæ factus homo.

Gradual. Thou art sorrowful and tearful, O Virgin Mary, standing at the cross of the Lord Jesus, thy Son, our Redeemer. ℣. O Virgin Mother of God, he whom the whole world doth not contain, the source of life made man, beareth this punishment of the cross.

Tractus. Joann. 19. Stabat sancta Maria, cœli Regina, et mundi Dña, juxta crucem Domini nostri Jesu Christi dolorosa.

Tract. John 19. Holy Mary, the queen of heaven, and mistress of the world, stood by the cross of our Lord Jesus Christ, full of

℣. Thren. 1. O vos omnes, qui transitis per viam, attendite, et videte, si est dolor sicut dolor meus.

sadness. ℣. Lam. 1. O all ye that pass by the way, attend and see if there be any sorrow like to my sorrow.

At votive masses throughout the year:

Graduale. Dolorosa et lacrymabilis es, Virgo Maria, stans juxta crucem Domini Jesu Filii tui Redemptoris. ℣. Virgo Dei Genitrix, quem totus non capit orbis, hoc Crucis fert supplicium, auctor vitæ factus homo. Alleluia, alleluia. ℣. Stabat sancta Maria, cœli Regina, et mundi Dña, juxta crucem Dñi nostri Jesu Christi dolorosa. Alleluia.

Gradual. Thou art sorrowful and tearful, O Virgin Mary, standing at the cross of the Lord Jesus, thy Son, our Redeemer. ℣. O Virgin Mother of God, he whom the whole world doth not contain, the source of life made man, beareth this punishment of the cross. Alleluia, alleluia. ℣. Holy Mary, the queen of heaven and mistress of the world, stood by the cross of our Lord Jesus Christ, full of sadness. Alleluia.

Temp. Pasch. Alleluia, alleluia. ℣. Stabat sancta Maria, cœli Regina, et mundi Domina, juxta crucem Domini nostri Jesu Christi dolorosa. Alleluia. ℣. Thren. 1. O vos omnes, qui transitis per viam, attendite, et videte, si est dolor sicut dolor meus. Alleluia.

At Eastertide. Alleluia, alluia. ℣. Holy Mary, the queen of heaven and mistress of the world, stood by the cross of our Lord Jesus Christ, full of sadness. Alleluia. ℣. Lam. 1. O all ye that pass by the way, attend and see if there be any sorrow like to my sorrow. Alleluia.

Sequence. This is not said at votive masses.

STabat Mater dolorosa
Juxta crucem lacrymosa,
Dum pendebat Filius.
Cujus animam gementem,
Contristatam, et dolentem,
Pertransivit gladius.

AT the cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last:
Through her heart, his sorrow sharing,
All his bitter anguish bearing,
Now at length the sword had passed.

O quam tristis et afflicta
Fuit illa benedicta
Mater Unigeniti !
Quæ mœrebat, et dolebat,
Pia Mater dum videbat
Nati pœnas inclyti.

Oh, how sad and sore distressed
Was that Mother highly blest
Of the sole-begotten One!
Christ above in torment hangs;
She beneath beholds the pangs
Of her dying glorious Son.

Quis est homo, qui non fleret,
Matrem Christi si videret
In tanto supplicio ?
Quis non posset contristari,
Christi Matrem contemplari
Dolentem cum Filio ?

Is there one who would not weep,
Whelm'd in miseries so deep
Christ's dear mother to behold ?
Can the human heart refrain
From partaking in her pain,
In that Mother's pain untold ?

Pro peccatis suæ gentis
Vidit Jesum in tormentis,
Et flagellis subditum.
Vidit suum dulcem natum
Moriendo desolatum,
Dum emisit spiritum.

Bruis'd, derided, curs'd, defil'd,
She beheld her tender child
All with bloody scourges rent;
For the sins of his own nation
Saw him hang in desolation,
Till his spirit forth he sent.

Eja Mater, fons amoris,
Me sentire vim doloris
Fac, ut tecum lugeam.
Fac ut ardeat cor meum
In amando Christum Deum,
Ut sibi complaceam.

O thou Mother! fount of love!
Touch my spirit from above,
Make my heart with thine accord:
Make me feel as thou hast felt;
Make my soul to glow and melt
With the love of Christ my Lord.

Sancta Mater, istud agas,
Crucifixi fige plagas
Cordi meo valide.
Tui Nati vulnerati,
Tam dignati pro me pati,
Pœnas mecum divide.

Holy Mother! pierce me through;
In my heart each wound renew
Of my Saviour crucified:
Let me share with thee his pain,
Who for all my sins was slain,
Who for me in torments died.

Fac me tecum pie flere,
Crucifixo condolere,
Donec ego vixero.
Juxta crucem tecum stare,
Et me tibi sociare
In planctu desidero.

Let me mingle tears with thee,
Mourning him who mourn'd for me,
All the days that I may live:
By the cross with thee to stay;
There with thee to weep and pray
Is all I ask of thee to give.

Virgo virginum præclara,
Mihi jam non sis amara:
Fac me tecum plangere.
Fac ut portem Christi mortem,
Passionis fac consortem,
Et plagas recolere.

Virgin of all virgins best!
Listen to my fond request:
Let me share thy grief divine;
Let me, to my latest breath,
In my body bear the death
Of that dying Son of thine.

Fac me plagis vulnerari,
Fac me cruce inebriari
Et cruore Filii.
Flammis ne urar succensus,
Per te, Virgo, sim defensus
In die Judicii.

Wounded with his every wound,
Steep my soul till it hath swoon'd
In his very blood away;
Be to me, O Virgin, nigh,
Lest in flames I burn and die,
In his awful judgment-day.

Christe, cum sit hinc exire,
Da per Matrem me venire
Ad palmam victoriæ.
Quando corpus morietur,

Christ, when thou shalt call me hence,
Be thy Mother my defence,
Be thy cross my victory;
While my body here decays,

Fac ut animæ donetur Paradisi gloria.

May my soul thy goodness praise,
Safe in Paradise with thee.

Amen. Amen.

✠ Gospel. John 19.

AT that time: There stood by the cross of Jesus, his mother, and his mother's sister Mary of Cleophas, and Mary Magdalene. When Jesus therefore had seen his mother and the disciple standing, whom he loved, he saith to his mother, Woman, behold thy son. After that he saith to the disciple, Behold thy mother. And from that hour the disciple took her to his own. Creed.

Offertorium. Recordare, Virgo mater Dei, dum steteris in conspectu Dñi, ut loquaris pro nobis bona, et ut avertat indignationem suam a nobis.

Offertory. Be mindful, O virgin mother of God, when thou standest before the face of the Lord, to speak good things for us, and that he turn away his anger from us.

Secret.

WE offer up to thee prayers and victims, O Lord Jesus Christ, humbly entreating that even as in our prayers we recall the anguish of the most sweet soul of thy blessed mother, Mary, her intercession and that of her holy companions at the foot of the cross may be multiplied in our behalf, so that by the merits of thy death we may enjoy reward with the blessed: who livest.

Preface of B.V.M., et te in Transfixione, p. 28.

Communio. Felices sensus beatæ Mariæ virginis, qui sine morte meruerunt martyrii palmam sub cruce Domini.

Communion. Happy senses of the blessed Virgin Mary, which without dying deserved the palm of martyrdom beneath the cross of our Lord.

Postcommunion.

O LORD Jesus Christ, may the sacrifices of which we have partaken, while devoutly celebrating the anguish of thy virgin mother, win for us from thy mercy all good and healthful fruit: who livest.

At the end of mass the Gospel of the feria is read.

THE FEASTS OF APRIL

April 2. St FRANCIS of PAULA, Confessor

Mass Justus ut palma, or the Common, p. 762, except the Prayers and Epistle.

Prayer.

O GOD, who liftest up the lowly and hast raised thy blessed confessor Francis to the glory of the saints; grant, we beseech thee, that through his merits and the example of his life we may happily win the rewards which thou hast promised to the lowly. Through our Lord.

In Lent a commemoration is made of the feria.

Lesson. Quæ mihi, p. 765.

Secret.

MAY these offerings of thy devout people, which we heap upon thine altars, become, by thy mercy, O Lord, through the merits of blessed Francis, both pleasing to thee and healthful to ourselves. Through our Lord.

Postcommunion.

MAY the heavenly sacraments which we have received, O Lord, we beseech thee, through the intercession of blessed Francis, thy confessor, give us help for this present life and for life everlasting. Thro'.

April 4. St ISIDORE, Bishop, Confessor and Doctor of the Church

Mass In medio, from the Common of Doctors, p. 757 The Creed is said.

In Lent a commemoration is made of the feria.

April 5. St VINCENT FERRER, Confessor

Mass Os justi, from the Common of a Confessor, p. 760.

Prayer.

O GOD, who didst vouchsafe to make thy church illustrious by the merits and preaching of blessed Vincent thy confessor; grant unto us thy servants that we may be instructed by his example, and through his intercession may be delivered from all harm. Through our Lord.

In Lent a commemoration is made of the feria.

April 11. St LEO the GREAT, Pope, Confessor, Doctor of the Church

Introit, In medio, p. 757.
Prayer, Secret, Communion and Postcommunion from the Mass Sacerdotes, p. 753.
In Lent a commemoration is made of the feria.
Epistle, Justus cor suum, p. 759; Gradual, Os justi, with Tract, Beatus vir, from the Common, p. 758.
Gospel, as on the feast of St Peter's Chair at Rome, p. 492. The Creed is said.
Offertory. Ps. 88. Inveni David, p. 752.

April 13. St HERMENEGILD, Martyr

Mass Protexisti, of the Common, p. 746, except the following:
Prayer.

O GOD, who didst teach thy blessed martyr Hermenegild to choose the kingdom of heaven rather than an earthly kingdom; grant, we beseech thee, that, following his example, we may despise things that perish and pursue those that are everlasting. Through our Lord.

Gospel, Si quis venit ad me, of the Common, p. 727.
Secret and Postcommunion from the Mass In virtute, of the Common, p. 732.
If the feast be kept in Lent, Mass, In virtute of the Common, p. 730, with the Gospel as above; and a commemoration is made of the feria.

April 14. St JUSTIN, Martyr

Introitus. Ps. 118.

NArraverunt mihi iniqui fabulationes, sed non ut lex tua: ego autem loquebar de testimoniis tuis in conspectu regum, et non confundebar. Alleluia, alleluia. Ps. ibid. Beati immaculati in via, qui ambulant in lege Domini. ℣. Gloria Patri.

Introit. Ps. 118

THE wicked have told me fables, but not as thy law; but I spoke of thy testimonies before kings, and was not ashamed. Alleluia, alleluia. Ps. ibid. Blessed are the undefiled in the way, who walk in the law of the Lord. ℣. Glory be.

Prayer.

O GOD, who by the foolishness of the cross didst wonderfully instruct blessed Justin Martyr in the excellent knowledge of Jesus Christ; grant that

through his intercession we may drive forth the deceits of error and become steadfast in faith. Through the same.

Commemoration of SS. Tiburtius, Valerian, and Maximus, martyrs: Prayer.

GRANT, we beseech thee, almighty God, that we who keep the solemn festival of thy holy martyrs Tiburtius, Valerian and Maximus, may also follow the example of their virtues. Through our Lord.

Lesson. 1 Cor. 1.

BRETHREN: The word of the cross to them indeed that perish is foolishness; but to them that are saved, that is to us, it is the power of God. For it is written: I will destroy the wisdom of the wise, and the prudence of the prudent I will reject. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For seeing that in the wisdom of God the world by wisdom knew not God; it pleased God by the foolishness of our preaching to save them that believe. For both the Jews require signs, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews indeed a stumbling-block, and unto the gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men. But of him are you in Christ Jesus, who of God is made unto us wisdom, and justice, and sanctification, and redemption.

ALLELUIA, alleluia. ℣. 1 Cor. 3. Sapientia hujus mundi stultitia est apud Deum, scriptum est enim: Dominus novit cogitationes sapientium quoniam vanæ sunt. Alleluia. ℣. Philipp. 3. Verumtamen existimo omnia detrimentum esse propter eminentem scientiam Jesu Christi Domini mei. Alleluia.

ALLELUIA, alleluia. ℣. 1 Cor. 3. For the wisdom of this world is foolishness with God, for it is written: The Lord knoweth the thoughts of the wise, that they are vain. Alleluia. ℣. Phil. 3. Furthermore I count all things to be but loss, for the excellent knowledge of Jesus Christ my Lord. Alleluia.

Out of Eastertide:

Graduale. 1 Cor. 3. Sapientia hujus mundi stul-

Gradual. 1 Cor. 3. The wisdom of this world is

titia est apud Deum, scriptum est enim: Dominus novit cogitationes sapientium, quoniam vanæ sunt. ℣. Ibid. Perdam sapientiam sapientium, et prudentiam prudentium reprobabo. Alleluia, alleluia. ℣. Phil. 3. Verumtamen existimo omnia detrimentum esse propter eminentem scientiam Jesu Christi Domini mei. Alleluia.

foolishness with God, for it is written: The Lord knoweth the thoughts of the wise, that they are vain. ℣. Ibid. I will destroy the wisdom of the wise, and the prudence of the prudent I will reject. Alleluia, alleluia. ℣. Phil. 3. Furthermore I count all things to be but loss, for the excellent knowledge of Jesus Christ my Lord. Alleluia.

After Septuagesima instead of Alleluia and ℣. is said:

Tractus. 1 Cor. 2. Non judicavi me scire aliquid inter vos nisi Jesum Christum, et hunc crucifixum. ℣. Loquimur Dei sapientiam in mysterio, quæ abscondita est, quam prædestinavit Deus ante sæcula in gloriam nostram. ℣. Quam nemo principum hujus sæculi cognovit. Si enim cognovissent, numquam Dñm gloriæ crucifixissent.

Tract. 1 Cor. 2. I judged not myself to know anything among you but Jesus Christ, and him crucified. ℣. We speak the wisdom of God in a mystery, which is hidden, which God ordained before the world, unto our glory. ℣. Which none of the princes of this world knew. For if they had known it, they would never have crucified the Lord of glory.

✠ Gospel. Luke 12.

AT that time: Jesus said to his disciples: There is nothing covered that shall not be revealed: nor hidden, that shall not be known. For whatsoever things you have spoken in darkness, shall be published in the light; and that which you have spoken in the ear in the chambers shall be preached on the house-tops. And I say to you, my friends, Be not afraid of them who kill the body, and after that have no more that they can do. But I will show you whom you shall fear: fear ye him who, after he hath killed, hath power to cast into hell. Yea, I say to you, fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Yea, the very hairs of your head are all numbered. Fear not, therefore: you are of more value than many

sparrows. And I say to you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

Offertorium. 1 Cor. 2. Non enim judicavi me scire aliquid inter vos, nisi Jesum Christum et hunc crucifixum. Alleluia.

Offertory. 1 Cor. 2. For I judged not myself to know anything among you but Jesus Christ, and him crucified. Alleluia.

Secret.

GRACIOUSLY receive, O Lord, these our offerings, the marvellous mystery of which thy holy martyr Justin resolutely defended against the calumnies of ungodly men. Through our Lord.

Of SS. Tiburtius, etc.: Secret.

WE beseech thee, O Lord, that this victim which we offer up in memory of the birthday of thy holy martyrs, may loose us from the bonds of sin and win for us the gift of thy mercy. Through.

Communio. 2 Tim. 4. Reposita est mihi corona justitiæ, quam reddet mihi Dominus in illa die justus judex. Alleluia.

Communion. 2 Tim. 4. There is laid up for me a crown of justice, which the Lord, the just judge, will render to me in that day. Alleluia.

Postcommunion.

WE who have been refreshed with food from heaven, humbly entreat thee, O Lord, that, following the admonitions of thy blessed martyr, Justin, we may always give thanks for the gifts which we have received. Through our Lord.

Of SS. Tiburtius, etc.: Postcommunion.

WE who have taken our fill of thy holy gift, humbly beseech thee, O Lord, that for the service which we duly pay to thee we may enjoy an increase of thy saving grace. Through our Lord.

April 17. St ANICETUS, Pope and Martyr

If in Lent, only a commemoration of this feast is made.

Mass, Protexisti, of the Common, p. 746, with the Prayers from the second mass for a Martyr and Bishop, p. 728.

Gospel, Plorabitis et flebitis, from the Common, p. 750.

April 21. St ANSELM, Bishop, Confessor and Doctor of the Church

Mass In medio, of the Common, p. 757, is said as at Eastertide. The Creed is said.

April 22. SS. SOTER and CAIUS, Popes and Martyrs

Mass Sancti tui, of the Common, p. 748, with the Prayers for Martyred Bishops, p. 736.
Lesson from the Common, Post hæc, p. 749.

April 23. St GEORGE, Martyr

Mass Protexisti, of the Common, p. 746, except the following:
Prayer.

O GOD, who dost gladden us by the merits and intercession of blessed George, thy martyr; grant in thy mercy that we who beg for thy blessings through him may obtain them by the gift of thy grace. Through our Lord.
Epistle, Memor esto, from the Common, p. 732.
Secret.

HALLOW, O Lord, the gifts we offer up, and by the intercession of blessed George, thy martyr, cleanse us by means of them from the stains of our sins. Through our Lord.
Postcommunion.

WE humbly beseech thee, almighty God, by the intercession of blessed George, thy martyr, that thou wouldst enable those whom thou dost refresh with thy sacraments to serve thee by a life well pleasing to thee. Through our Lord.
If a votive mass of St George be said out of Eastertide, it will be In virtute, from the Common, p. 730, with prayers as above.
The second Prayer, unless a commemoration of some simple feast is to be made, will be A cunctis, p. 128; the third at choice.

April 24. St FIDELIS of Sigmaringen, Martyr

Mass, Protexisti, of the Common, p. 746.
Prayer.

O GOD, who didst vouchsafe to inflame the soul of blessed Fidelis with seraphic fervour, and to adorn him with the palm of martyrdom and with glorious miracles in spreading the true faith; we

beseech thee, through his merits and intercession, so to strengthen us in faith and love by thy grace, that we may be worthy to be found faithful in thy service even unto death. Through our Lord.
Secret and Postcommunion from the Mass In virtute tua, p. 730.

April 25. St MARK the Evangelist
The Greater Litanies
Station at St Peter's

At the Procession the Mass of the Rogations is said, as on p. 368, without a commemoration of St Mark. Mass, Protexisti, of the Common for one Martyr in Eastertide, p. 746, except Prayer, Epistle and Gospel.
Prayer.

O GOD, who by thy grace didst raise up blessed Mark the evangelist to be a preacher of the gospel; grant, we beseech thee, that we may both profit by his teaching and be defended by his prayers. Through our Lord.
Lesson. Ezech. 1.

THE likeness of their countenances was of four animals: there was the face of a man, and the face of a lion on the right side of all the four; and the face of an ox on the left side of all the four; and the face of an eagle over all the four. And their faces and their wings were stretched upward: two wings of every one were joined, and two covered their bodies. And every one of them went straight forward: whither the impulse of the spirit was to go, thither they went; and they turned not when they went. And as for the likeness of the living creatures, their appearance was like that of burning coals of fire, and like the appearance of lamps. This was the vision running to and fro in the midst of the living creatures, a bright fire, and lightning going forth from the fire. And the living creatures ran and returned like flashes of lightning.
✠ Gospel. Luke 10.

AT that time: The Lord appointed also other seventy-two: and he sent them two and two before his face into every city and place whither he himself was to come. And he said to them: The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send labourers into his harvest. Go: behold I send you as lambs among wolves. Carry neither purse,

nor scrip, nor shoes; and salute no man by the way. Into whatsoever house you enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon him; but if not, it shall return to you. And in the same house remain, eating and drinking such things as they have. For the labourer is worthy of his hire. Remove not from house to house. And into what city soever you enter, and they receive you, eat such things as are set before you. And heal the sick that are therein, and say to them: The kingdom of God is come nigh unto you. Creed.

Secret.

WE who offer up to thee these gifts on the festival of blessed Mark, thine evangelist, beseech thee, O Lord, that even as he became glorious by the preaching of the gospel, so through his intercession we may become acceptable to thee both in our words and in our deeds. Through our Lord.

Preface of the Apostles, p. 30.

Postcommunion.

MAY thy holy mysteries, O Lord, afford us continual aid, and through the prayers of blessed Mark, thy evangelist, may they ever defend us from all adversities. Through our Lord.

April 26. SS. CLETUS and MARCELLINUS. Popes and Martyrs

Mass Sancti tui, of the Common of Many Martyrs at Eastertide, p. 748, except the following Prayer.

Prayer.

LORD, let the glorious confession of the blessed bishops and martyrs Cletus and Marcellinus be our defence, and let their loving intercession continually protect us. Through our Lord.

April 27. St PETER CANISIUS, Confessor and Doctor of the Church

Mass In medio, p. 757, except:

Prayer.

O GOD, who for the defence of the Catholic faith didst strengthen blessed Peter, thy Confessor, with courage and learning; mercifully grant that by his example and teaching those who have strayed may turn back to the way of salvation, and the faithful may persevere in the confession of the truth. Through our Lord.

April 28. ST PAUL of the CROSS, Confessor

Introitus. Gal. 2.

CHristo confixus sum cruci: vivo autem, jam non ego; vivit vero in me Christus: in fide vivo Filii Dei, qui dilexit me, et tradidit semetipsum pro me. Alleluia, alleluia. Ps. 40. Beatus qui intelligit super egenum et pauperem: in die mala liberabit eum Dñs. ℣. Gloria Patri.

Introit. Gal. 2.

WITH Christ I am nailed to the cross: but I live, now not I: but Christ liveth in me: I live in the faith of the Son of God, who loved me, and delivered himself for me. Alleluia, alleluia. Ps. 40. Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day. ℣. Glory.

Prayer.

O LORD JESUS Christ, who didst endow holy Paul with singular charity in preaching the mystery of the cross, and wast pleased that through him a new family should flourish in the church; grant, through his intercession, that we who continually recall the memory of thy passion while we are on earth, may be deemed worthy to receive the fruit of it in heaven: who livest.

A commemoration of St Vitalis, martyr, from the Mass In virtute tua, p. 730.

Lesson. 1 Cor. 1.

BRETHREN: Christ sent me not to baptize, but to preach the Gospel: not in wisdom of speech, lest the cross of Christ should be made void. For the word of the cross, to them indeed that perish, is foolishness: but to them that are saved, that is, to us, it is the power of God. For it is written: I will destroy the wisdom of the wise, and the prudence of the prudent I will reject. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For seeing that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of our preaching to save them that believe. For both the Jews require signs, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews indeed a stumbling-block, and unto the Gentiles foolishness; but unto them that are called, both Jews

and Greeks, Christ the power of God, and the wisdom of God. For the foolishness of God is wiser than men; and the weakness of God is stronger than men.

ALLELUIA, alleluia. ℣. 2 Cor. 5. Pro omnibus mortuus est Christus; ut et qui vivunt, jam non sibi vivant, sed ei qui pro ipsis mortuus est et resurrexit. Alleluia. ℣. Rom. 8 Si filii, et heredes: heredes quidem Dei, coheredes autem Christi, si tamen compatimur, ut et conglorificemur. Alleluia.

ALLELUIA, alleluia. ℣. 2 Cor. 5. Christ died for all; that they also who live may not now live to themselves, but to him who died for them, and rose again. Alleluia. ℣. Rom. 8. And if sons, heirs also: heirs indeed of God, and joint heirs with Christ; yet so if we suffer with him, that we may be also glorified with him. Alleluia.

Out of Eastertide is said the Gradual:

Gal. 6. Mihi autem absit gloriari, nisi in Cruce Domini nostri Jesu Christi: per quem mihi mundus crucifixus est et ego mundo. ℣. 1 Cor. 2. Non judicavi me scire aliquid inter vos, nisi Jesum Christum et hunc crucifixum. Alleluia, alleluia. ℣. 1 Petr. 2. Christus passus est pro nobis, vobis relinquens exemplum ut sequamini vestigia ejus. Alleluia.

Gal. 6. But God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified to me, and I to the world. ℣. 2 Cor. 2. I judged not myself to know anything among you, but Jesus Christ, and him crucified. Alleluia, alleluia. ℣. 1 Peter 2. Christ also suffered for us, leaving you an example that you should follow his steps. Alleluia.

In votive masses after Septuagesima, instead of Alleluia and ℣., is said the Tract, 1 Peter 4:

Christo igitur passo in carne, et vos eadem cogitatione armamini: Quia qui passus est in carne, desiit a peccatis. ℣. 2 Cor. 4. Semper mortificationem Jesu in corpore nostro circumferentes, ut et vita Jesu manifestetur in corporibus nostris. ℣.

Christ therefore having suffered in the flesh, be you also armed with the same thought, for he that hath suffered in the flesh, hath ceased from sins. ℣. 2 Cor. 4. Always bearing about in our body the mortification of Jesus, that the life also of Jesus may be

Hebr. 12. Adspicientes in Auctorem fidei et consummatorem Jesum, qui, proposito sibi gaudio, sustinuit crucem, confusione contempta, atque in dextera sedis Dei sedet.

℣. Hebr. 12. Looking on Jesus the author and finisher of our faith, who, having joy set before him, endured the cross, despising the shame, and sitteth on the right hand of the throne of God.

Gospel, The Lord appointed, as above on the feast of St Mark the Evangelist, April 25, p. 552.

Offert. Ephes. 5. Ambulate in dilectione, sicut et Christus dilexit nos, et tradidit semetipsum pro nobis oblationem et hostiam Deo, in odorem suavitatis. Alleluia.

Offertory. Eph. 5. Walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God for an odour of sweetness. Alleluia.

Secret.

MAY these mysteries of thy passion and death, O Lord, bring upon us that heavenly fervour with which holy Paul, when he offered them up, presented his body as a living sacrifice, holy and pleasing to thee: who livest.

Comm. 1 Petri 4. Communicantes Christi passionibus gaudete, ut in revelatione gloriæ ejus gaudeatis exsultantes. Alleluia.

Communion. 1 Pet. 4. If you partake of the sufferings of Christ, rejoice that when his glory shall be revealed you may also be glad with exceeding joy. Alleluia.

Postcommunion.

WE have received, O Lord, the divine Sacrament, which is a perpetual memorial of thy boundless love: grant, we beseech thee, that through the merits and example of holy Paul, we may draw from thy fountains water springing up to life everlasting, and in our conduct and in our lives keep thy most holy passion imprinted in our hearts: who livest.

April 29. St PETER, Martyr

Mass Protexisti, of the Common, p. 746, except the Prayers and Epistle.

Prayer.

GRANT, we beseech thee, almighty God, that we may follow the faith of blessed Peter thy martyr with befitting devotion, who for the spread of the same faith was found worthy to win the palm of martyrdom. Through our Lord.

Epistle, Memor esto, from the Common, p. 732.

Secret.

MERCIFULLY regard the prayers which we offer thee, O Lord, by the intercession of blessed Peter thy martyr, and keep under thy protection the defenders of thy faith. Through our Lord.

Postcommunion.

MAY the sacraments which we have received keep thy faithful, O Lord, and by the intercession of blessed Peter thy martyr defend them from all assaults of the enemy. Through our Lord.

If the feast be kept after Pentecost, the Mass will be Lætabitur justus, p. 732, except the Prayers as above.

April 30. St CATHARINE of SIENA, Virgin

Mass Dilexisti, of the Common, p. 775, as for Eastertide, with the following Prayers:

Prayer.

GRANT, we beseech thee, almighty God, that we who celebrate the festival of blessed Catharine, thy virgin, may rejoice at her yearly festival, and profit by the example of so great a virtue. Through.

Secret.

MAY there rise up before thee, O Lord, the prayers which we offer up on the festival of blessed Catharine, and also this healthful victim, fragrant with virgin sweetness. Through our Lord.

Postcommunion. May the heavenly table whereat we are fed confer on us eternity, O Lord: as it also nourished the temporal life of blessed Catharine the virgin. Through.

WEDNESDAY after the SECOND SUNDAY after EASTER

The SOLEMNITY of St JOSEPH, Spouse of the Blessed Virgin Mary, Patron of the Universal Church, Confessor

Introitus. Ps. 32.

ADjutor et protector noster est Dominus: in eo lætabitur cor no-

Introit. Ps. 32

THE Lord is our helper and protector: in him our heart shall rejoice,

strum, et in nomine sancto ejus speravimus, alleluia, alleluia, alleluia. Ps. 79. Qui regis Israel, intende: qui deducis velut ovem Joseph. ℣. Gloria Patri.

and in his holy name we have trusted, alleluia, alleluia, alleluia. Ps. 79. Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep. ℣. Glory be.

Prayer.

O GOD, who in thine unspeakable providence wast pleased to choose blessed Joseph for thy most holy mother's spouse; grant, we beseech thee, that we may become worthy to have him for our intercessor in heaven whom we venerate as our protector upon earth: who livest.

Lesson. Gen. 49.

JOSEPH was a growing son, a growing son, and comely to behold: the daughters run to and fro upon the wall. But they that held darts provoked him, and quarrelled with him and envied him. His bow rested upon the strong, and the bands of his arms and his hands were loosed, by the hands of the mighty one of Jacob: thence he came forth a pastor, the stone of Israel. The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that lieth beneath, with the blessings of the breasts and of the womb. The blessings of thy father are strengthened with the blessings of his fathers: until the desire of the everlasting hills shall come; may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

ALleluia, alleluia. ℣. Ps. 36. De quacumque tribulatione clamaverint ad me, exaudiam eos: et ero protector eorum semper. Alleluia. ℣. Fac nos innocuam, Joseph, decurrere vitam: sitque tuo semper tuta patrocinio. Alleluia.

ALleluia, alleluia. ℣. Ps. 36. In whatever tribulation they shall cry to me, I will hear them, and be their protector always. Alleluia. ℣. Obtain for us, Joseph, grace to lead an innocent life; and may our life ever be shielded by thy patronage. Alleluia.

At votive masses after Pentecost:

Graduale. Psalm. 20. Domine, prævenisti eum in benedictionibus dulcedinis; posuisti in capite

Gradual. Psalm 20. O Lord, thou hast prevented him with blessings of sweetness; thou hast set on his

ejus coronam de lapide pretioso. ℣. Vitam petiit a te, et tribuisti ei longitudinem dierum in sæculum sæculi.

head a crown of precious stones. ℣. He asked life of thee, and thou hast given him length of days for ever and ever.

Alelluia, alleluia. ℣. Fac nos innocuam, Joseph, decurrere vitam: sitque tuo semper tuta patrocinio. Alleluia.

Alleluia, alleluia. ℣. Obtain for us, Joseph, grace to lead an innocent life, and may our lives ever be sheltered by thy patronage. Alleluia.

At votive masses after Septuagesima the Gradual is said as above after Pentecost, but instead of the Alleluia and ℣. is said Tract. Ps. 111.

Beatus vir, qui timet Dominum; in mandatis ejus cupit nimis. ℣. Potens in terra erit semen ejus; et justitia ejus manet in sæculum sæculi.

Blessed is the man that feareth the Lord; he shall delight exceedingly in his commandments. ℣. His seed shall be mighty upon the earth; and his justice remaineth for ever.

✠ Gospel. Luke 3.

AT that time: It came to pass, when all the people were baptized, that Jesus also being baptized and praying, heaven was opened: and the Holy Ghost descended in a bodily shape as a dove upon him: and a voice came from heaven: Thou art my beloved Son, in thee I am well pleased. And Jesus himself was beginning about the age of thirty years: being (as it was supposed) the son of Joseph. Creed.

Offert. Ps. 147 Lauda Jerusalem Dñm: quoniam confortavit seras portarum tuarum, benedixit filiis tuis in te, alleluia, alleluia.

Offertory. Ps. 147 Praise the Lord, O Jerusalem, because he hath strengthened the bolts of thy gates: he hath blessed thy children within thee. Alleluia, alleluia.

Secret.

SUPPORTED by the patronage of the spouse of thy most holy mother, we beseech thy clemency, O Lord: that thou wouldst make our hearts despise all earthly things, and love thee, the true God, with perfect charity: who livest.

Preface, p. 29.

Communio. Matth. 1. Jacob autem genuit Joseph

Communion. Matt. 1. But Jacob begot Joseph, the

virum Mariæ, de qua natus est Jesus, qui vocatur Christus. Alleluia, alleluia.

husband of Mary, of whom was born Jesus, who is called Christ. Alleluia, alleluia.

Postcommunion.

WE who have been refreshed at the fountain of divine blessing, beseech thee, O Lord our God; that as thou dost gladden us by the protection of blessed Joseph, so by his merits and intercession thou wouldst make us partakers of his glory in heaven. Through our Lord.

During the octave Mass is said as on the feast. After the Prayer for the day is said a second Prayer, Concede, p. 795; and a third, Ecclesiæ or Deus omnium, p. 797. On the Wednesday after the Third Sunday after Easter, octave day of the Solemnity of St Joseph, the same Mass is said.

THE FEASTS OF MAY

May 1. SS. PHILIP and JAMES, Apostles

Introitus. 2 Esd. 9.

CLamaverunt ad te, Domine, in tempore afflictionis suæ: et tu de cœlo exaudisti eos, alleluia, alleluia. Ps. 32. Exsultate, justi, in Domino: rectos decet collaudatio. ℣. Gloria Patri.

Introit. 2 Esd. 9.

IN the time of their tribulation they cried to thee, O Lord, and thou heardest them from heaven, alleluia, alleluia. Ps. 32. Rejoice in the Lord, O ye just: praise becometh the upright. ℣. Glory be.

Prayer.

O GOD, who dost gladden us by the yearly festival of Philip and James thy apostles; grant, we beseech thee, that as we rejoice in their merits, so we may be taught by their example. Through our Lord.

Epistle, Stabunt justi, from the Common of Martyrs at Eastertide, p. 747.

ALleluia, alleluia. ℣. Ps. 88. Confitebuntur cœli mirabilia tua, Dñe: etenim veritatem tuam in Ecclesia sanctorum. Alleluia. ℣. Joann. 14 Tanto tempore vobiscum sum, et non cognovistis me? Philippe, qui videt

ALleluia, alleluia. ℣. Ps. 88. The heavens shall confess thy wonders, O Lord; and thy truth in the church of the saints. Alleluia. ℣. John 14. So long a time have I been with you, and have you not known me? Philip, he that seeth

me, videt et Patrem meum. Alleluia.

me, seeth my Father also. Alleluia.

✠ Gospel. John 14.

AT that time: Jesus said to his disciples: Let not your heart be troubled: you believe in God; believe also in me. In my Father's house there are many mansions. If not, I would have told you, that I go to prepare a place for you. And if I shall go and prepare a place for you, I will come again and will take you to myself, that where I am you also may be. And whither I go you know, and the way you know. Thomas saith to him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith to him, I am the way, and the truth, and the life. No man cometh to the Father, but by me. If you had known me, you would without doubt have known my Father also: and from henceforth you shall know him; and you have seen him. Philip saith to him, Lord, show us the Father, and it is enough for us. Jesus saith to him, So long a time have I been with you, and have you not known me? Philip, he that seeth me, seeth the Father also. How sayest thou, Show us the Father? Do you not believe that I am in the Father, and the Father in me? The words that I speak to you, I speak not of myself. But the Father who abideth in me, he doth the works. Believe you not that I am in the Father and the Father in me? Otherwise, believe for the very works' sake. Amen, amen, I say to you, he that believeth in me, the works that I do, he also shall do; and greater than these shall he do. Because I go to the Father: and whatsoever you shall ask the Father in my name, that will I do. Creed.

Offert. Ps. 88. Confitebuntur cœli mirabilia tua, Domine: et veritatem tuam in ecclesia sanctorum, alleluia, alleluia.

Offertory. Ps. 88. The heavens shall confess thy wonders, O Lord; and thy truth in the church of the saints, alleluia, alleluia.

Secret.

FAVOURABLY receive, O Lord, the gifts which we bring in honour of the festival of thine apostles Philip and James, and turn from us all the evils which we deserve. Through our Lord.

Preface of the Apostles, p. 30.

Comm. Joan. 14. Tanto tempore vobiscum sum, et non cognovistis me?

Communion. John 14. So long a time have I been with you, and have you

Philippe, qui videt me, videt et Patrem meum, alleluia: non credis, quia ego in Patre, et Pater in me est? Alleluia, alleluia.

not known me? Philip, he that seeth me, seeth my Father also, alleluia: believest thou not that I am in the Father, and the Father in me? Alleluia, alleluia.

Postcommunion.

WE who have been filled by thy healthful mysteries, beseech thee, O Lord, that we may be helped by the prayers of those whose festival we keep. Through our Lord.

In a votive Mass of these Saints out of Eastertide the Epistle is Brethren, to every one, p. 371: the Tract, if after Septuagesima, is Qui seminant, p. 737: and the Offertory, In omnem terram, p. 488.

May 2. St ATHANASIUS, Bishop, Confessor and Doctor of the Church

Introitus. Eccli 15.

IN medio Ecclesiæ aperuit os ejus: et implevit eum Dominus spiritu sapientiæ et intellectus: stolam gloriæ induit eum, alleluia, alleluia. Ps. 91. Bonum est confiteri Domino: et psallere nomini tuo, Altissime. ℣. Gloria Patri.

Introit. Ecclus 15.

IN the midst of the church the Lord opened his mouth; and filled him with the spirit of wisdom and understanding: he clothed him with a robe of glory. Ps. 91. It is good to give praise to the Lord; and to sing to thy name, O most High. ℣. Glory be.

Prayer, Secret and Postcommunion from the Mass Sacerdotes tui, p. 753.

Lesson. 2 Cor. 4.

BRETHREN: We preach not ourselves, but Jesus Christ our Lord; and ourselves your servants through Jesus. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus. But we have this treasure in earthen vessels, that the excellency may be of the power of God, and not of us. In all things we suffer tribulation, but are not distressed; we are straitened, but are not destitute; we suffer persecution, but are not forsaken; we are cast down, but we perish not; always bearing about in our body the mortification of

Jesus, that the life also of Jesus may be made manifest in our bodies. For we who live are always delivered unto death for Jesus' sake; that the life also of Jesus may be made manifest in our mortal flesh. So, then, death worketh in us, but life in you. But having the same spirit of faith, as it is written, I believe, for which cause I have spoken; we also believe, for which cause we speak also: knowing that he who raised up Jesus will raise up us also with Jesus, and place us with you.

Alleluia, alleluia. ℣. Ps. 109. Tu es sacerdos in æternum secundum ordinem Melchisedech. Alleluia. ℣. Jac. 1. Beatus vir, qui suffert tentationem: quoniam, cum probatus fuerit, accipiet coronam vitæ. Alleluia.

Alleluia, alleluia. ℣. Ps. 109. Thou art a priest for ever, according to the order of Melchisedech. Alleluia. ℣. Jas 1. Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life. Alleluia.

✠ Gospel. Matt. 10

At that time: Jesus said to his disciples: When they shall persecute you in this city, flee into another. Amen I say to you, you shall not finish all the cities of Israel till the Son of man come. The disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the good man of the house Beelzebub, how much more them of his household! Therefore fear them not; for nothing is covered that shall not be revealed; nor hid that shall not be known. That which I tell you in the dark, speak ye in the light; and that which you hear in the ear, preach ye upon the house-tops. And fear ye not them that kill the body, and are not able to kill the soul; but rather fear him that can destroy both soul and body into hell. Creed.

Offertorium. Ps. 88. Inveni David servum meum, oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum, alleluia.

Offertory. Ps. 88. I have found David my servant: with my holy oil I have anointed him; for my hand shall help him, and my arm shall strengthen him, alleluia.

Comm. Matth. 10. Quod

Comm. Matt. 10. That

dico vobis in tenebris, dicite in lumine, dicit Dominus: et quod in aure auditis, prædicate super tecta, alleluia.

which I tell you in the dark, speak ye in the light, saith the Lord; and that which you hear in the ear, preach ye upon the housetops, alleluia.

May 3. The FINDING of the HOLY CROSS

Introitus. Gal. 6.

NOS autem gloriari oportet in Cruce Domini nostri Jesu Christi: in quo est salus, vita, et resurrectio nostra: per quem salvati, et liberati sumus, alleluia, alleluia. Ps. 66. Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri. ℣. Gloria Patri.

Introitus. Gal. 6.

BUT it behoves us to glory in the cross of our Lord Jesus Christ: in whom is our salvation, life, and resurrection; by whom we are saved and delivered, alleluia, alleluia. Ps. 66. May God have mercy on us, and bless us; may he cause the light of his countenance to shine upon us, and may he have mercy on us. ℣. Glory be.

Prayer.

O GOD, who by the glorious discovery of the cross of salvation didst renew the wonders of thy passion; grant, we beseech thee, that through the ransom brought us by this tree of life we may obtain election unto life everlasting: who livest.

At low mass a commemoration is made of SS. Alexander, Eventius and Theodulus, martyrs, and Juvenal, bishop and confessor.

Prayer.

GRANT, we beseech thee, almighty God, that we who celebrate the birthday of thy saints Alexander, Eventius, Theodulus and Juvenal, may by their intercession be delivered from all the evils which threaten us. Through our Lord.

Lesson. Phil. 2.

BRETHREN: Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself as nothing, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself, becoming obedient unto death, even the death of the cross. For which

cause God also hath exalted him, and hath given him a name which is above all names: (Here all kneel) that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

Alleluia, alleluia. ℣. Ps. 95. Dicite in gentibus, quia Dominus regnavit a ligno. Alleluia. ℣. Dulce lignum, dulces clavos, dulcia ferens pondera: quæ sola fuisti digna sustinere Regem cœlorum et Dominum. Alleluia.

Alleluia, alleluia. ℣ Ps. 95. Say ye among the gentiles, that the Lord hath reigned from the wood. Alleluia. ℣ Sweet the wood, sweet the nails, sweet the burden which thou bearest, who alone wast worthy to bear the King of heaven and the Lord. Alleluia.

✠ Gospel. John 3.

At that time: There was a man of the pharisees, named Nicodemus, a ruler of the Jews. This man came to Jesus by night, and said to him, Rabbi, we know that thou art come a teacher from God; for no man can do these signs which thou dost, unless God be with him. Jesus answered, and said to him, Amen, amen I say to thee, unless a man be born again, he cannot see the kingdom of God. Nicodemus saith to him, How can a man be born again when he is old? can he enter a second time into his mother's womb, and be born again? Jesus answered, Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit. Wonder not that I said to thee, You must be born again. The spirit breatheth where he will; and thou hearest his voice, but thou knowest not whence he cometh, nor whither he goeth; so is every one that is born of the spirit. Nicodemus answered, and said to him, How can these things be done? Jesus answered, and said to him, Art thou a master in Israel, and knowest not these things? Amen, amen I say to thee, that we speak what we know, and we testify what we have seen, and you receive not our testimony. If I have spoken to you earthly things, and you believe not; how will you believe if I shall speak to you heavenly things? And no

man hath ascended into heaven, but he that descended from heaven, the Son of man who is in heaven. And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up; that whosoever believeth in him may not perish, but may have life everlasting. Creed.

Offert. Ps. 117. Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar, sed vivam, et narrabo opera Domini, alleluia.

Offertory. Ps. 117. The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord. Alleluia.

Secret.

LOOK down in thy clemency, O Lord, upon the sacrifice which we offer up to thee, that it may deliver us from all the evil of war; and through the standard of the holy cross of thy Son may establish us securely under thy protection, so that we may crush all the wiles of the enemy. Through the same.

For SS. Alexander, etc.: Secret.

WE beseech thee, O Lord, that a bountiful blessing may descend upon these victims, which may mercifully procure our sanctification, and give us joy in the solemnity of thy saints. Through.

Preface of the Cross, p. 27.

Communio. Per signum crucis de inimicis nostris libera nos, Deus noster, alleluia.

Communion. By the sign of the cross, deliver us from our enemies, O thou our God, alleluia.

Postcommunion.

BEING filled with food from heaven, and strengthened with the spiritual cup, we beseech thee, almighty God, that thou wouldst defend from the wicked enemy those whom thou hast commanded to triumph by the wood of the holy cross of thy Son, which is the armour of righteousness for the salvation of the world. Through our Lord.

For SS. Alexander, etc.: Postcommunion.

WE who have been refreshed by partaking of thy sacred gift, beseech thee, O Lord our God, that by the intercession of thy saints Alexander, Eventius, Theodulus and Juvenal, we may enjoy the fruit of the service which we pay. Through our Lord.

May 4. St MONICA, Widow

Mass Cognovi, of the Common, p. 782 except the Prayer. Epistle and Gospel.

Prayer.

O GOD, the comforter of them that mourn, and the salvation of such as hope in thee, who didst show mercy to the pious tears of the blessed Monica in the conversion of her son Augustine; grant us through their united intercession grace to deplore our sins, and to find pardon and favour with thee. Through our Lord.

Epistle, Viduas honora, from the Common, p. 785.

Gospel, Jesus went into a city, as on Thursday after the Fourth Sunday of Lent, p. 214.

May 5. St PIUS the FIFTH, Pope, Confessor

Mass Statuit, of the Common of a Confessor Bishop, p. 750, except:

Prayer.

O GOD, who, in order to crush the enemies of thy church and to restore divine worship, didst vouchsafe to elect blessed Pius to the supreme pontificate; grant us to be defended by his patronage, and so to cleave unto thy service, that, overcoming all the snares of the enemy, we may rejoice with perpetual peace. Through our Lord.

May 6. St JOHN before the Latin Gate

Mass Protexisti, of the Common, p. 746, except:

Prayer.

O GOD, who seest that evils harass us on every side; grant, we beseech thee, that the glorious intercession of blessed John thy apostle and evangelist may always protect us. Through our Lord.

Alleluia, alleluia. ℣. Ps. 91. Justus ut palma florebit: sicut cedrus Libani multiplicabitur. Alleluia. ℣. Osee 14. Justus germinabit sicut lilium: et florebit in æternum ante Dominum, alleluia.

Alleluia, alleluia. ℣. Ps. 91. The just shall flourish like the palm-tree, he shall grow up like the cedar of Libanus. Alleluia. ℣. Osee 14. The just shall spring as the lily: and flourish for ever before the Lord, alleluia.

✠ Gospel. Matt. 20

AT that time: The mother of the sons of Zebedee came to Jesus with her sons, worshipping, and asking something of him. Who said to her, What wilt thou? She saith to him, Say that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom. And Jesus answering, said, You know not what you ask, can you drink the chalice that I shall drink? They say to him, We can. He saith to them, My chalice indeed you shall drink; but to sit on my right or left hand is not mine to give to you, but to them for whom it is prepared by my Father. Creed.

Secret. Muneribus, p. 732.

Preface of the Apostles, p. 30.

May 7. St STANISLAUS, Bishop, Martyr

Mass Protexisti, of the Common at Eastertide, p. 746

Prayer.

O GOD, for whose honour the glorious bishop Stanislaus was slain by the swords of the wicked; grant, we beseech thee, that all who implore his protection may obtain the wholesome fulfilment of their prayers. Through our Lord.

The Secret and Postcommunion are those for a martyr bishop. p. 728.

May 8. The APPARITION of ST MICHAEL, Archangel.

Introitus. Ps. 102.

BEnedicite Dominum omnes angeli ejus: potentes virtute, qui facitis verbum ejus, ad audiendam vocem sermonum ejus. Alleluia, alleluia. Ps. ibid. Benedic anima mea Domino: et omnia quæ intra me sunt, nomini sancto ejus. ℣. Gloria Patri.

Prayer.

O GOD, who in wonderful order providest ministries both of angels and of men; grant in thy mercy that those who ever stand before thy face and

Introit. Ps. 102.

BLess the Lord, all ye his angels; you that are mighty in strength and execute his word, listening to the voice of his orders. Alleluia, alleluia. Ps. ibid. Bless the Lord, O my soul, and let all that is within me bless his holy name. ℣ Glory be.

minister to thee in heaven may also guard our lives upon earth. Through our Lord.

Lesson. Apoc. 1.

IN those days: God signified the things which must shortly come to pass, sending his angel to his servant John, who hath given testimony to the word of God, and the testimony of Jesus Christ, what things soever he hath seen. Blessed is he that readeth and heareth the words of this prophecy, and keepeth those things which are written in it. For the time is at hand. John to the seven churches which are in Asia. Grace be unto you and peace from him that is, and that was, and that is to come, and from the seven spirits which are before his throne, and from Jesus Christ, who is the faithful witness, the first-begotten of the dead, and the prince of the kings of the earth, who hath loved us and washed us from our sins in his own blood.

ALleluia, alleluia. ℣. Sancte Michael Archangele, defende nos in prælio; ut non pereamus in tremendo judicio. Alleluia. ℣. Concussum est mare, et contremuit terra, ubi archangelus Michael descendit de cœlo. Alleluia.

ALleluia, alleluia. ℣ Holy archangel Michael, defend us in battle, that we may not perish in the tremendous judgment. Alleluia. ℣. The sea was shaken and the earth trembled, when Michael the archangel came down from heaven. Alleluia.

✠ **Gospel. Matt. 18.**

AT that time: The disciples came to Jesus, saying: Who thinkest thou is the greater in the kingdom of heaven? And Jesus calling unto him a little child, set him in the midst of them, and said: Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. And he that shall receive one such little child in my name receiveth me, but he that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck and that he should be drowned in the depths of the sea. Wo to the world because of scandals. For it must needs be that scandals come; but nevertheless wo to that man by whom the scandal cometh. And if thy hand or thy foot scandalize thee, cut it off and

cast it from thee. It is better for thee to enter into life maimed or lame, than having two hands or two feet to be cast into everlasting fire. And if thy eye scandalize thee, pluck it out and cast it from thee. It is better for thee with one eye to enter into life, than having two eyes to be cast into hell fire. See that you despise not one of these little ones; for I say to you that their angels in heaven always see the face of my Father who is in heaven. Creed.

Offertory, Stetit Angelus, p. 802.

Secret.

WE offer up to thee, O Lord, a sacrifice of praise, and humbly beseech thee that through the prayers of the angels who plead for us thou wouldst be appeased, and wouldst receive it, and grant that it may avail for our salvation. Through our Lord.

Comm. Dan. 3. Benedicite, omnes angeli Domini, Dominum: hymnum dicite, et superexaltate eum in sæcula. Allel.

Comm. Dan. 3. Bless the Lord, all ye angels of the Lord; sing a hymn and exalt him for ever. Alleluia.

Postcommunion.

WE who lean on the intercession of blessed Michael the archangel humbly entreat thee, O Lord, that we may carry in our hearts the service which we pay with our lips. Through our Lord.

May 9. St GREGORY NAZIANZEN, Bishop, Confessor and Doctor of the Church

Mass In medio, of the Common, p. 757.

Epistle. Justus cor suum, p. 759. The Creed is said.

May 10. St ANTONINUS, Bishop and Confessor

Mass Statuit, of the Common, p. 750.

Prayer.

GRANT us, O Lord, to be assisted by the merits of St Antoninus thy confessor and bishop; that as we acknowledge thy wonderful power in him, so we may glory in thy mercy towards ourselves. Thro'.

A commemoration of SS. Gordian and Epimachus is made with the Prayers as below.

Prayer.

GRANT, we beseech thee, almighty God, that we who celebrate the solemn festival of thy blessed martyrs Gordian and Epimachus may be helped by their intercession with thee. Through our Lord.

Epistle, Post hæc ego Joannes, from the Common, p. 749.

Secret.

GRACIOUSLY receive, O Lord, the offerings presented to thee by the merits of thy blessed martyrs Gordian and Epimachus; and grant that they may prove to us a help for evermore. Through.

Postcommunion.

WE beseech thee, almighty God, that we who have received food from heaven may be protected by it against all adversity, by the intercession of thy holy martyrs Gordian and Epimachus. Thro'.

May 12. SS. NEREUS, ACHILLEUS, DOMITILLA the Virgin and PANCRAS, Martyrs

Introitus. Ps. 32.

ECCE oculi Domini super timentes eum, sperantes in misericordia ejus, alleluia: ut eripiat a morte animas eorum: quoniam adjutor et protector noster est, alleluia, alleluia. Ps. ibid. Exsultate justi in Domino: rectos decet collaudatio. ℣. Gloria Patri.

Introit. Ps. 32.

BEHOLD the eyes of the Lord are on them that fear him, hoping in his mercy, alleluia; to deliver their souls from death: for he is our helper and protector, alleluia, alleluia. Ps. ibid. Rejoice in the Lord, O ye just: praise becometh the upright. ℣. Glory be.

Prayer.

MAY the happy festival, O Lord, of thy martyrs, Nereus, Achilleus, Domitilla and Pancras, alway defend us from evil, and render us worthy to serve thee. Through our Lord.

Epistle, Stabunt justi, p. 747.

ALleluia, alleluia. ℣. Hæc est vera fraternitas, quæ vicit mundi crimina: Christum secuta est, inclyta tenens regna cœlestia. Alleluia. ℣. Te martyrum candidatus laudat exercitus, Domine. Alleluia.

ALleluia, alleluia. ℣. This is the true brotherhood, which overcame the guilt of the world: they followed Christ, and attained the glorious kingdom of heaven. Alleluia. ℣. The white-robed army of martyrs praise thee, O Lord. Alleluia.

Gospel. John 4, as on p. 460.

Offertorium. Psalm. 88. Offertory. Psalm 88. The

Confitebuntur cœli mirabilia tua, Domine: et veritatem tuam in ecclesia sanctorum, allel., alleluia.

heavens shall confess thy wonders, O Lord, and thy truth in the church of the saints, alleluia, alleluia.

Secret.

WE beseech thee, O Lord, that the confession of thy holy martyrs, Nereus, Achilleus, Domitilla and Pancras, may be pleasing to thee; and may it commend our offerings, and ever implore thy pardon for us. Through our Lord.

Comm. Ps. 32. Gaudete justi in Domino, alleluia: rectos decet collaudatio, alleluia.

Comm. Ps. 32. Rejoice in the Lord, O ye just, allel.: praise becometh the upright, alleluia.

Postcommunion.

WE beseech thee, O Lord, that by the prayers of thy blessed martyrs, Nereus, Achilleus, Domitilla and Pancras, the holy sacrament we have received may procure for us an increase of thy favour. Through our Lord.

If the feast is kept out of Eastertide, the mass shall be as follows:

Introit. Salus autem p. 740.

Prayer, Secret and Postcommunion as above.

Epistle. Communicantes, p. 735.

Graduale. Exod. 15. Gloriosus Deus in sanctis suis, mirabilis in majestate, faciens prodigia. ℣. Dextera tua, Dñe, glorificata est in virtute: dextera manus tua confregit inimicos. Alleluia, allel. ℣. Hæc est vera fraternitas, quæ vicit mundi crimina: Christum secuta est, inclyta tenens regna cœlestia. Alleluia.

Gradual. Exod. 15. God is glorious in his saints, marvellous in splendour, doing wonders. ℣. Thy right hand, O Lord, is glorious in strength, thy right hand crushed the enemies. Alleluia, alleluia. ℣. This is the true brotherhood, which overcame the guilt of the world: they followed Christ, and attained the glorious kingdom of heaven. Allel.

Gospel. John 4, p. 460.

Offertory. Anima nostra, as on p. 595.

Comm. Matth. 25. Amen dico vobis: quod uni ex minimis meis fecistis, mihi fecistis: venite bene-

Comm. Matt. 25. Amen I say unto you: whatever ye have done to one of these my least brethren, ye have

dicti Patris mei, possidete paratum vobis regnum ab initio sæculi.

done it to me: Come, ye blessed of my Father; receive the kingdom prepared for you from the beginning of the world.

May 14. St BONIFACE, Martyr
Mass Protexisti, p. 740.

Prayer

GRANT, we beseech thee, almighty God, that we who keep the solemn feast of blessed Boniface thy martyr may be assisted by his intercession with thee. Through.

Secret, Muneribus, p. 732. Postcommunion Refecti, p. 734.

May 15. St JOHN BAPTIST de la SALLE, Confessor
Mass Os justi, of the Common, p. 760, except:

Prayer.

O GOD, who didst raise up the confessor John Baptist to promote the Christian education of the poor and to direct the young in the way of truth, and by his means didst bring together a new band of thy servants within the church; mercifully grant through his intercession and example that we may burn with zeal for thy glory in saving souls and may share his crown in heaven. Through our Lord.

✠ Gospel. Matt. 18

AT that time: The disciples came to Jesus, saying: Who, thinkest thou, is the greatest in the kingdom of heaven? And Jesus calling unto him a little child, set him in the midst of them, and said: Amen I say unto you, unless you be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, he is the greatest in the kingdom of heaven.

May 16. St UBALD, Bishop and Confessor
Mass Statuit, of the Common of Confessor Bishops, p. 750.

Prayer.

BE appeased, O Lord, we beseech thee, and lend us thy help; and by the intercession of blessed Ubald, thy confessor and bishop, stretch forth the

hand of thy mercy upon us against the wicked assaults of the devil. Through our Lord.

May 17. St PASCHAL BAYLON, Confessor
Mass Os justi, from the Common of a Confessor, p. 760, except:
Prayer.
O GOD, who didst adorn blessed Paschal thy confessor with a wondrous love for the sacred mysteries of thy body and blood; mercifully grant that we may be worthy to receive those same rich spiritual graces which he received from this divine banquet: who livest.

May 18. St VENANTIUS, Martyr
Mass Protexisti, of the Common, p. 746, except:
Prayer.
O GOD, who hast made this day holy by the triumph of thy blessed martyr Venantius; graciously hear the prayers of thy people, and grant that we who venerate his merits may follow the example of his constancy in the faith. Through.
Secret.
MAY the merits of blessed Venantius render this oblation acceptable to thee, O almighty God; that being helped by his intercession, we may become his companions in glory. Through our Lord.
Postcommunion.
WE have received, O Lord, the sacraments of eternal life, and humbly beseech thee that by the intercession of thy blessed martyr Venantius they may procure for us pardon and grace. Through our Lord.
If the feast be kept out of Eastertide, the mass shall be In virtute, p. 730, with the Prayers as above.

May 19. St PETER CELESTINE, Pope, Confessor
Mass Statuit ei, of the Common, p. 750, except:
Prayer.
O GOD, who didst raise up blessed Peter Celestine to the supreme pontificate, yet didst teach him to account little of it in comparison with humility of heart; mercifully grant that, following his example, we may despise all the things of this world, and so

deserve to attain to the rewards which thou hast promised to the lowly. Through our Lord.

A commemoration is made of St Pudentiana, virgin, from the mass, Dilexisti, p. 775.

Gospel. Ecce nos reliquimus omnia, from the Common of Abbots, p. 767.

May 20. St BERNARDINE of Sienna, Confessor

Mass Os justi, p. 760

Prayer.

O LORD JESUS Christ, who didst vouchsafe to the blessed Bernardine, thy confessor, an especial love for thy holy name; mercifully pour into our hearts, by virtue of his merits and intercession, the spirit of thy love: who livest.

Gospel. Ecce nos reliquimus, p. 767.

May 25. St GREGORY VII, Pope, Confessor

Mass Statuit, of the Common, p. 750, except:

Prayer.

O GOD, the strength of all them that put their trust in thee, who didst strengthen blessed Gregory thy confessor and pontiff with the virtue of constancy, to the end that he might defend the liberty of thy church; grant us, by his example and intercession, to overcome with a good courage all that is against us. Through our Lord.

A commemoration is made of St Urban I, Pope and Martyr: Prayer.

GRANT, we beseech thee, almighty God, that we who keep the festival of blessed Urban, thy martyr and pontiff, may be helped by his intercession with thee. Through our Lord.

Gospel. Vigilate, p. 755.

Of St Urban: Secret. May these sacrifices, p. 110.

Of St Urban: Postcommunion. We who are, p. 728.

May 26. St PHILIP NERI, Confessor

Introitus. Rom. 5.

CAritas Dei diffusa est in cordibus nostris per inhabitantem Spiritum ejus in nobis. Ps. 102. Benedic, anima mea, Domino: et omnia,

Introit. Rom. 5.

THE charity of God is poured forth in our hearts, by his Spirit dwelling within us. Ps. 102 Bless the Lord, O my soul; and let all that is within

quæ intra me sunt, nomini sancto ejus. ℣. Gloria Patri.

me bless his holy name. ℣. Glory be.

Prayer.

O GOD, who hast exalted blessed Philip Neri, thy confessor, with the glory of thy saints; mercifully grant that we who rejoice in his festival may profit by the example of his virtues. Through our Lord.

Commemoration of St Eleutherius, pope and martyr, by the Prayer from Mass Statuit, of the Common, p. 726.

Lesson, as on the feast of St Thomas Aquinas, p. 526.

Graduale. Ps. 33. Venite filii, audite me: timorem Domini docebo vos. ℣. Accedite ad eum, et illuminamini: et facies vestræ non confundentur. Alleluia, alleluia. ℣. Thren. 1. De excelso misit ignem in ossibus meis, et erudivit me. Alleluia.

Gradual. Ps. 33. Come, children, hearken to me: I will teach you the fear of the Lord. ℣ Come ye to him, and be enlightened: and your faces shall not be confounded. Alleluia, alleluia. ℣. Lam. 1. From above he hath sent a fire into my bones, and hath instructed me. Alleluia.

At Eastertide instead of the Graduale and ℣ is said:

Alleluia, alleluia. ℣. ibid. De excelso misit ignem in ossibus meis, et erudivit me. Alleluia. ℣. Ps. 38. Concaluit cor meum intra me; et in meditatione mea exardescet ignis. Alleluia.

Alleluia, alleluia. ℣. ibid From above he hath sent a fire into my bones, and hath instructed me. Allel. ℣. Ps. 38 My heart grew hot within me, and in my meditation a fire shall flame out. Alleluia.

Gospel. Sint lumbi vestri præcincti, p. 761.

Offertorium. Psalm. 118. Viam mandatorum tuorum cucurri, cum dilatasti cor meum.

Offertory. Psalm 118. I have run the way of thy commandments, when thou didst enlarge my heart.

Secret.

WE beseech thee, O Lord, be appeased and look upon these sacrifices; and grant that the Holy Ghost may inflame us with that fire with which he wonderfully pierced the heart of blessed Philip. Through our Lord . . . in the unity of the same.

Of St Eleutherius: Secret, Munera, p. 730.

Comm. Psalm 83. Cor meum, et caro mea exsultaverunt in Deum vivum.

Comm. Psalm 83. My heart and my flesh have rejoiced in the living God.

Postcommunion.

HAVING fed on heavenly delights, we beseech thee, O Lord, that through the merits and example of blessed Philip we may ever pursue those things by which we truly live. Through our Lord.

Of St Eleutherius: Postcommunion, Hæc nos, p. 730.

May 27. St BEDE the VENERABLE, Confessor and Doctor of the Church

Mass In medio, of Doctors, p. 757. The Creed is said.

Prayer.

O GOD, who makest thy church illustrious by the learning of blessed Bede, thy confessor and doctor; mercifully grant to us thy servants that we may always be enlightened from his wisdom and helped by his merits. Through our Lord.

A commemoration of St John, pope and martyr, is made from the Mass Sacerdotes Dei, p. 728.

May 28. St AUGUSTINE, Bishop and Confessor

Mass Sacerdotes tui, of the Common of Confessor Bishops, p. 753, except:

Prayer.

O GOD, who didst vouchsafe to make the light of the true faith shine upon the English people through the preaching and marvellous works of blessed Augustine, thy confessor and bishop; grant that through his intercession the hearts of those who have gone astray may return to the unity of thy truth, and that we may all be of one mind in doing thy will. Through our Lord.

Lesson. 1 Thess. 2.

WE had confidence in our God, to speak unto you the gospel of God in much solicitude. For our exhortation was not of error, nor of uncleanness, nor of deceit, but as we were approved of God, that the gospel should be committed to us; even so we speak, not as pleasing men, but God, who proveth our hearts. For neither have we used at any time the speech of flattery, as you know; nor taken an occasion of covetousness: God is witness. Nor sought we glory of men,

neither of you, nor of others. Whereas we might have been burdensome to you, as the apostles of Christ: but we became little ones in the midst of you, as if a nurse should cherish her children. So desirous of you, we would gladly have imparted to you not only the gospel of God, but also our own souls: because you were become most dear to us. For you remember, brethren, our labour and toil: working night and day, lest we should be burdensome to any of you, we preached among you the gospel of God.

Gospel, as on the feast of St Mark, p. 552.

Secret.

WE offer up sacrifice to thee, O Lord, on the festival of blessed Augustine, thy bishop and confessor, and humbly beseech thee that the sheep which are lost may return to the one fold and be fed with this healthful food. Through our Lord.

Postcommunion.

WE who have been refreshed by this saving victim, humbly entreat thee, O Lord, that through the prayer of blessed Augustine interceding for us, it may continually be offered up to the honour of thy name in every place. Through our Lord.

May 29. St MARY MAGDALENE de Pazzis, Virgin
Mass Dilexisti, of the Common of Virgins, p. 775.

Prayer.

O GOD, the lover of virginity, who didst inflame the blessed virgin Mary Magdalene with thy love, and adorn her with heavenly gifts; grant that, as we honour her by keeping her festival, so we may follow the example of her purity and love. Through our Lord.

May 30. St FELIX I, Pope and Martyr
At Eastertide, Mass Protexisti, p. 746, out of Eastertide, Mass Statuit, of a Martyr and Bishop, p. 726, but in either case with the first prayer from the Mass Statuit, p. 726, and Secret and Postcommunion from the Mass Sacerdotes, p. 728.

May 31. St ANGELA of MERICI, Virgin
Mass Dilexisti, of the Common, of Virgins, p. 775, except:

Prayer.

O GOD, who didst bring to pass that through blessed Angela a new company of holy virgins should grow up within the church; grant, through

her intercession, that we may live as angels in the purity of our lives, and, renouncing all earthly joys, may be found worthy to enjoy those that are everlasting. Through our Lord.

A commemoration is made of St Petronilla, Virgin, from the Mass Vultum tuum, p. 777.

Secret.

MAY the victim which we offer up to thee, O Lord, in honour of the memory of blessed Angela, entreat the forgiveness of our sins and win for us the gifts of thy grace. Through our Lord.

Postcommunion.

WE who have been refreshed with heavenly food, beseech thee, O Lord, that by blessed Angela's prayers and example we may be cleansed from the stain of sin and become pleasing to thee both in body and mind. Through our Lord.

Friday after the octave of Corpus Christi
The Feast of the SACRED HEART of JESUS

Introit. Jer. in Thren. 3.

MIserebitur secundum multitudinem miserationum suarum: non enim humiliavit ex corde suo, et abjecit filios hominum: bonus est Dñs sperantibus in eum, animæ quærenti illum. (Alleluia, alleluia.) Psalm. 88. Misericordias Dñi in æternum cantabo: in generationem, et generationem. ℣. Gloria Patri.

Introit. Lam. 3.

HE will have mercy according to the multitude of his mercies: for he hath not willingly afflicted nor cast off the children of men: the Lord is good to them that hope in him, to the soul that seeketh him. (Alleluia, alleluia.) Psalm 88. The mercies of the Lord I will sing for ever: to generation and generation. ℣. Glory be.

Prayer.

GRANT, we beseech thee, almighty God, that we who, glorying in the most Sacred Heart of thy beloved Son, celebrate the singular benefits of his love towards us, may rejoice alike in their operation and in their fruit. Through the same.

Lesson. Isa. 12.

I WILL give thanks to thee, O Lord, for thou wast angry with me; thy wrath is turned away, and thou hast comforted me. Behold, God is my Saviour; I will deal confidently, and will not fear; because the Lord is my strength, and my praise,

and he is become my salvation. You shall draw waters with joy out of the Saviour's fountains: and you shall say in that day: Praise ye the Lord, and call upon his name: make his works known among the people: remember that his name is high. Sing ye to the Lord, for he hath done great things: show this forth in all the earth. Rejoice, and praise, O thou habitation of Sion: for great is he that is in the midst of thee, the Holy one of Israel.

Graduale. Jer. Thren. 1. O vos omnes, qui transitis per viam, attendite, et videte, si est dolor sicut dolor meus. ℣. Joan. 13. Cum dilexisset suos, qui erant in mundo, in finem dilexit eos. Allel. alleluia. ℣. Matth. 11. Discite a me, quia mitis sum, et humilis corde: et invenietis requiem animabus vestris. Alleluia.

Gradual. Lam. 1. O all ye that pass by the way, attend and see if there be any sorrow like to my sorrow. ℣. John 13. Having loved his own who were in the world, he loved them unto the end. Allel., alleluia. ℣. Matt. 11. Learn of me, because I am meek and humble of heart; and you shall find rest to your souls. Alleluia.

At votive masses after Septuagesima:

Gradual O vos omnes, as above, but without the Alleluia and ℣.

Tractus. Psalm. 21. Ego autem sum vermis, et non homo: opprobrium hominum, et abjectio plebis. ℣. Omnes videntes me, deriserunt me; locuti sunt labiis, et moverunt caput. ℣. Sicut aqua effusus sum, et dispersa sunt omnia ossa mea; factum est cor meum tamquam cera liquescens in medio ventris mei.

Tract. Psalm 21. But I am a worm, and no man: the reproach of men, and the outcast of the people. ℣. All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head. ℣. I am poured out like water; and all my bones are scattered. My heart is become like wax melting in the midst of my bowels.

At Eastertide:

Alleluia, alleluia. ℣. Ps. 29. Domine Deus meus clamavi ad te, et sanasti me: eduxisti ab inferno animam meam. Alleluia.

Alleluia, alleluia. ℣. Ps. 29. O Lord my God, I have cried to thee, and thou hast healed me. Thou hast brought forth, O Lord, my

℣. Convertisti planctum meum in gaudium mihi: conscidisti saccum meum, et circumdedisti me lætitia. Alleluia.

℣. Thou hast turned for me my mourning into joy: thou hast cut my sackcloth, and hast compassed me with gladness. Alleluia.

✠ Gospel. John 19.

AT that time: The Jews, because it was the parasceve, that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came: and they broke the legs of the first, and of the other that was crucified with him. But when they came to Jesus, and saw that he was already dead, they did not break his legs: but one of the soldiers opened his side with a spear: and immediately there came out blood and water. And he that saw it, gave testimony: and his testimony is true. Creed.

Offert. Ps. 102. Benedic, anima mea Domino: et noli oblivisci omnes retributiones ejus, qui replet in bonis desiderium tuum.

Offert. Ps. 102. Bless the Lord, O my soul: and never forget all he hath done for thee: who satisfieth thy desire with good things.

Secret.

DEFEND us, O Lord, who offer up to thee thy whole-burnt offerings; and that our hearts may be more fervently prepared for them, enkindle therein the flames of thy divine charity. Through our Lord.

Preface of the Cross, p. 21.

Comm. Ps. 68. Improperium exspectavit cor meum, et miseriam: et sustinui qui simul contristaretur, et non fuit: et qui consolaretur, et non inveni.

Comm. Ps. 68. My heart hath expected reproach and misery; and I looked for one that would grieve together with me, but there was none; and for one that would comfort me, and I found none.

Postcommunion.

WE who have been fed with the delight of these peace-offerings and with thy life-giving sacraments, humbly beseech thee, O Lord our God, that thou, who art meek and humble of heart, wouldst

cleanse us from the stain of vice, and make us shrink more and more from the pride and vanity of the world: who livest.

THE FEASTS OF JUNE

June 2. SS. MARCELLINUS, PETER & ERASMUS

Introit. Clamaverunt justi, p. 527.

Prayer.

O GOD, who dost gladden us by the yearly festival of thy blessed martyrs Marcellinus, Peter and Erasmus, grant, we beseech thee, that we may be kindled with zeal by the example of those in whose merits we rejoice. Through our Lord.

Epistle. Non sunt condignæ, p. 743.

Gradual. Clamaverunt, p. 741.

℣. Joan. 15. Ego vos elegi de mundo, ut eatis, et fructum afferatis: et fructus vester maneat. Alleluia.

℣. John 15. You have not chosen me: but I have chosen you, and have appointed you, that you should go, and bring forth fruit, and your fruit should remain. Alleluia.

Gospel. Cum audieritis, p. 737.

Offert. Ps. 31. Lætamini in Domino, et exsultate, justi: et gloriamini omnes recti corde.

Offertory. Ps. 31. Be glad in the Lord, and rejoice, ye just: and glory, all ye right of heart.

Secret. We beseech . . . this victim, p. 550.

Comm. Justorum animæ, p. 742.

Postcommunion. We who have taken our fill, p. 550.

In Eastertide the Mass is Sancti tui, p. 748, with Prayers and Epistle as above, and after the Epistle: Alleluia, alleluia. ℣. Joan. 15. Ego vos elegi de mundo, ut eatis, et fructum afferatis; et fructus vester maneat. Alleluia. ℣. Ps. 115. Pretiosa in conspectu Do-

Alleluia, alleluia. ℣. John 15. I have chosen you out of the world, that you should go, and bring forth fruit: and that your fruit should remain. Alleluia. ℣. Ps. 115. Pre-

mini mors sanctorum ejus. Alleluia.

cious in the sight of the Lord is the death of his saints. Alleluia.

June 4. St FRANCIS CARACCIOLO, Confessor

Introitus. Pss. 21, 68.

FActum est cor meum tamquam cera liquescens in medio ventris mei: quoniam zelus domus tuæ comedit me. Ps 72. Quam bonus Israel Deus: his qui recto sunt corde. ℣. Gloria Patri.

Introit. Psalms 21, 68.

MY heart is become like wax melting in the midst of my bowels: for the zeal of thy house hath eaten me up. Ps. 72. How good is God to Israel: to them that are of a right heart. ℣. Glory be.

Prayer.

OGOD, who didst call blessed Francis to be the founder of a new order, and didst adorn him with zeal in prayer and the love of penance; grant that we thy servants may so walk in the footsteps of his holy life, that, praying always, and bringing our bodies into subjection, we may be found worthy to attain to the glory of heaven. Through our Lord.

Lesson. Wisdom 4.

THE just man, if he be prevented with death, shall be in rest. For venerable old age is not that of long time, nor counted by the number of years, but the understanding of a man is grey hairs. And a spotless life is old age. He pleased God and was beloved, and living among sinners he was translated. He was taken away, lest wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of vanity obscureth good things, and the wandering of concupiscence overturneth the innocent mind. Being made perfect in a short space, he fulfilled a long time. For his soul pleased God: therefore he hastened to bring him out of the midst of iniquities.

Graduale. Ps. 41. Quemadmodum desiderat cervus ad fontes aquarum: ita desiderat anima mea ad te, Deus. ℣. Sitivit anima mea ad Deum fortem vivum. Alleluia, alleluia. ℣. Ps. 72. De-

Gradual. Ps. 41. As the hart panteth after the fountains of waters, so my soul panteth after thee, O God. ℣. My soul hath thirsted after the strong living God. Alleluia, alleluia. ℣. Ps. 72. My flesh

fecit caro mea, et cor meum: Deus cordis mei, et pars mea Deus in æternum. Alleluia.

and my heart hath fainted away. Thou art the God of my heart, and the God that is my portion for ever. All.

At Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. ℣. Ps. 64. Beatus quem elegisti, et assumpsisti: inhabitabit in atriis tuis. Alleluia. ℣. Ps. 111. Dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi. Alleluia.

Alleluia, alleluia. ℣. Ps. 64. Blessed is he whom thou hast chosen and taken to thee; he shall dwell in thy courts. Allel. ℣. Ps. 111. He hath distributed, he hath given to the poor, his justice remaineth for ever and ever. Alleluia.

Gospel. Sint lumbi, p. 761.

Offertorium. Psalm. 91. Justus ut palma florebit: sicut cedrus Libani multiplicabitur.

Offertory. Psalm 91. The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus.

Secret.

GRANT us, O most merciful Jesus, that we who commemorate the illustrious merits of blessed Francis, may burn with the same fire of charity with which he was inflamed, and may be able to assist worthily about this thy holy table: who livest.

Comm. Ps. 30. Quam magna multitudo dulcedinis tuæ, Domine, quam abscondisti timentibus te!

Comm. Ps. 30. Oh, how great is the multitude of thy sweetness, O Lord, which thou hast hidden for them that fear thee!

Postcommunion.

WE beseech thee, O Lord, that the delightful remembrance and fruit of the most holy sacrifice, which we have this day offered to thy majesty on the solemnity of blessed Francis, may ever remain in our minds. Through our Lord.

June 5. St BONIFACE, Bishop and Martyr

Introitus. Isaiæ 65.

EXsultabo in Jerusalem, et gaudebo in populo meo: et non audietur in eo ultra vox

Introit. Isa. 65.

I WILL rejoice in Jerusalem and joy in my people; and the voice of weeping shall no more be

clamoris. Electi mei non laborabunt frustra, neque generabunt in conturbatione: quia semen benedictorum Dñi est, et nepotes eorum cum eis. Ps. 43. Deus, auribus nostris audivimus: patres nostri narraverunt opus, quod operatus es in diebus eorum. ℣. Gloria Patri.

heard in her, nor the voice of crying. My elect shall not labour in vain, nor bring forth in trouble; for they are the seed of the blessed of the Lord, and their posterity with them. Ps. 43. We have heard, O God, with our ears; our fathers have declared to us the work thou hast wrought in their days. ℣. Glory be.

Prayer.

O GOD, who by the zeal of blessed Boniface, thy martyr and bishop, didst vouchsafe to call many peoples to the knowledge of thy name; grant, we beseech thee, that we may enjoy the protection of him whose festival we are keeping. Through our Lord.

Lesson. Ecclus 44.

LET us now praise men of renown, and our fathers in their generation. The Lord hath wrought great glory through his magnificence from the beginning. Such as have borne rule in their dominion, men of great power, and endued with their wisdom, showing forth in the prophets the dignity of prophets. And ruling over the present people, and by the strength of wisdom instructing the people in most holy words. Such as by their skill sought out musical tunes, and published canticles of the scriptures. Rich men in virtue studying beautifulness; living in peace in their houses. All these have gained glory in their generations, and were praised in their days. They that were born of them have left a name behind them, that their praises might be related; and there are some of whom there is no memorial, who are perished as if they had never been, and are born as if they had never been born, and their children with them. But these were men of mercy, whose godly deeds have not failed: good things continue with their seed; their posterity are a holy inheritance; and their seed hath stood in the covenants; and their children for their sakes remain for ever; their seed and their glory shall not be forsaken. Their bodies are buried in peace, and their

name liveth unto generation and generation. Let the people show forth their wisdom, and the church declare their praise.

Graduale. 1 Petri 4. Communicantes Christi passionibus gaudete, ut in revelatione gloriæ ejus gaudeatis exsultantes. ℣. Si exprobramini in nomine Christi beati eritis: quoniam quod est honoris, gloriæ, et virtutis Dei, et qui est ejus spiritus, super vos requiescet. Alleluia, alleluia. ℣. Isaiæ 66. Declinabo super eum quasi fluvium pacis, et quasi torrentem inundantem gloriam. Alleluia.

Gradual. 1 Peter 4. Rejoice, being partakers of the sufferings of Christ, that when his glory shall be revealed you may also be glad with exceeding joy. ℣. If you be reproached for the name of Christ, you shall be happy; for that which is of the honour, glory, and power of God, and that which is his spirit, resteth upon you. Alleluia, alleluia. ℣. Isai. 66. I will bring upon her, as it were, a river of peace, and glory as an overflowing torrent. Allel.

At Eastertide the Gradual is omitted, and there is said instead:

Alleluia, alleluia. ℣. Isaiæ 66. Lætamini cum Jerusalem, et exsultate in ea omnes, qui diligitis Dñm. Allel. ℣. Videbitis, et gaudebit cor vestrum: cognoscetur manus Dñi servis ejus. Alleluia.

Alleluia, alleluia. ℣. Isa 66. Rejoice with Jerusalem, and be glad with her, all ye who love the Lord. Alleluia. ℣. You shall see, and your heart shall rejoice; and the hand of the Lord shall be known to his servants. Alleluia.

Gospel. Jesus, seeing the multitudes, as on the feast of All Saints, p. 711.

Offert. Ps. 15. Benedicam Dominum, qui tribuit mihi intellectum: providebam Deum in conspectu meo semper, quoniam a dextris est mihi ne commovear.

Offert. Ps. 15. I will bless the Lord, who hath given me understanding; I set the Lord always in my sight; for he is at my right hand, that I be not moved.

Secret.

GRANT, we beseech thee, O Lord, that there may come down upon these victims a plentiful blessing, which, by thy mercy, may work unto our

salvation and make us rejoice at the festival of blessed Boniface, thy martyr and bishop. Through our Lord.

Comm. Apoc. 3. Qui vicerit, dabo ei sedere mecum in throno meo: sicut et ego vici, et sedi cum Patre meo in throno ejus.

Comm. Apoc. 3. To him that shall overcome I will grant to sit with me in my throne; so as I have also overcome and have sat with my Father in his throne.

Postcommunion.

WE, who have been hallowed by this healthful mystery, beseech thee, O Lord, that the godly prayer of St Boniface, thy martyr and bishop, may not fail us, to whom thou hast given him for our advocate and guide. Through our Lord.

June 6. St NORBERT, Bishop and Confessor

Mass Statuit, of the Common, p. 750.

Prayer.

O GOD, who didst make blessed Norbert, thy confessor and bishop, an illustrious preacher of the word, and through him didst beget a new family to thy church; grant, we beseech thee, that his merits may so plead for us, that by thy help we may be able to practise what he taught both by word and example. Through our Lord.

June 9. SS. PRIMUS and FELICIAN, Martyrs

Introit. Sapientiam, of the Common, p. 738.

Prayer.

GRANT, we beseech thee, O Lord, that we may ever honour the festival of thy holy martyrs Primus and Felicianus, and by their prayers may obtain the gift of thy protection. Thro' our Lord.

Epistle, Justi autem, of the Common, p. 738.

Graduale. Ps. 88. Confitebuntur cœli mirabilia tua, Domine: etenim veritatem tuam in ecclesia Sanctorum. ℣. Misericordias tuas, Domine, in æternum cantabo: in generatione, et progenie. Alleluia, alleluia. ℣. Hæc est vera fraternitas, quæ vicit mundi crimina:

Gradual. Ps. 88. The heavens shall confess thy wonders, O Lord, and thy truth in the church of the saints. ℣. Thy mercy, O Lord, I will sing for ever, to generation and generation. Alleluia, alleluia. ℣. This is the true brotherhood, which overcame the guilt of the world: they

Christum secuta est, inclyta tenens regna cœlestia. Alleluia.

followed Christ, and attained the glorious kingdom of heaven. Alleluia.

Gospel, Respondens, p. 745.

Offertorium. Ps. 67. Mirabilis Deus in Sanctis suis: Deus Israel ipse dabit virtutem, et fortitudinem plebi suæ: benedictus Deus, alleluia.

Offertory. Ps. 67. God is wonderful in his saints: the God of Israel is he who will give power and strength to his people: blessed be God. Alleluia.

Secret.

MAY this victim, which is to be consecrated in memory of a glorious martyrdom, appease thee, O Lord, we beseech thee; may it cleanse us from our sins and render acceptable to thee the prayer of thy servants. Through our Lord.

Comm. Joann. 13. Ego vos elegi de mundo, ut eatis, et fructum afferatis: et fructus vester maneat.

Communion. John 13. I have chosen you out of the world, that you should go, and should bring forth fruit, and your fruit should remain.

Postcommunion.

WE beseech thee, almighty God, that the festival of thy holy martyrs Primus and Felicianus, which we celebrate by these heavenly mysteries, may win for us thy merciful forgiveness. Through.

In Eastertide the Mass is Sancti tui, p. 748, with prayers and Gospel as above, and after the Epistle: Alleluia, alleluia. Hæc est, etc., p. 571.

June 10. St MARGARET, Queen of Scots, Widow

Mass Cognovi, of the Common, p. 782.

Prayer.

O GOD, who hast made blessed Margaret queen of Scotland the wonder of all times by reason of her great charity to the poor; grant that through her intercession and example thy love may be continually renewed in our hearts. Through our Lord.

June 11. St BARNABAS the Apostle

Introit, Mihi autem, p. 487.

Prayer.

O GOD, who dost gladden us by the merits and intercession of blessed Barnabas thine apostle; grant in thy mercy that we who implore thy blessings

through him, may obtain them by the gift of thy grace. Through our Lord.

Lesson. Acts 11, 13.

IN those days: A great number of believers at Antioch were converted to the Lord; and the tidings came to the ears of the church that was at Jerusalem touching these things, and they sent Barnabas as far as Antioch. Who, when he was come, and had seen the grace of God, rejoiced; and he exhorted them all with purpose of heart to continue in the Lord; for he was a good man, and full of the Holy Ghost and of faith. And a great multitude was added to the Lord. And Barnabas went to Tarsus, to seek Saul; whom, when he had found, he brought to Antioch. And they conversed there in the church a whole year; and they taught a great multitude; so that at Antioch the disciples were first named Christians. Now there were in the church which was at Antioch prophets and doctors, among whom was Barnabas, and Simon, who was called Niger, and Lucius of Cyrene, and Manahen, who was the foster-brother of Herod the tetrarch, and Saul. And as they were ministering to the Lord, and fasting, the Holy Ghost said to them, Separate me Saul and Barnabas, for the work whereunto I have taken them. Then they fasting and praying, and imposing their hands upon them, sent them away.

Graduale. Ps. 18. In omnem terram exivit sonus eorum, et in fines orbis terræ verba eorum. ℣. Cœli enarrant gloriam Dei: et opera manuum ejus annuntiat firmamentum. Alleluia, alleluia. ℣. Joan. 15. Ego vos elegi de mundo: ut eatis, et fructum afferatis, et fructus vester maneat. Alleluia.

Gradual. Ps. 18. Their sound went forth into all the earth, and their words to the ends of the world. ℣. The heavens show forth the glory of God, and the firmament declareth the work of his hands. Alleluia, alleluia. ℣. John 15. I have chosen you out of the world, that you should go and should bring forth fruit, and your fruit should remain. Alleluia.

Gospel. Matt. 10.

AT that time: Jesus said to his disciples, Behold, I send you as sheep in the midst of wolves. Be ye therefore wise as serpents, and simple as doves. But beware of men; for they will deliver you up in coun-

cils, and they will scourge you in their synagogues. And you shall be brought before governors, and before kings, for my sake, for a testimony to them and to the gentiles. But when they shall deliver you up, take no thought how, or what, to speak; for it shall be given you in that hour what to speak; for it is not you that speak, but the Spirit of your Father that speaketh in you. The brother also shall deliver up the brother to death, and the father the son; and the children shall rise up against their parents, and shall put them to death; and you shall be hated by all men for my name's sake; but he that shall persevere to the end, he shall be saved. Creed.

Offert. Ps. 44. Constitues eos principes super omnem terram: memores erunt nominis tui, Dñe, in omni progenie et generatione.

Offertory. Ps. 44. Thou shalt make them princes over all the earth: they shall remember thy name, O Lord, throughout all generations.

Secret.

O LORD, make holy the gifts which we offer up, and by the intercession of blessed Barnabas thy apostle cleanse us through them from the stain of our sins. Through our Lord.

Preface of the Apostles, p. 30.

Comm. Matth. 19. Vos, qui secuti estis me, sedebitis super sedes, judicantes duodecim tribus Israel.

Comm. Matt. 19. You who have followed me shall sit on seats, judging the twelve tribes of Israel.

Postcommunion.

WE humbly beseech thee, almighty God, that we, whom thou dost refresh with thy sacraments, may, by thy grace, be able to serve thee worthily by lives that shall be pleasing unto thee. Through.

At Eastertide Mass Protexisti, p. 746, is said, with Prayers, Epistle and Gospel as above.

June 12. St JOHN of ST FACUNDUS, Confessor

Mass Os justi, of the Common of a Confessor, p. 760.

Prayer.

O GOD, the author of peace and lover of charity who didst adorn blessed John thy confessor with a marvellous grace in reconciling enemies; grant, by his merits and intercession, that, being strength-

ened in thy love, we may by no temptations ever be separated from thee.

Commemoration is made of SS. Basilides, Cyrinus, Nabor, and Nazarius, Martyrs, as below.

Prayer.

WE beseech thee, O Lord, that the festival of thy holy martyrs Basilides, Cyrinus, Nabor and Nazarius may shine brightly upon us; and may the everlasting glory which they enjoy be increased by the fruits of our devotion. Through our Lord.

Secret.

IN honour of the blood of thy saints Basilides, Cyrinus, Nabor and Nazarius, we solemnly offer up these victims unto thee, O Lord, celebrating thy wonderful works, by whom so great a victory was won. Through our Lord.

Postcommunion.

GRANT, we beseech thee, O Lord, that we who ever celebrate the glory of thy holy martyrs Basilides, Cyrinus, Nabor and Nazarius, may always enjoy their intercession. Through our Lord.

June 13. St ANTHONY of PADUA, Confessor

Mass, Os justi, of the Common of a Confessor, p. 760, except:

Prayer.

GRANT, O Lord, that the festival of blessed Anthony thy confessor may gladden thy church, so that her children may ever be defended by spiritual help and may become worthy of everlasting bliss. Through our Lord.

Epistle, Spectaculum facti, p. 763.

Graduale. Ps. 91. Justus ut palma florebit: sicut cedrus Libani multiplicabitur in domo Domini. ℣. Ad annuntiandum mane misericordiam tuam, et veritatem tuam per noctem. Alleluia, alleluia. ℣. Eccli 45. Amavit eum Dominus, et ornavit eum: stolam gloriæ induit eum, alleluia.

Gradual. Ps. 91. The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus in the house of the Lord. ℣. To show forth thy mercy in the morning and thy truth in the night. Alleluia, alleluia. ℣. Ecclus 45. The Lord loved him and adorned him: he clothed him with a robe of glory. Alleluia.

Secret.

MAY this present offering, O Lord, bring salvation to thy people, for whom thou didst vouchsafe to offer thyself a living victim to thy Father: who with the same God the Father and the Holy Ghost livest and reignest God, world without end.

Postcommunion.

WE who have taken our fill of divine gifts, beseech thee, O Lord, that by the merits and intercession of blessed Anthony thy confessor we may enjoy the fruit of this healthful sacrifice. Thro.'

June 14. St BASIL THE GREAT, Bishop, Confessor, and Doctor of the Church

Mass In medio, of Doctors, p. 757, except: The Prayer, Offertory, Secret and Postcommunion from the Mass Sacerdotes tui, p. 753.

Graduale. Ps. 36. Os justi meditabitur sapientiam: et lingua ejus loquetur judicium. ℣. Lex Dei ejus in corde ipsius, et non supplantabuntur gressus ejus. Alleluia, alleluia. ℣. Ps. 88. Inveni David servum meum, oleo sancto meo unxi eum. Alleluia.

Gradual. Ps. 36. The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. ℣. The law of his God is in his heart, and his steps shall not be supplanted. Alleluia, alleluia. ℣. Ps. 88. I have found David my servant: with my holy oil I have anointed him. Allel.

✠ Gospel. Luke 14.

AT that time: Jesus said to the multitudes, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not carry his cross, and come after me, cannot be my disciple. For which of you having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it; lest after he hath laid a foundation, and is not able to finish it, all that see it begin to mock him, saying, This man began to build, and was not able to finish. Or what king about to go and make war against another king, doth not first sit down, and think whether he be able with ten thousand to meet him that with twenty thousand cometh against him. Or else, whilst the other is yet

afar off, sending an embassy, he desireth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple. Salt is good; but if the salt shall lose its savour, wherewith shall it be seasoned? It is neither profitable for the land nor for the dunghill, but shall be cast out. He that hath ears to hear, let him hear. Creed.

June 15. SS. VITUS, MODESTUS and CRESCENTIA, Martyrs

Introitus. Ps. 33. MUltæ tribulationes justorum, et de his omnibus liberavit eos Dominus: Dominus custodit omnia ossa eorum: unum ex his non conteretur. Ps. ibid. Benedicam Dominum in omni tempore: semper laus ejus in ore meo. ℣. Gloria Patri.

Introit. Ps. 33. MANY are the afflictions of the just, and out of all these the Lord hath delivered them: the Lord keepeth all their bones; not one of them shall be broken. Ps. ibid. I will bless the Lord at all times: his praise shall be always in my mouth. ℣. Glory be.

Prayer.

GRANT, O Lord, we beseech thee, unto thy church, through the intercession of thy holy martyrs Vitus, Modestus, and Crescentia, that she be not highminded, but advance continually in that humility which is well pleasing to thee; so that, despising evil things, she may practise with an overflowing charity whatever is good in thy sight. Thro.'

Epistle, Justorum animæ, p. 736.

Graduale. Ps. 149. Exsultabunt sancti in gloria, lætabuntur in cubilibus suis. ℣. Cantate Domino canticum novum: laus ejus in ecclesia sanctorum. Alleluia, alleluia. ℣. Ps. 144. Sancti tui, Domine, benedicent te: gloriam regni tui dicent. Alleluia.

Grad. Ps. 149. The saints shall rejoice in glory: they shall be joyful in their beds. ℣. Sing ye to the Lord a new canticle: let his praise be in the church of the saints. Alleluia, alleluia. ℣. Ps. 144. Thy saints shall bless thee, O Lord: they shall speak of the glory of thy kingdom. Alleluia.

Gospel, Qui vos audit, p. 746.

Offertorium. Ps. 67. Mirabilis Deus in sanctis suis: Deus Israel ipse dabit virtutem, et fortitudinem plebi suæ: benedictus Deus.

Offertory. Ps. 67. God is wonderful in his saints: the God of Israel is he who will give power and strength to his people: blessed be God.

Secret.

AS the offerings which we make in honour of thy saints, O Lord, are a witness to the glory of thy divine power; so may they win for us the fruit of thy salvation. Through our Lord.

Comm. Sap. 3. Justorum animæ in manu Dei sunt, et non tanget illos tormentum malitiæ: visi sunt oculis insipientium mori: illi autem sunt in pace.

Communion. Wisd. 3. The souls of the just are in the hand of God; and the torment of malice shall not touch them: in the sight of the unwise they seemed to die, but they are in peace.

Postcommunion.

WE who have been filled with thy solemn blessing, beseech thee, O Lord, that by the intercession of the holy martyrs Vitus, Modestus and Crescentia, the healing virtue of this sacrament may benefit both our bodies and souls. Through our Lord.

June 18. St EPHRAEM, Deacon, Confessor, and Doctor of the Church

Mass In medio, of the Common, p. 757, except Prayer.

O GOD, who hast willed to enlighten thy Church by the wondrous learning and excellent merits of the life of blessed Ephraem thy Confessor and Doctor: we suppliantly beseech thee that at his intercession thou mayest defend it by thine everlasting power against the snares of error and wickedness. Through our Lord.

Commemoration of SS. Mark and Marcellianus from the next Mass.

Epistle. 2 Tim. 4, p. 757.

On the same day, SS. MARK & MARCELLIANUS, Martyrs

Introit, Salus autem, p. 740.

Prayer.

GRANT, we beseech thee, almighty God, that we who celebrate the birthday of thy holy martyrs Mark and Marcellianus, may through their intercession be delivered from all the evils that are ready to fall upon us. Through our Lord.

Epistle. Justificati, p. 743.

Graduale. Sap. 3. Justorum animæ in manu Dei sunt, et non tanget illos tormentum malitiæ. ℣. Visi sunt oculis insipientium mori, illi autem sunt in pace. Alleluia, alleluia. ℣. Hæc est vera fraternitas, quæ numquam potuit violari certamine: qui effuso sanguine secuti sunt Dñm. Alleluia.

Gradual. Wisd. 3. The souls of the just are in the hand of God; and the torment of malice shall not touch them. ℣. In the sight of the unwise they seemed to die, but they are in peace. Alleluia, allel. ℣. Theirs is the true brotherhood, which the shock of battle might not break: who by shedding their blood followed the Lord. Alleluia.

Gospel. Væ vobis, p. 745.

Offertorium. Psalm. 123. Anima nostra, sicut passer, erepta est de laqueo venantium: laqueus contritus est, et nos liberati sumus.

Offertory. Psalm 123. Our soul hath been delivered, as a sparrow out of the snare of the fowlers: the snare is broken, and we are delivered.

Secret.

HALLOW these offerings which are dedicated to thee, O Lord; and through the intercession of thy holy martyrs Mark and Marcellianus, for their sake be appeased and mercifully look upon us. Through our Lord.

Communion, as on May 12, p. 572.

Postcommunion.

WE who have been filled with the gift of thy salvation, humbly beseech thee, O Lord, that, by the intercession of thy holy martyrs Mark and Marcellianus, we may be renewed by the fruit of that which we delight to taste. Through our Lord.

In Eastertide the Mass of these Saints is Sancti tui,

p. 748, with prayers and Gospel as above, and after the Epistle: Alleluia, alleluia. Hæc est, etc., p. 571.

June 19. St. JULIANA FALCONIERI, Virgin
Mass Dilexisti, p. 775.

Prayer.

O GOD, who, when blessed Juliana thy virgin was in the agony of death, didst vouchsafe miraculously to refresh her with the precious body of thy Son; grant, we beseech thee, that, through her merits, which plead for us, we too may be strengthened and refreshed by it in our mortal agony, and may be borne in safety to our heavenly country. Through the same.
A commemoration is made of SS. Gervase and Protase, martyrs, by the Prayer, Secret and Postcommunion of the Mass Salus autem, p. 740.

June 20. St SILVERIUS, Pope and Martyr
Mass Statuit, of the Common, p. 726, except:
Lesson. Jude.

DEARLY beloved: Be mindful of the words which have been spoken before by the apostles of our Lord Jesus Christ, who told you, that in the last time there should come mockers, walking according to their own desires in ungodlinesses. These are they who separate themselves: sensual men, having not the spirit. But you, my beloved, building yourselves upon your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ unto life everlasting.

June 21. St ALOYSIUS GONZAGA, Confessor

Introitus. Ps. 8.

MInuisti eum paulo minus ab Angelis: gloria et honore coronasti eum. Ps. 148. Laudate Dñm, omnes Angeli ejus: laudate eum, omnes virtutes ejus. ℣. Gloria Patri.

Introit. Ps. 8.

THou hast made him a little less than the angels: thou hastcrowned him with glory and honour. Ps. 148. Praise ye the Lord, all his angels: praise ye him, all his hosts. ℣. Glory be.

Prayer.

O GOD, the giver of heavenly gifts, who in the angelical youth Aloysius didst unite wonderful innocence of life with an equal severity of penance;

grant, through his merits and prayers, that we who have failed to follow the example of his innocence may imitate his practice of penance. Through our Lord.

Lesson. Ecclus 31

BLESSED is the man that is found without blemish, and that hath not gone after gold, nor put his trust in money nor in treasures. Who is he, and we will praise him? for he hath done wonderful things in his life. Who hath been tried thereby, and made perfect, he shall have glory everlasting: he that could have transgressed, and hath not transgressed, and could do evil things, and hath not done them: therefore are his goods established in the Lord.

Graduale. Ps. 70. Domine, spes mea a juventute mea: in te confirmatus sum ex utero: de ventre matris meæ tu es protector meus. ℣. Ps. 40. Me autem propter innocentiam suscepisti: et confirmasti me in conspectu tuo in æternum. Alleluia, alleluia. ℣. Ps. 64. Beatus quem elegisti, et assumpsisti: inhabitabit in atriis tuis. Alleluia.

Gradual. Ps. 70. My hope, O Lord, from my youth: by thee have I been confirmed from the womb; from my mother's womb thou art my protector. ℣. Ps. 40. But thou hast upheld me by reason of my innocence, and hast established me in thy sight for ever. Alleluia, alleluia. ℣. Ps. 64. Blessed is he whom thou hast chosen, and taken to thee: he shall dwell in thy courts. Allel.

✠ Gospel. Matt. 22

AT that time: Jesus answering, said to the sadducees: You err, not knowing the scriptures, nor the power of God. For in the resurrection they shall neither marry nor be married: but shall be as the angels of God in heaven. And concerning the resurrection of the dead, have you not read that which was spoken by God, saying to you: I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living. And the multitudes hearing it, were in admiration at his doctrine. But the pharisees, hearing that he had silenced the sadducees, came together, and one of them, a doctor of the law, asked him, tempting him: Master, which is the great commandment in the law? Jesus said to him: Thou shalt love the Lord

thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole law and the prophets.

Offertorium. Psalm. 23. Quis ascendet in montem Domini, aut quis stabit in loco sancto ejus? Innocens manibus, et mundo corde.

Offertory. Psalm 23. Who shall ascend unto the mountain of the Lord? or who shall stand in his holy place? the innocent in hands, and clean of heart.

Secret.

GRANT, O Lord, that we may sit at the heavenly banquet clothed in the wedding-garment which the godly and continual tears of blessed Aloysius adorned with priceless pearls. Through our Lord.

Comm. Ps. 77. Panem cœli dedit eis: panem Angelorum manducavit homo.

Comm. Ps. 77. He gave them the bread of heaven: man ate the bread of angels.

Postcommunion.

GRANT, O Lord, that we who have been fed with the food of angels, may also live the lives of angels; and by the example of him whom we honour on this day, may always continue to give thee thanks. Through our Lord.

June 22. St PAULINUS, Bishop and Confessor

Introit. Sacerdotes tui, p. 753.

Prayer.

O GOD, who hast promised a hundredfold hereafter and life everlasting to those who leave all things in this world for thy sake; grant in thy mercy that we may follow in the footsteps of the holy bishop Paulinus and may learn to despise the things of this world and desire only those of heaven: who livest.

Lesson. 2 Cor. 8.

YOU know the grace of our Lord Jesus Christ, that being rich, he became poor for your sakes; that through his poverty you might be rich. And herein I give counsel: for this is profitable for you, who have begun not only to do, but also to be willing a year ago. Now, therefore, perform ye it also in deed; that, as your mind is forward to be willing, so

it may also be to perform, out of that which you have. For if the will be forward, it is accepted according to that which a man hath, not according to that which he hath not. For I mean not that others should be eased, and you burdened: but by an equality. In this present time let your abundance supply their want: that their abundance also may supply your want, that there may be an equality, as it is written: He that had much, had nothing over, and he that had little, had no want.

Gradual. Ecce sacerdos, p. 751.

Gospel. Nolite timere, as on p. 764.

Offertory. Inveni David, p. 752.

Secret.

GRANT, O Lord, that following the example of the holy bishop Paulinus we may add to the offerings of the altar the sacrifice of perfect charity, and that by zeal in doing good we may win thy mercy for evermore. Through our Lord.

Communion. Fidelis servus, p. 753.

Postcommunion.

GRANT us, O Lord, through these holy mysteries, that loving and lowly spirit which thy holy bishop Paulinus drew from the same divine fountain; and through his intercession pour forth in thy bounty the riches of thy grace on all who pray to thee. Through our Lord.

June 23. The VIGIL of St JOHN the BAPTIST

Introitus. Lucæ 1.

NE timeas, Zacharia, exaudita est oratio tua: et Elisabeth uxor tua pariet tibi filium, et vocabis nomen ejus Joannem; et erit magnus coram Domino, et Spiritu sancto replebitur adhuc ex utero matris suæ: et multi in nativitate ejus gaudebunt. Ps. 20. Dñe, in virtute tua lætabitur rex: et super salutare tuum exsultabit vehementer. ℣. Gloria Patri.

Introit. Luke 1.

FEAR not, Zachary; thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John; and he shall be great before the Lord, and he shall be filled with the Holy Ghost even from his mother's womb; and many shall rejoice at his birth. Ps. 20. In thy strength, O Lord, the king shall joy: and in thy salvation he shall rejoice exceedingly. ℣. Glory be.

Prayer.

GRANT, we beseech thee, almighty God, that thy servants may walk in the way of salvation, and by following the admonitions of the precursor blessed John, may surely come to him whom he foretold, our Lord Jesus Christ, thy Son: who liveth.

Second Prayer, of the Blessed Virgin Mary, p. 795; third Prayer, Ecclesiæ, or for the Pope, p. 797.

Lesson. Jerem. 1.

IN those days: The word of the Lord came to me, saying, Before I formed thee in the bowels of thy mother, I knew thee; and before thou camest forth out of the womb I sanctified thee, and made thee a prophet unto the nations. And I said, Ah, ah, ah, Lord God; behold I cannot speak, for I am a child. And the Lord said to me, Say not, I am a child; for thou shalt go to all that I shall send thee; and whatsoever I shall command thee, thou shalt speak. Be not afraid at their presence; for I am with thee to deliver thee, saith the Lord. And the Lord put forth his hand, and touched my mouth: and the Lord said to me, Behold, I have given my words in thy mouth: lo, I have set thee this day over the nations, and over kingdoms, to root up, and to pull down, and to waste, and to destroy, and to build, and to plant: saith the Lord Almighty.

Graduale. Joan. 1. Fuit homo missus a Deo, cui nomen erat Joannes. ℣. Hic venit, ut testimonium perhiberet de lumine, parare Domino plebem perfectam.

Gradual. John 1. There was a man sent from God, whose name was John. ℣. This man came to bear witness of the light, to prepare unto the Lord a perfect people.

✠ The beginning of the Gospel according to Luke, Luke 1.

THERE was, in the days of Herod the king of Judea, a certain priest named Zachary, of the course of Abia; and his wife was of the daughters of Aaron, and her name Elizabeth: and they were both just before God, walking in all the commandments and justifications of the Lord without blame. And they had no son, for that Elizabeth was barren, and they both were well advanced in years. And it came to pass, when he executed the priestly function, in the order of his course, before God, according

to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord; and all the multitude of the people was praying without at the hour of incense: and there appeared to him an angel of the Lord, standing on the right side of the altar of incense. And Zachary seeing him, was troubled, and fear fell upon him; but the angel said to him, Fear not, Zachary, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John: and thou shalt have joy and gladness, and many shall rejoice at his nativity. For he shall be great before the Lord; and shall drink no wine nor strong drink, and he shall be filled with the Holy Ghost even from his mother's womb. And he shall convert many of the children of Israel to the Lord their God; and he shall go before him in the spirit and power of Elias, that he may turn the hearts of the fathers unto the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people.

Offertorium. Psalm. 8. Gloria et honore coronasti eum, et constituisti eum super opera manuum tuarum, Domine.

Offertory. Psalm 8. Thou hast crowned him with glory and honour, and hast set him over the works of thy hands, O Lord.

Secret.

HALLOW the offerings which we make, O Lord; and through the intercession of blessed John the Baptist cleanse us by means of them from the stain of our sins. Through our Lord.

Second Secret, of the Blessed Virgin Mary, Tua Domine, p. 796, third Protege, or Oblatis, p. 797.

Comm. Ps. 20. Magna est gloria ejus in salutari tuo: gloriam et magnum decorem impones super eum, Domine.

Comm. Ps. 20. His glory is great in thy salvation; glory and great beauty shalt thou lay upon him, O Lord.

Postcommunion.

MAY the glorious prayers of blessed John the Baptist speed us, O Lord; and may they win for us mercy from him whose coming he foretold, our Lord Jesus Christ, thy Son: who liveth.

Second Postcommunion, Sumptis, p. 797, third Quæsumus, p. 798, or Hæc nos, p. 798.

June 24. The Birthday of St JOHN the BAPTIST

Introitus. Is. 49.

DE ventre matris meæ vocavit me Dominus nomine meo: et posuit os meum ut gladium acutum: sub tegumento manus suæ protexit me, et posuit me quasi sagittam electam. Ps. 91. Bonum est confiteri Domino: et psallere nomini tuo, Altissime. ℣. Gloria Patri.

Introit. Isai. 49.

THE Lord hath called me by my name from the womb of my mother, and he hath made my mouth like a sharp sword: in the shadow of his hand he hath protected me, and hath made me as a chosen arrow. Ps. 91. It is good to give praise to the Lord, and to sing to thy name, O Most High. ℣. Glory be.

Prayer.

O GOD, who hast made this present day full of honour to us in the birth of blessed John; give unto thy people the grace of spiritual joys, and guide the souls of all the faithful into the way of everlasting salvation. Through our Lord.

Lesson. Isai. 49.

GIVE ear, ye islands, and hearken, ye people from afar. The Lord hath called me from the womb, from the bowels of my mother he hath been mindful of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand he hath protected me, and hath made me as a chosen arrow; in his quiver he hath hidden me. And he said to me, Thou art my servant Israel, for in thee will I glory. And now saith the Lord that formed me from the womb to be his servant, Behold, I have given thee to be the light of the gentiles, that thou mayest be my salvation even to the farthest part of the earth. Kings shall see, and princes shall rise up, and adore for the Lord's sake, and for the Holy One of Israel, who hath chosen thee.

Grad. Jer. 1. Priusquam te formarem in utero, novi te: et antequam exires de ventre, sanctificavi te. ℣. Misit Dñs manum suam, et tetigit

Gradual. Jer. 1. Before I formed thee in the bowels of thy mother, I knew thee: and before thou camest forth out of the womb, I sanctified thee. ℣.

os meum, et dixit mihi. Alleluia, alleluia. ℣. Luc. 1. Tu puer, Propheta Altissimi vocaberis: præibis ante Dñm parare vias ejus. Alleluia.

The Lord put forth his hand, and touched my mouth: and said to me, Alleluia, alleluia. ℣. Luke 1. Thou, child, shalt be called the prophet of the Highest; thou shalt go before the Lord to prepare his ways. Alleluia.

✠Gospel. Luke 1.

ELIZABETH'S full time of being delivered was come, and she brought forth a son. And her neighbours and kinsfolk heard that the Lord had showed his great mercy towards her, and they congratulated with her. And it came to pass that on the eighth day they came to circumcise the child, and they called him by his father's name, Zachary. And his mother answering, said, Not so, but he shall be called John. And they said to her, There is none of thy kindred that is called by that name. And they made signs to his father, how he would have him called. And demanding a writing-table, he wrote, saying, John is his name: and they all wondered. And immediately his mouth was opened, and his tongue loosed; and he spoke, blessing God. And fear came upon all their neighbours; and all these things were noised abroad over all the hill country of Judea; and all they that had heard them, laid them up in their heart, saying, What a one, think ye, shall this child be? For the hand of the Lord was with him. And Zachary his father was filled with the Holy Ghost; and he prophesied, saying, Blessed be the Lord God of Israel, because he hath visited, and wrought the redemption of his people. The Creed is not said, except in a church of St John the Baptist, or if the feast falls on a Sunday, or within the octave of Corpus Christi. It is said on the octave day, because of the octave of SS. Peter and Paul.

Offertorium. Psalm 91. Justus ut palma florebit sicut cedrus, quæ in Libano est, multiplicabitur.

Offertory. Psalm 91. The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus.

Secret

WE heap up gifts upon thine altars, O Lord, to give due honour to the birthday of him who

both foretold the coming of the Saviour of the world and proclaimed him when he came, our Lord Jesus Christ, thy Son: who liveth.

Comm. Lucæ 1. Tu puer, Propheta Altissimi vocaberis: præibis enim ante faciem Dñi parare vias ejus.

Comm. Luke 1. Thou, child, shalt be called the prophet of the Most High; for thou shalt go before the face of the Lord, to prepare his ways.

Postcommunion.

LET thy church, O God, be glad at the birth of blessed John the Baptist; for through him she knew the author of her new birth, our Lord Jesus Christ, thy Son: who liveth.

Within the octave Mass is said as on the feast with the second Prayer, Concede.

GRANT, we beseech thee, O Lord God, to us thy servants, that we may evermore enjoy health of mind and body and by the glorious intercession of blessed Mary, ever a virgin, may be delivered from present sorrows and enjoy everlasting gladness. Through our Lord.

The third Prayer, Ecclesiæ tuæ.

MERCIFULLY hear, O Lord, we beseech thee, the prayers of thy church; that, overcoming all hostility and error, she may freely and securely serve thee. Through our Lord.

Or for the Pope, p. 797.

June 25. St WILLIAM, Abbot

Mass, Os justi, of the Common of Abbots, p. 766.

Prayer.

OGOD, who, to help our weakness, hast given us thy saints to be our example and protection in the way of eternal life; grant that we may so venerate the merits of the blessed abbot William, that we may both gain his prayers and follow in his footsteps. Through our Lord.

June 26. SS. JOHN and PAUL, Martyrs

Introitus. Ps. 33.

MUltæ tribulationes justorum, et de his omnibus liberavit eos Do-

Introit. Ps. 33.

MANY are the afflictions of the just, and out of all these the Lord

minus: Dominus custodit omnia ossa eorum: unum ex his non conteretur. Ps. ibid. Benedicam Dominum in omni tempore: semper laus ejus in ore meo. ℣. Gloria Patri.

hath delivered them: the Lord keepeth all their bones; not one of them shall be broken. Ps. ibid. I will bless the Lord at all times: his praise shall be always in my mouth. ℣. Glory be.

Prayer.

GRANT, we beseech thee, almighty God, that we may receive twofold joy on this day's festival of the triumph of blessed John and Paul, whom the same faith and the same martyrdom made to be truly brethren. Through our Lord.

Lesson. Eccius 44.

THESE are men of mercy, whose godly deeds have not failed: good things continue with their seed, their posterity are a holy inheritance, and their seed hath stood in the covenants: and their children for their sakes remain for ever: their seed and their glory shall not be forsaken. Their bodies are buried in peace, and their name liveth unto generation and generation. Let the people show forth their wisdom, and the church declare their praise.

Graduale. Ps. 132. Ecce quam bonum, et quam jucundum, habitare fratres in unum. ℣. Sicut unguentum in capite, quod descendit in barbam, barbam Aaron. Alleluia, alleluia. ℣. Hæc est vera fraternitas, quæ vicit mundi crimina: Christum secuta est, inclyta tenens regna cœlestia. Alleluia.

Gradual. Ps. 132. Behold how good and how pleasant it is for brethren to dwell together in unity. ℣. It is like the precious ointment on the head, that ran down upon the beard, the beard of Aaron. Alleluia, alleluia. ℣. This is the true fraternity, which overcame the guilt of the world: they followed Christ, and attained the glorious kingdom of heaven. Allel.

✠**Gospel. Luke 12** Attendite a fermento.

AT that time: Jesus said to his disciples: Beware ye of the leaven of the pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed: nor hidden, that shall not be known.

For whatsoever things you have spoken in darkness, shall be published in the light: and that which you have spoken in the ear in the chambers, shall be preached on the house-tops. And I say to you, my friends: Be not afraid of them who kill the body, and after that have no more that they can do. For I will show you whom ye shall fear: fear ye him, who, after he hath killed, hath power to cast into hell. Yea, I say to you, fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Yea, the very hairs of your head are all numbered. Fear not therefore: you are of more value than many sparrows. And I say to you, whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

Offertorium. Psalm 5. Gloriabuntur in te omnes, qui diligunt nomen tuum, quoniam tu, Dñe, benedices justo: Domine, ut scuto bonæ voluntatis tuæ coronasti nos.

Offertory. Psalm 5. All they that love thy name shall glory in thee, for thou, O Lord, wilt bless the just: O Lord, thou hast crowned us as with a shield of thy good will.

Secret.

GRACIOUSLY receive, O Lord, the victims dedicated to thee through the merits of thy holy martyrs John and Paul; and grant that they may prove a perpetual support to us. Through our Lord.

Comm. Sap. 3. Et si coram hominibus tormenta passi sunt, Deus tentavit eos: tamquam aurum in fornace probavit eos, et quasi holocausta accepit eos.

Comm. Wisd. 3. Though in the sight of men they suffered torments, God hath tried them: as gold in the furnace he hath proved them, and as a holocaust he hath received them.

Postcommunion.

WE who are keeping the festival of thy holy martyrs John and Paul, have received thy heavenly sacraments, O Lord; grant, we beseech thee, that what we practise during our temporal life may bring us to everlasting bliss. Through our Lord.

June 28. ST IRENÆUS, Bishop and Martyr

Introitus. Mal. 2.

LEX veritatis fuit in ore ejus, et iniquitas non est inventa in labiis ejus; in pace et in æquitate ambulavit mecum, et multos avertit ab iniquitate. ℣. Ps. 119. Cum his qui oderunt pacem eram pacificus: cum loquebar illis, impugnabant me gratis. ℣ Gloria Patri.

Introit. Mal. 2.

THE law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and turned many away from iniquity. ℣. Ps. 119. With them that hated peace I was peaceable; when I spoke with them, they fought against me without cause. ℣. Glory be.

Prayer.

O GOD, of whose gift it was that blessed Irenæus should both fight against heresy with the weapon of true doctrine, and also establish peace in thy Church: give unto thy people, we beseech thee, constancy in their holy religion, and grant us thy peace in our days. Through.

Second Prayer of the Octave of St John Baptist, p. 602. Third, of the Vigil of SS. Peter and Paul, p. 608.

Lesson. 2 Tim. 3.

DEARLY beloved: Continue thou in those things which thou hast learned, and which have been committed to thee: knowing of whom thou hast learned them: and because from thine infancy thou hast known the Holy Scriptures, which can instruct thee to salvation, through the faith which is in Christ Jesus. All Scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work. I charge thee before God and Jesus Christ, who shall judge the living and the dead, by his coming, and his kingdom: Preach the word: be instant in season, out of season; reprove, entreat, rebuke in all patience and doctrine. For there shall come a time when they shall not endure sound doctrine; but according

to their own desires shall heap up to themselves teachers, having itching ears, and from the truth indeed will turn away their hearing and be turned unto fables. But do thou watch; in all things labour; do the work of an evangelist; fulfil thy ministry.

Graduale. Ps. 121. Propter fratres meos et proximos meos loquebar pacem de te. ℣. Ps. 36. Custodi innocentiam et vide æquitatem; quoniam sunt reliquiæ homini pacifico. Alleluia, alleluia. ℣. Eccli 6. In multitudine presbyterorum prudentium sta, et sapientiæ illorum ex corde conjungere, ut omnem narrationem Dei possis audire. Alleluia.

Gradual. Ps. 121. For my brethren's and my neighbour's sake I spake peace concerning thee. ℣. Ps. 36. Keep innocence and behold equity; for to a man who loves peace there are things that remain over. Alleluia, alleluia. ℣. Ecclus 6. Stand in the multitude of the prudent priests, and from thy heart join thyself to their wisdom, that thou mayest hear every discourse of God. Alleluia.

✠ Gospel. Matt. 10.

AT that time: Jesus said to his disciples: Fear not them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body into hell. Are not two sparrows sold for a farthing: and not one of them shall fall to the ground without your Father? But the hairs of your head are all numbered. Fear not therefore: ye are better than many sparrows. Every one, therefore, who shall confess me before men, I will also confess him before my Father who is in heaven. But he that shall deny me before men, I also will deny him before my Father who is in heaven.

The Creed is said by reason of the Octave of St John Baptist.

Offertorium. Eccli 24. Doctrinam quasi antelucanum illumino omnibus, et enarrabo illam usque ad longinquum.

Offertory. Ecclus 24. My doctrine I make to shine for all like the dawn at morn, and will declare it afar off.

Secret.

O GOD, who permittest the peoples that believe in thee not to be shaken by any terrors: deign to receive the prayers and offerings of a people consecrated to thee: that peace may be granted us by thy merciful love, so as to keep Christian lands safe from every enemy. Through our Lord.

Second Secret of the Octave, p. 603. Third of the Vigil, p. 609.

Communio. Eccli 24.
Videte quoniam non soli mihi laboravi, sed omnibus exquirentibus veritatem.

Communion. Ecclus 24.
Behold how I have laboured not for myself alone, but for all them that seek after the truth.

Postcommunion.

O GOD, the author and lover of peace, knowing whom is to live and serving whom is to reign: defend thy suppliants from all hostile attacks: that we who put our trust in thy defence may not have to fear the onslaught of any enemy. Through.

Second Postcommunion of the Octave, p. 604. Third of the Vigil, p. 609.

The last Gospel is that of the Vigil, p. 608.

On the same day. June 28

The Vigil of the Apostles SS. PETER and PAUL

Introitus. Joan 21.
DICIT Dñs Petro: Cum esses junior, cingebas te, et ambulabas ubi volebas: cum autem senueris, extendes manus tuas, et alius te cinget, et ducet quo tu non vis: hoc autem dixit, significans qua morte clarificaturus esset Deum. Ps. 18. Cœli enarrant gloriam Dei: et opera manuum ejus annuntiat firmamentum. ℣. Gloria Patri.

Introit. John 21.
THE Lord saith to Peter: When thou wast younger, thou didst gird thyself, and didst walk where thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands; and another shall gird thee, and lead thee whither thou wouldst not. And this he said signifying by what death he should glorify God. Ps. 18. The heavens show forth the glory of God; and the firmament declareth the work of his hands. ℣. Glory be.

The Gloria in excelsis is not said.

Prayer.

WE beseech thee, almighty God, that thou suffer no disturbance to shake us, whom thou hast founded as on a rock on the confession of thine apostle. Through our Lord.

Second Prayer. Concede, p. 795. **Third Prayer,** Ecclesiæ, or for the Pope, as on p. 797.

Lesson. Acts 3.

IN those days; Peter and John went up into the temple at the ninth hour of prayer. And a certain man, who was lame from his mother's womb, was carried; whom they laid every day at the gate of the temple, which is called Beautiful, that he might ask alms of them that went into the temple. He, when he had seen Peter and John about to go into the temple, asked to receive an alms. But Peter, with John, fastening his eyes upon him, said: Look upon us. But he looked earnestly upon them, hoping that he should receive something of them. But Peter said: Silver and gold I have none, but what I have I give thee: In the name of Jesus Christ of Nazareth, arise, and walk. And taking him by the right hand, he lifted him up: and forthwith his feet and soles received strength. And he leaping up, stood and walked: and went in with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God. And they knew him, that it was he who sat begging alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened to him.

Graduale. Ps. 18. In omnem terram exivit sonus eorum: et in fines orbis terræ verba eorum. ℣. Cœli enarrant gloriam Dei: et opera manuum ejus annuntiat firmamentum.

Gradual. Ps. 18. Their sound hath gone forth into all the earth: and their words unto the ends of the world. ℣. The heavens show forth the glory of God, and the firmament declareth the work of his hands.

✠ Gospel. John 21.

AT that time: Jesus said to Simon Peter, Simon, son of John, lovest thou me more than these? He saith to him, Yea, Lord, thou knowest that I love

thee. He saith to him, Feed my lambs. He saith to him again, Simon, son of John, lovest thou me? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to him, Feed my lambs. He saith to him the third time, Simon, son of John, lovest thou me? Peter was grieved, because he said to him the third time, Lovest thou me? And he said to him, Lord, thou knowest all things: thou knowest that I love thee. He said to him, Feed my sheep. Amen, amen I say to thee, when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not. And this he said, signifying by what death he should glorify God.

Offertorium. Psalm. 138. Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum.

Offertory. Psalm 138. But to me thy friends are made exceedingly honourable, O God: their principality is exceedingly strengthened.

Secret.

HALLOW the offerings of thy people, O Lord, we beseech thee, by the intercession of thy apostles; and cleanse us from the stain of our sins. Through our Lord.

Second Secret, of the Blessed Virgin Mary, Tua Dñe, p. 796; third Secret, Protege nos; or for the Pope, p. 797.

Comm. Joan. 21. Simon Joannis, diligis me plus his? Domine, tu omnia nosti: tu scis, Dñe, quia amo te.

Comm. John 21. Simon, son of John, lovest thou me more than these? Lord, thou knowest all things; thou knowest that I love thee.

Postcommunion.

THOU hast filled us, O Lord, with food from heaven; by the intercession of thine apostles keep us from all harm. Through our Lord.

June 29. SS. PETER and PAUL, Apostles

Introitus. Act. 12. NUNC scio vere, quia misit Dñs Angelum suum: et eripuit me de

Introit. Acts 12. NOW I know in very deed that the Lord hath sent his angel; and

manu Herodis, et de omni exspectatione plebis Judæorum. Psalm. 138. Domine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. ℣. Gloria Patri.

hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. Ps. 138. Lord, thou hast proved me, and known me: thou hast known my sitting down, and my rising up. ℣. Glory be.

Prayer.

O GOD, who hast made this day holy by the martyrdom of thy apostles Peter and Paul; grant unto thy church, that as from them she first received the faith, so she may in all things follow their holy precepts. Through our Lord.

Lesson. Acts 12.

IN those days: Herod the king stretched forth his hands to afflict some of the church: and he killed James the brother of John with the sword; and seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of the azymes: and when he had apprehended him, he cast him into prison, delivering him to four files of soldiers to be kept, intending after the pasch to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing by the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison: and behold, an angel of the Lord stood by him, and a light shined in the room; and he striking Peter on the side, raised him up, saying, Arise quickly; and the chains fell off from his hands: and the angel said to him, Gird thyself, and put on thy sandals; and he did so: and he said to him, Cast thy garment about thee, and follow me; and going out, he followed him: and he knew not that it was true which was done by the angel; but he thought he saw a vision. And passing through the first and the second ward, they came to the iron gate that leadeth to the city, which of itself opened to them; and going out, they passed on through one street, and immediately the angel departed from him. And Peter coming to him-

self, said, Now I know in very deed that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

Grad. Ps. 44. Constitues eos principes super omnem terram: memores erunt nominis tui, Dñe. ℣. Pro patribus tuis nati sunt tibi filii: propterea populi confitebuntur tibi. Alleluia, allel. ℣. Matth. 16. Tu es Petrus, et super hanc petram ædificabo Ecclesiam meam. Allel.

Grad. Ps. 44. Thou shalt make them princes over all the earth: they shall remember thy name, O Lord. ℣. Instead of thy fathers, sons are born to thee: therefore shall people praise thee. Alleluia, alleluia. ℣. Matt. 16. Thou art Peter; and upon this rock I will build my church. Alleluia.

✠ Gospel. Matt. 16.

AT that time; Jesus came into the quarters of Cesarea Philippi, and he asked his disciples, saying, Whom do men say that the Son of man is? But they said, Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets. Jesus saith to them, But whom do you say that I am? Simon Peter answered, and said, Thou art Christ, the Son of the living God. And Jesus answering, said to him, Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven: and I say to thee, That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.

Creed.

Offert. Ps. 44. Constitues eos principes super omnem terram: memores erunt nominis tui, Domine, in omni progenie et generatione.

Offert. Ps. 44. Thou shalt make them princes over all the earth: they shall remember thy name, O Lord, throughout all generations.

Secret.

MAY the prayers of thy apostles, O Lord, speed the victims which are to be consecrated to thy name; and grant that by them also we may be cleansed and defended. Through our Lord.

Preface of the Apostles, as on p. 30.

Comm. Matth. 16. Tu es Petrus, et super hanc petram ædificabo Ecclesiam meam.

Comm. Matt. 16. Thou art Peter; and upon this rock I will build my church.

Postcommunion.

THOU hast filled us, O Lord, with food from heaven; by the intercession of thine apostles keep us from all harm. Through our Lord.

June 30. COMMEMORATION of St PAUL the Apostle

Introit. Scio cui credidi, p. 499.

Prayer. O God, who by the preaching, as on p. 491, but we who keep his birthday is said instead of his memory. A commemoration of St. Peter is made by the Prayer O God, who in delivering, p. 491.

Lesson. Gal. 1.

BRETHREN: I give you to understand that the gospel which was preached by me is not according to man. For neither did I receive it of man, nor did I learn it, but by the revelation of Jesus Christ. For you have heard of my conversation in time past in the Jews' religion: how that beyond measure I persecuted the church of God, and wasted it; and I made progress in the Jews' religion above many of my equals in my own nation, being more abundantly zealous for the traditions of my fathers. But when it pleased him, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the gentiles, immediately I condescended not to flesh and blood. Neither went I to Jerusalem to the apostles who were before me; but I went into Arabia, and again I returned to Damascus. Then, after three years, I went to Jerusalem to see Peter, and I tarried with him fifteen days; but other of the apostles I saw none; saving James the brother of the Lord. Now the things which I write to you, behold, before God I lie not.

Graduale. Gal. 2. Qui operatus est Petro in Apostolatum operatus est et mihi inter Gentes: et cognoverunt gratiam Dei, quæ data est mihi. ℣. 1 Cor. 15. Gratia Dei in me vacua non fuit: sed gratia ejus semper in me manet. Alleluia, alleluia. ℣. Sancte Paule Apostole, prædicator veritatis, et doctor Gentium, intercede pro nobis. Allel.

Gradual. Gal. 2. He who wrought in Peter to the apostleship, wrought in me also among the gentiles, and they knew the grace of God which was given to me. ℣. 1 Cor. 15. The grace of God in me hath not been void: but his grace always remaineth in me. Alleluia, alleluia. ℣ Holy apostle Paul, preacher of truth, and doctor of the gentiles, intercede for us. Alleluia.

Gospel. Matt. 10. Behold I send you, as on the feast of St Barnabas, p. 589. The Creed is said.

Offertorium. Psalm. 138. Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum.

Offertory. Psalm 138. To me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened.

Secret. Sanctify, p. 493.

Of St Peter: Secret. We beseech thee, p. 493.

Preface of the Apostles, p. 30.

Communion. Amen dico vobis, p. 502.

Postcommunion. We who, etc., p. 494.

Of St Peter: Postcommunion. May the sacrifice, p. 494.

THE FEASTS OF JULY

July 1, The Feast of the Most PRECIOUS BLOOD

Introitus. Apoc. 5. Redemisti nos, Dñe, in sanguine tuo, ex omni tribu, et lingua, et populo, et natione: et fecisti nos Deo nostro regnum. Ps. 88. Misericordias Domini in æternum cantabo: in generationem et generationem annuntiabo veritatem tuam in ore meo. ℣. Gloria Patri.

Introit. Apoc. 5 Thou hast redeemed us, O Lord, in thy blood, out of every tribe and tongue, and people and nation, and hast made us to our God a kingdom. Ps. 88. The mercies of the Lord I will sing for ever: I will show forth thy truth with my mouth to generation and generation. ℣. Glory be.

Prayer.

ALMIGHTY, everlasting God, who didst appoint thine only-begotten Son to be the redeemer of the world, and didst vouchsafe to be appeased by the shedding of his blood; grant, we beseech thee, that by our solemn service we may so honour what he paid as the price of our redemption, and by its virtue may be so defended while on earth from the evils of this present life, that we may enjoy its fruit for evermore in heaven. Through our Lord.

Commemoration of the octave day of St John the Baptist; Prayer, O God, who hast made; and the Secret and Postcommunion, p. 602.

Epistle as on Passion Sunday, p. 223.

Graduale. 1 Joan. 5. Hic est, qui venit per aquam et sanguinem, Jesus Christus: non in aqua solum, sed in aqua et sanguine. ℣. Tres sunt, qui testimonium dant in cœlo: Pater, Verbum, et Spiritus sanctus: et hi tres unum sunt. Et tres sunt, qui testimonium dant in terra: Spiritus, Aqua, et Sanguis: et hi tres unum sunt. Alleluia, alleluia. ℣. Si testimonium hominum accipimus, testimonium Dei majus est. Alleluia.

Gradual. 1 John 5. This is he that came by water and blood, Jesus Christ: not by water only, but by water and blood. ℣. There are three who give testimony in heaven: the Father, the Word, and the Holy Ghost; and these three are one. And there are three that give testimony on earth: the spirit, the water, and the blood: and these three are one. Alleluia, alleluia. ℣. If we receive the testimony of men, the testimony of God is greater. Alleluia.

At votive masses after Septuagesima, Alleluia is omitted, and there is said instead:

Tractus. Ephes. 1. Gratificavit nos Deus in dilecto Filio suo: in quo habemus redemptionem per Sanguinem ejus. ℣. Remissionem peccatorum, secundum divitias gratiæ ejus, quæ superabundavit in nobis. ℣. Rom. 3. Justificati gratis per gratiam ipsius, per

Tract. Ephes. 1. God hath graced us in his beloved Son: in whom we have redemption through his blood. ℣. The remission of sins, according to the riches of his grace, which hath superabounded in us. ℣. Rom. 3. Being justified freely by his grace, through the redemption which is in

redemptionem, quæ est in Christo Jesu. ℣. Quem proposuit Deus propitiationem per fidem in Sanguine ipsius.

Christ Jesus. ℣. Whom God hath set forth to be a propitiation through faith in his blood.

At a votive mass at Eastertide is said:

Allel., allel. ℣. Apoc. 5. Dignus es, Domine, accipere librum, et aperire signacula ejus: quoniam occisus es, et redemisti nos Deo in Sanguine tuo. Alleluia. ℣. Exod. 12. Erit autem sanguis vobis in signum; et videbo sanguinem, et transibo vos: nec erit in vobis plaga disperdens. Alleluia.

Allel., allel. ℣. Apoc. 5. Thou art worthy, O Lord, to take the book, and to open the seals thereof; because thou wast slain, and hast redeemed us to God in thy blood. Alleluia. ℣. Exod. 12. But the blood shall be unto you for a sign: and I shall see the blood, and shall pass over you: and the plague shall not be upon you to destroy you. Allel.

✠ Gospel. John 19.

AT that time: When Jesus had taken the vinegar, he said: It is consummated. And bowing his head, he gave up the ghost. Then the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came: and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true.

Creed.

Offertorium. 1 Cor. 10. Calix benedictionis, cui benedicimus, nonne communicatio Sanguinis Christi est? Et panis quem frangimus, nonne participatio corporis Domini est?

Offertory. 1. Cor. 10. The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?

Secret.

THROUGH these divine mysteries may we draw nigh to Jesus, who is the mediator of the new covenant; and on thine altars, O Lord of hosts, may we renew the shedding of blood, which shall plead for us more than that of Abel. Through the same.

Preface of the Cross, p. 21.

Comm. Hebr. 9. Christus semel oblatus est ad multorum exhaurienda peccata; secundo sine peccato apparebit exspectantibus se, in salutem.

Comm. Heb. 9. Christ was offered once to exhaust the sins of many: the second time he shall appear without sin to them that expect him, unto salvation.

Postcommunion.

WE who have been suffered to approach thy holy table, O Lord, have joyfully drawn waters from the fountains of the Saviour: let his blood be for us, we beseech thee, a fountain of living water unto life everlasting: who liveth.

July 2. Feast of the VISITATION of the BLESSED VIRGIN MARY

Introit. Salve, sancta Parens, p. 795.

Prayer.

VOUCHSAFE, O Lord, we beseech thee, to us thy servants the gift of thy heavenly grace; that as in the childbirth of the blessed Virgin our salvation began, so from the solemn festival of her visitation we may obtain increase of peace. Through our Lord.

Commemoration of SS. Processus and Martinianus, martyrs, at a low mass only.

Prayer.

O GOD, who dost guard and protect us by the glorious confessions of thy holy martyrs Processus and Martinianus; grant that we may profit by their example and rejoice in their intercession. Thro' our Lord.

Lesson. Cant. 2.

BEHOLD, he cometh, leaping upon the mountains, skipping over the hills. My beloved is like a roe or a young hart. Behold, he standeth behind our wall; looking through the windows, looking

through the lattices. Behold, my beloved speaketh to me, Arise, make haste, my love, my dove, my beautiful one; and come. For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come, the voice of the turtle is heard in our land: the fig-tree hath put forth her green figs, the vines in flower yield their sweet smell. Arise, my love, my beautiful one; and come. My dove in the clefts of the rock, in the hollow places of the wall, show me thy face, let thy voice sound in my ears; for thy voice is sweet, and thy face comely.

Graduale. Benedicta et venerabilis es, Virgo Maria: quæ sine tactu pudoris, inventa es Mater Salvatoris. ℣. Virgo Dei Genitrix, quem totus non capit orbis, in tua se clausit viscera, factus homo. Alleluia, alleluia. ℣. Felix es sacra Virgo Maria, et omni laude dignissima: quia ex te ortus est sol justitiæ, Christus Deus noster. Alleluia.

Gradual. Thou art blessed and venerable, O Virgin Mary; who without intercourse with man didst become the mother of our Saviour. ℣. O Virgin Mother of God, he whom the whole world cannot hold, became man, and was enclosed within thy womb. ℣. Happy art thou, O holy Virgin Mary; for out of thee arose the sun of righteousness, Christ our God. Alleluia.

Gospel, as on Ember Friday in Advent, p. 62.
The Creed is said.

Offertorium. Beata es, Virgo Maria, quæ omnium portasti Creatorem: genuisti qui te fecit, et in æternum permanes virgo.

Offertory. Blessed art thou, O Virgin Mary, who didst bear the Creator of all things: thou didst bring forth him who made thee, and thou remainest for ever a virgin.

Secret.

MAY the manhood of thine only-begotten Son help us, O Lord; that Jesus Christ our Lord, who, when born of a virgin, did not take away but made holy his Mother's inviolate purity, may, on this festival of her visitation, deliver us from our sins, and make our offering acceptable to thee: who liveth.

Commemoration of SS. Processus and Martinianus, as follows:

Secret.

RECEIVE, O Lord, our prayers and offerings; and that they may be worthy of thy regard, may we be helped by the prayers of thy saints. Thro' our Lord.

Preface of the Blessed Virgin Mary. Et te in Visitatione, p. 28.

Comm. Beata viscera Mariæ Virginis, quæ portaverunt æterni Patris Filium.

Communion. Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

Postcommunion.

WE have received, O Lord, the votive sacraments of this yearly celebration; grant, we beseech thee, that they may bestow upon us remedies both for our present life and for life everlasting. Through our Lord.

Commemoration of SS. Processus and Martinianus, as follows:

Postcommunion.

WE who have fed at the sacrifice of thy holy body and precious blood, beseech thee, O Lord our God, that what we do with godly devotion may bring us sure redemption. Thro' the same our Lord.

July 3. St LEO II, Pope and Confessor

Mass Sacerdotes tui, p. 753, except:

Prayer.

O GOD, who didst raise up blessed Pope Leo to rank with thy saints in glory; grant, in thy mercy, that we who keep his festival may also follow the example of his life. Through our Lord.

A commemoration is made of the octave from the mass which follows.

Gospel. Homo peregre, p. 752.

Secret.

GRANT, O Lord, we beseech thee, that by the intercession of blessed Leo we may profit by this offering; for it is the sacrifice by which thou wouldst loosen the sins of the whole world. Through our Lord.

Postcommunion.

O GOD, who hast granted to the soul of thy servant Leo the reward of everlasting bliss; grant, in thy mercy, that we who are weighed down by the burden of our sins may be relieved by his intercession with thee. Through our Lord.

July 4. Within the OCTAVE of the Holy Apostles PETER and PAUL

Mass, Mihi autem, p. 803, except the Prayers, which are said, as above, on the feast of SS. Peter and Paul. p. 610, and the Gradual, as below. The second Prayer is Concede, of the Blessed Virgin Mary, p. 795; and the third, Ecclesiæ, or for the Pope, p. 797.

Graduale. Ps. 44. Constitues eos principes super omnem terram: memores erunt nominis tui, Dñe. ℣. Pro patribus tuis nati sunt tibi filii: propterea populi confitebuntur tibi. Alleluia, alleluia. ℣. **Luc. 22.** Rogavi pro te, Petre, ut non deficiat fides tua; et tu aliquando conversus confirma fratres tuos. Alleluia.

Gradual. Ps. 44. Thou shalt make them princes over all the earth: they shall remember thy name, O Lord. ℣. Instead of thy fathers, sons are born to thee: therefore shall people praise thee. Alleluia, alleluia. ℣. **Luke 22.** I have prayed for thee, Peter, that thy faith may not fail; and thou, being once converted, confirm thy brethren. Alleluia.

July 5. St. ANTONY MARY ZACCARIA, Confessor

Introitus. 1 Cor. 2. SERMO meus et prædicatio mea non in persuasibilibus humanæ sapientiæ verbis, sed in ostensione spiritus et virtutis. **Ps. 110.** Confitebor tibi, Domine, in toto corde meo, in consilio justorum et congregatione. ℣. Gloria Patri.

Introit. 1 Cor. 2. MY speech and my preaching was not in the persuasive words of human wisdom, but in the showing of the spirit and power. **Ps. 110.** I will praise thee, O Lord, with my whole heart, in the council of the just, and in the congregation. ℣. Glory be.

Prayer.

GRANT, O Lord God, that in the spirit of Paul the apostle, we may learn the knowledge of Jesus Christ, which surpasseth all understanding; wherein blessed Antony Mary was marvellously learned, who gathered together in thy church new households of clerks and of virgins. Thro' our Lord.

A commemoration is made of the octave of SS. Peter and Paul, by the Prayer, etc., as on p. 610.

Lesson. 1 Tim. 4.

PIETY is profitable to all things, having promise of the life that now is, and of that which is to come. A faithful saying and worthy of all acceptation. For hereunto we labour and are reviled, because we hope in the living God, who is the Saviour of all men, especially of the faithful. These things command, and teach. Let no man despise thy youth: but be thou an example to the faithful, in word, in conversation, in charity, in faith, in chastity. Till I come, attend to reading, to exhortation, and to doctrine. Neglect not the grace which is in thee, which was given thee by prophecy, with the imposition of the hands of the priesthood. Meditate on these things: be wholly in these things; that thy proficiency may be manifest to all. Attend to thyself and to doctrine: be earnest in them: for in doing this thou shalt both save thyself and them that hear thee.

Graduale. Philip. 1. Testis mihi est Deus, quo modo cupiam omnes vos in visceribus Jesu Christi. Et hoc oro ut caritas vestra magis ac magis abundet in scientia et in omni sensu. ℣. ibid. Ut probetis potiora, ut sitis sinceri et sine offensa in diem Christi. Alleluia, alleluia. ℣. ibid. Repleti fructu justitiæ per Jesum Christum, in gloriam et laudem Dei. Alleluia.

Gradual. Philip. 1. God is my witness, how I long for you all in the bowels of Jesus Christ. And this I pray that your charity may more and more abound in knowledge in all understanding. ℣. ibid. That you may approve the better things; that you may be sincere and without offence unto the day of Christ. Alleluia, alleluia. ℣. ibid. Replenished with the fruit of justice through Jesus Christ, unto the glory and praise of God. Alleluia.

☩ Gospel. Mark 10.

AT that time: Jesus said to his disciples: Whosoever shall not receive the kingdom of God as a little child, shall not enter into it. And embracing them, and laying his hands upon them, he blessed them. And when he was gone forth into the way, a certain man running up and kneeling before him, asked him: Good Master, what shall I do that I may receive life everlasting? And Jesus said to him: Why callest thou me good? None is good, but one, that is God. Thou knowest the commandments: Do not commit adultery: do not kill: do not steal: bear not false witness: do no fraud: honour thy father and mother. But he answering, said to him: Master, all these things have I observed from my youth. And Jesus looking on him, loved him, and said to him: One thing is wanting unto thee: go, sell whatsoever thou hast, and give to the poor; and thou shalt have treasure in heaven: and come follow me. The Creed is said on account of the octave.

Offertorium. Ps. 137. In conspectu Angelorum psallam tibi; adorabo ad templum sanctum tuum et confitebor nomini tuo.

Offertory. Ps. 137. In the sight of the angels will I sing psalms to thee; I will adore at thy holy temple, and will praise thy name.

Secret.

GRANT, O Lord, that we may bring to thy heavenly banquet purity both of mind and body, such as marvellously shone forth from blessed Antony Mary, when he offered the most holy sacrifice. Through our Lord.

Preface of the Apostles, p. 30.

Comm. Philip. 3. Imitatores mei estote, fratres, et observate eos qui ita ambulant, sicut habetis formam nostram.

Comm. Philip. 3. Be followers of me, brethren, and observe them who walk so as you have our model.

Postcommunion.

MAY the heavenly banquet at which we have fed, O Lord Jesus Christ, enkindle our hearts with the fire of charity, even as that which filled blessed Antony Mary when he carried the saving host as a standard of victory over the enemies of the church: who livest.

July 6. The Octave-day of SS. PETER and PAUL

Introit. Sapientiam, as on p. 738.

Prayer.

O GOD, whose hand upheld blessed Peter as he walked upon the waters, lest he should sink, and delivered his fellow-apostle Paul, when shipwrecked for the third time, from the depth of the sea; graciously hear us, and grant that through the merits of both we may obtain the glory of everlasting life. Through our Lord.

Lesson, as on the Feast of SS. John and Paul, p. 605.

Graduale. Sap. 3. Justorum animæ in manu Dei sunt, et non tanget illos tormentum malitiæ. ℣. Visi sunt oculis insipientium mori: illi autem sunt in pace. Allel. alleluia. ℣. Luc. 22. Vos estis, qui permansistis mecum in tentationibus meis: et ego dispono vobis regnum, ut sedeatis super thronos, judicantes duodecim tribus Israel. Alleluia.

Gradual. Wisdom 3. The souls of the just are in the hand of God, and the torment of malice shall not touch them. ℣. In the sight of the unwise they seemed to die: but they are in peace. Alleluia, alleluia. ℣. Luke 22. You are they who have continued with me in my temptations: and I dispose to you a kingdom, that you may sit upon thrones, judging the twelve tribes of Israel. Alleluia.

✠ Gospel. Matt. 14.

AT that time: Jesus obliged his disciples to go up into the ship, and to go before him over the water, till he dismissed the people. And having dismissed the multitude, he went up into a mountain alone to pray; and when it was evening, he was there alone. But the ship in the midst of the sea was tossed with the waves; for the wind was contrary: and in the fourth watch of the night, he came to them walking upon the sea; and they seeing him walking upon the sea, were troubled, saying, It is an apparition: and they cried out for fear. And immediately Jesus spoke to them, saying, Be of good heart; it is I; fear ye not. And Peter making answer, said, Lord, if it be thou, bid me come to thee upon the waters: and he said, Come. And Peter going down out of the ship, walked upon the water to come to

Jesus. But seeing the wind strong, he was afraid, and when he began to sink, he cried out, saying, Lord, save me. And immediately Jesus, stretching forth his hand, took hold of him, and said to him, O thou of little faith, why dost thou doubt? And when they were come into the ship, the wind ceased; and they that were in the ship came and adored him, saying, Indeed, thou art the Son of God. Creed.

Offertorium. Psalm. 149. Exsultabunt sancti in gloria, lætabuntur in cubilibus suis: exaltationes Dei in faucibus eorum.

Offertory. Psalm 149. The saints shall rejoice in glory, they shall be joyful in their beds, the high praises of God shall be in their mouth.

Secret.

WE offer up to thee, O Lord, prayers and gifts; and that they may be worthy of thy regard, may we be helped by the prayers of thine apostles Peter and Paul. Through our Lord.

Preface of the Apostles, p. 30.

Comm. Sap. 3. Justorum animæ in manu Dei sunt, et non tanget illos tormentum malitiæ: visi sunt oculis insipientium mori: illi autem sunt in pace.

Comm. Wisdom 3. The souls of the just are in the hand of God, and the torment of malice shall not touch them. In the sight of the unwise they seemed to die: but they are in peace.

Postcommunion.

PROTECT thy people, O Lord, and evermore keep and defend them who trust in the intercession of thine apostles Peter and Paul. Through our Lord.

July 7. SS. CYRIL and METHODIUS, Bishops and Confessors

Introit, Lesson and Gradual, from the mass Sacerdotes tui, p. 753.

Prayer

ALMIGHTY, everlasting God, who didst grant that the Slav peoples should come to know thy name by means of thy blessed confessors and bishops, Cyril and Methodius; grant that we who glory in their festival may be joined with them in fellowship. Through our Lord.

Gospel, as on the feast of St Mark, p. 552.

Offertorium. Psalm. 67. Mirabilis Deus in Sanctis suis: Deus Israel, ipse dabit virtutem et fortitudinem plebi suæ: benedictus Deus.

Offertory. Psalm 67. God is wonderful in his saints; the God of Israel is he who will give power and strength to his people; blessed be God.

Secret

LOOK, O Lord, we beseech thee, upon our prayers and upon the offerings of thy faithful; that they may be acceptable to thee on this festival day of thy saints, and win us thy mercy and help. Through our Lord.

Comm. Matth. 10. Quod dico vobis in tenebris, dicite in lumine, dicit Dñs: et quod in aure auditis, prædicate super tecta.

Comm. Matt. 10. That which I tell you in the dark, speak ye in the light; and that which you hear in the ear, preach ye upon the housetops.

Postcommunion.

WE beseech thee, almighty God, that thou who vouchsafest to bestow upon us the gifts of heaven, wouldst also by the intercession of Cyril and Methodius thy saints, give us grace to despise earthly things. Through our Lord.

July 8. St ELIZABETH, Queen of Portugal, Widow

Mass. Cognovi, of the Common, p. 782, except the Prayer:

MOST merciful God, who, amongst other excellent gifts, didst endow the blessed queen Elizabeth with special grace to calm the tempest of war; grant to our humble petitions, through her intercession, that, after a peaceful passage through this mortal life, we may win everlasting joys. Thro' our Lord.

July 10. The SEVEN HOLY BROTHERS, and SS. RUFINA and SECUNDA, Virgins and Martyrs

Introitus. Ps. 112. Laudate, pueri, Dñm, laudate nomen Dñi: qui habitare facit sterilem in domo, matrem

Introit. Ps. 112. PRaise the Lord, ye children, praise ye the name of the Lord; who maketh the barren woman

filiorum lætantem. Ps. ibid. Sit nomen Domini benedictum; ex hoc nunc, et usque in sæculum. ℣. Gloria Patri.

to dwell in a house, the joyful mother of children. Ps. ibid. Blessed be the name of the Lord, from henceforth now and for ever. ℣. Glory be.

Prayer, Secret, Communion and Postcommunion, as on March 10, p. 528.

Epistle. Mulierem fortem, of the Common, p. 782.

Graduale. Ps. 123. Anima nostra, sicut passer erepta est de laqueo venantium. ℣. Laqueus contritus est, et nos liberati sumus: adjutorium nostrum in nomine Domini, qui fecit cœlum et terram. Alleluia, alleluia. ℣. Hæc est vera fraternitas, quæ vicit mundi crimina: Christum secuta est, inclyta tenens regna cœlestia. Alleluia.

Gradual. Ps. 123. Our soul hath been delivered, as a sparrow, out of the snare of the fowlers. ℣. The snare is broken, and we are delivered: our help is in the name of the Lord, who made heaven and earth. Alleluia, alleluia. ℣. This is the true brotherhood, which overcame the sins of the world: they followed Christ, and attained the glorious kingdom of heaven. Alleluia.

Gospel, as on Ember Wednesday in Lent, p. 149, beginning As [Jesus] was yet speaking.

Offertorium. Psalm. 123. Anima nostra, sicut passer, erepta est de laqueo venantium: laqueus contritus est, et nos liberati sumus.

Offertory. Psalm 123. Our soul hath been delivered, as a sparrow, out of the snare of the fowlers: the snare is broken, and we are delivered.

July 11. St PIUS, Pope and Martyr

Mass Statuit ei, of the Common, p. 726.

July 12. St JOHN GUALBERT, Abbot

Mass Os justi, of Abbots, p. 766, with Gospel as below. Commemoration of SS. Nabor and Felix, martyrs: Prayer.

GRANT, we beseech thee, O Lord, that we, who should always hold in honour the birth of thy martyrs, Nabor and Felix, may ever enjoy their intercession for us. Through our Lord.

✠ Gospel. Matt. 5.

AT that time: Jesus said to his disciples, You have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say to you, Love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you; that you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good and bad, and raineth upon the just and the unjust. For if you love them that love you, what reward shall you have? do not even the publicans this? And if you salute your brethren only, what do you more? do not also the heathens this? Be you therefore perfect, as also your heavenly Father is perfect.

Of SS. Nabor and Felix: Secret.

MAY the offerings of thy people, we beseech thee, O Lord, be made pleasing to thee by the intercession of thy holy martyrs Nabor and Felix; and may they be made perfect by the merits of those in honour of whose triumphs they are offered up to thy name. Through our Lord.

Of SS. Nabor and Felix: Postcommunion.

WE beseech thee, O Lord, on the festival of thy saints, that we, who have been fed with thy sacramental gift, may enjoy for evermore the good things with which by thy grace we are now refreshed. Through our Lord.

July 13. St ANACLETUS, Pope and Martyr

Mass Sacerdotes Dei, of the Common, p. 728, with the Gospel, Luke 14, as on p. 727.

July 14. St BONAVENTURE, Bishop, Confessor and Doctor of the Church

Mass In medio, of the Common of Doctors, p. 757, except:

Graduale. Ps. 36. Os justi meditabitur sapientiam: et lingua ejus loquetur judicium. ℣. Lex Dei ejus in corde ipsius: et

Gradual. Ps. 36. The mouth of the just shall meditate wisdom; and his tongue shall speak judgment. ℣. The law of God

non supplantabuntur gressus ejus. Alleluia, alleluia. ℣. Ps. 109. Juravit Dominus, et non pœnitebit eum: tu es sacerdos in æternum secundum ordinem Melchisedech. Alleluia.

is in his heart; and his steps shall not be supplanted. Alleluia, alleluia. ℣. Ps. 109. The Lord hath sworn, and he will not repent. Thou art a priest for ever, according to the order of Melchisedech. Al.

The Creed is said.

Offertory, Secret and Postcommunion as in Mass Sacerdotes tui, p. 753.

July 15. St HENRY, Emperor, Confessor

Mass Os justi, of the Common of a Confessor, p. 760.

Prayer.

O GOD, who on this day didst remove blessed Henry thy confessor from the government of an earthly empire and raise him to the kingdom of heaven; we humbly beseech thee that, even as by the fulness of thy preventing grace thou didst give him strength to overcome the enticements of this life, so thou wouldst enable us, through his example, to shun the blandishments of this world, and come to thee with clean hearts. Through our Lord.

July 16. COMMEMORATION of The BLESSED VIRGIN MARY OF MOUNT CARMEL

Introitus.

GAudeamus omnes in Domino, diem festum celebrantes sub honore beatæ Mariæ Virginis: de cujus solemnitate gaudent Angeli, et collaudant Filium Dei. Ps. 44. Eructavit cor meum verbum bonum: dico ego opera mea Regi. ℣. Gloria Patri.

Introit

LEt us all rejoice in the Lord, keeping festival in honour of the blessed Virgin Mary, on whose solemnity the angels rejoice, and give praise to the Son of God. Ps. 44. My heart hath uttered a good word: I speak my works to the King. ℣. Glory be.

Prayer.

O GOD, who hast honoured the order of Carmel with the special title of thy most blessed mother Mary, ever a virgin; mercifully grant that we who keep her memory this day by a solemn office, may be shielded by her protection and become worthy to win everlasting bliss: who livest.

Lesson. Ecclus 24.

AS the vine I have brought forth a pleasant odour, and my flowers are the fruit of honour and riches. I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth, in me is all hope of life and of virtue. Come over to me, all ye that desire me, and be filled with my fruits; for my spirit is sweet above honey, and my inheritance above honey and the honeycomb. My memory is unto everlasting generations. They that eat me shall yet hunger; and they that drink me shall yet thirst. He that hearkeneth to me shall not be confounded, and they that work by me shall not sin. They that explain me shall have life everlasting.

Graduale Benedicta et venerabilis es, Virgo Maria, quæ sine tactu pudoris, inventa es Mater Salvatoris. ℣. Virgo Dei Genitrix, quem totus non capit orbis, in tua se clausit viscera, factus homo. Alleluia, alleluia. ℣. Per te, Dei Genitrix, nobis est vita perdita data: quæ de cœlo suscepisti prolem, et mundo genuisti Salvatorem. Alleluia.

Gradual. Thou art blessed and venerable, O Virgin Mary; who without intercourse with man didst become the mother of our Saviour. ℣. Virgin Mother of God, he whom the whole world cannot hold, becoming man, was shut up within thy womb. Allel., allel. ℣. By thee, O Mother of God, the life which we had lost was given to us; for thou didst conceive a child from heaven and didst bring forth a Saviour to the world. Alleluia.

✠ Gospel. Luke 11.

AT that time: As Jesus was speaking to the multitudes, a certain woman from the crowd, lifting up her voice, said to him, Blessed is the womb that bore thee, and the paps that gave thee suck. But he said, Yea rather, blessed are they who hear

the word of God, and keep it. Creed.

Offertorium. Recordare, virgo Mater, in conspectu Dei ut loquaris pro nobis bona, et ut avertat indignationem suam a nobis.

Offertory. Be mindful, O Virgin mother, to speak good things before God's face in our behalf, so that he may turn away his anger from us.

Secret.

HALLOW, we beseech thee, O Lord, the offerings which we make; and by the most salutary intercession of blessed Mary, mother of God, grant that they may avail us for salvation. Through.

Preface of the Blessed Virgin Mary. Et te in commemoratione, p. 28.

Communio. Regina mundi dignissima, Maria, virgo perpetua, intercede pro nostra pace et salute: quæ genuisti Christum Dominum Salvatorem omnium.

Communion. Most noble queen of the world, Mary, ever a virgin, plead that we may have peace and safety; for thou broughtest forth Christ the Lord and Saviour of us all.

Postcommunion.

MAY the holy intercession of thy glorious Mother Mary, ever a virgin, help us, O Lord, we beseech thee; and may those on whom she has bestowed signal blessings unto eternal life be delivered from all danger and become united by her lovingkindness. Through our Lord.

July 17. St ALEXIUS, Confessor

Mass Os justi, of the Common of a Confessor, p. 760, except the Epistle and Gospel.

Lesson. 1 Tim. 6.

DEARLY beloved: Godliness with contentment is great gain. For we brought nothing into this world, and certainly we can carry nothing out. But having food, and wherewith to be covered, with these we are content. For they that will become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition. For covetousness is the root of all evils; which some desiring have erred from the faith, and have

entangled themselves in many sorrows. But thou, O man of God, fly these things; and pursue justice, godliness, faith, charity, patience, meekness. Fight the good fight of faith, lay hold on eternal life.
Gospel. Ecce nos reliquimus, of the Common of Abbots, p. 767.

July 18. St CAMILLUS DE LELLIS, Confessor

Introitus. Joan. 15.

MAjorem hac dilectionem nemo habet, ut animam suam ponat quis pro amicis suis. Ps. 40. Beatus qui intelligit super egenum et pauperem: in die mala liberabit eum Dominus. ℣. Gloria Patri.

Introit. John 15.

GReater love than this no man hath, that a man lay down his life for his friends. Ps. 40. Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day. ℣. Glory be.

Prayer.

OGOD, who didst endow holy Camillus with a special grace of charity for the relief of souls in their last agony; we beseech thee by his merits so to pour into our hearts the spirit of thy love, that at the hour of our departure we may overcome the enemy, and deserve to win a heavenly crown. Thro' our Lord.

A commemoration is made of St Symphorosa and her sons, martyrs, by the Prayer, Secret and Post-communion of the Mass Sapientiam, p. 738.

Lesson. 1 John 3, as on the Second Sunday after Pentecost, p. 409.

Gradual. Os justi, p. 763.

Gospel. Hoc est præceptum meum, as on the vigil of an Apostle, p. 725.

Offertory. In virtute tua, as on p. 764.

Secret.

MAY the spotless victim, by which we renew the work of the boundless love of our Lord Jesus Christ, be to us, through the intercession of St Camillus, a wholesome remedy against all infirmities of body and soul, and in our last agony comfort and protection. Through our Lord.

Comm. Matth. 25. Infirmus fui, et visitastis me.

Comm. Matt. 25. I was sick, and you visited me:

Amen, amen dico vobis: Quamdiu fecistis uni ex his fratribus meis minimis, mihi fecistis.

Amen, amen I say to you, as long as you did it to one of these my least brethren, you did it to me.

Postcommunion.

BY this heavenly food which we have taken with loving devotion while keeping the festival of holy Camillus, thy confessor; grant, we beseech thee, O Lord, that at the hour of our death we may be refreshed with the sacraments and cleansed from all our sins, and may be found worthy to be received rejoicing into the bosom of thy mercy. Through our Lord.

July 19. St VINCENT DE PAUL, Confessor

Mass Justus ut palma, of the Common, p. 762.

Prayer.

O GOD, who for the preaching of the gospel to the poor and for advancing the honour of the ecclesiastical order didst endow blessed Vincent with apostolic power; grant, we beseech thee, that we who pay honour to his godly life may also be taught by the example of his virtues. Through our Lord.

Gospel. as on the feast of St Mark, p. 553.

July 20. St JEROME ÆMILIAN, Confessor

Introitus. Thren. 2.

EFfusum est in terra iecur meum super contritione filiæ populi mei, cum deficeret parvulus, et lactens in plateis oppidi. Ps. 112. Laudate, pueri, Dñm: laudate nomen Domini. ℣. Gloria Patri.

Introit. Lam. 2.

MY liver is poured out upon the earth, for the destruction of the daughter of my people, when the child, and the suckling fainted away in the streets of the city. Ps. 112. Praise the Lord, ye children: praise ye the name of the Lord. ℣. Glory be.

Prayer.

O GOD, the Father of mercies, who wast pleased to make blessed Jerome a father and helper of orphans; grant, we beseech thee, that by virtue of his merits and intercession, we may always faithfully keep the spirit of adoption, whereby we are both in deed and in name thy children. Through our Lord.

A commemoration is made of St Margaret, Virgin

and Martyr, from the Mass, Me exspectaverunt, as on p. 771.

Lesson. Isa. 58.

DEAL thy bread to the hungry, and bring the needy and the harbourless into thy house: and when thou shalt see one naked, cover him, and despise not thy own flesh. Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up. Then shalt thou call, and the Lord shall hear: thou shalt cry, and he shall say, Here I am. If thou wilt take away the chain out of the midst of thee, and cease to stretch out the finger, and to speak that which profiteth not. When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noon-day. And the Lord will give thee rest continually, and will fill thy soul with brightness, and deliver thy bones; and thou shalt be like a watered garden, and like a fountain of water whose waters shall not fail.

Graduale. Prov. 5. Deriventur fontes tui foras, et in plateis aquas tuas divide. ℣. Ps. 111. Jucundus homo, qui miseretur, et commodat: disponet sermones suos in judicio, quia in æternum non commovebitur. Alleluia, alleluia. ℣. Dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi. Allel.

Gradual. Prov. 5. Let thy fountains be conveyed abroad; and in the streets divide thy waters. ℣. Ps. 111. Acceptable is the man that showeth mercy and lendeth, he ordereth his words with judgment; because he shall not be moved for ever. Alleluia, alleluia. ℣. He hath distributed, he hath given to the poor; his justice remaineth for ever and ever. Alleluia.

✠ Gospel. Matt. 19.

AT that time: Little children were presented to Jesus, that he should impose hands upon them, and pray. And the disciples rebuked them. But Jesus said to them, Suffer the little children, and forbid them not, to come to me; for the kingdom of heaven is for such. And when he had imposed hands upon them, he departed from thence. And behold, one came to him, and said to him, Good master,

what good shall I do, that I may have life everlasting? Who said to him, Why askest thou me concerning good? One is good, God. But if thou wilt enter into life, keep the commandments. He said to him, Which? And Jesus said, Thou shalt do no murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; honour thy father and thy mother; and thou shalt love thy neighbour as thyself. The young man saith to him, All these things have I kept from my youth; what is yet wanting to me? Jesus saith to him, If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

Offertorium. Tob. 12. Quando orabas cum lacrymis, et sepeliebas mortuos, et derelinquebas prandium tuum, et mortuos abscondebas per diem in domo tua, et nocte sepeliebas eos: ego obtuli orationem tuam Domino.

Offertory. Tob. 12. When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord.

Secret.

O MOST merciful God, who didst vouchsafe to destroy the old man in blessed Jerome and renew him after thine own image; grant that through his merits we too may be renewed in like manner, and may offer up this peace-offering as a sweet savour unto thee. Through our Lord.

Communio. Jac. 1. Religio munda, et immaculata apud Deum et Patrem, hæc est: Visitare pupillos, et viduas in tribulatione eorum, et immaculatum se custodire ab hoc sæculo.

Communion. James 1. Religion clean and undefiled before God and the Father is this: to visit the fatherless and widows in their tribulation, and to keep oneself unspotted from this world.

Postcommunion.

WE who have been refreshed with the bread of angels, suppliantly beseech thee, O Lord, that even as we rejoice in keeping the yearly festival of blessed Jerome, thy confessor, so we may follow the example of his life and be able to win a rich reward in thy kingdom. Through our Lord.

July 21. ST PRAXEDES, Virgin

Introit, Loquebar, p. 768.
Prayer, Secret, and Postcommunion from the Mass Dilexisti, p. 775.
Gradual, Dilexisti, p. 780.
Epistle and Gospel from the Mass Vultum tuum, p. 777.
Offertory, Diffusa est, p. 773.
Communion, Simile est, p. 779.

July 22. St MARY MAGDALENE, Penitent

Introit, Me exspectaverunt, p. 780.

Prayer.

MAY we be helped by the intercession of blessed Mary Magdalene, we beseech thee, O Lord, who in answer to her prayers didst raise her brother Lazarus to life after he had been dead four days: who livest.

Lesson. Canticle 3, 8.

I WILL rise, and will go about the city: in the streets and the broad ways I will seek him whom my soul loveth: I sought him, and I found him not. The watchmen who keep the city found me. Have you seen him whom my soul loveth? When I had a little passed by them, I found him whom my soul loveth; I held him, and I will not let him go till I bring him into my mother's house, and into the chamber of her that bore me. I adjure you, O daughters of Jerusalem, by the roes and harts of the fields, that you stir not up, nor wake my beloved till she please. Put me as a seal upon thy heart, as a seal upon thy arm; for love is strong as death, jealousy is hard as hell; the lamps thereof are lamps of fire and flames. Many waters cannot quench charity, neither can the floods drown it; if a man shall give all the substance of his house for love, he shall despise it as nothing.

Graduale. Ps.44. Dilexisti justitiam, et odisti iniquitatem. ℣. Propterea unxit te Deus, Deus tuus, oleo lætitiæ. Alleluia, alleluia. ℣. Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum. Alleluia.

Gradual. Ps. 44. Thou hast loved justice, and hated iniquity. ℣. Therefore God, thy God, hath anointed thee with the oil of gladness. Alleluia, alleluia. ℣. Grace is poured abroad in thy lips: therefore hath God blessed thee for ever. Alleluia.

Gospel as on Thursday in Passion Week, p. 234. The Creed is said.

Offertorium. Ps. 44. Filiæ regum in honore tuo: astitit regina a dextris tuis in vestitu deaurato, circumdata varietate.

Offertory Ps 44. The daughters of kings in thy honour: the queen stood on thy right hand, in gilded clothing, surrounded with variety.

Secret.

WE beseech thee, O Lord, that the glorious merits of blessed Mary Magdalene may render our offerings pleasing to thee, the homage of whose service, when offered to him, thy only-begotten Son mercifully accepted. Through our Lord.

Communio. Ps. 118. Feci judicium et justitiam, Domine: non calumnientur mihi superbi: ad omnia mandata tua dirigebar, omnem viam iniquitatis odio habui.

Communion. Ps. 118. I have done judgment and justice, O Lord; let not the proud calumniate me: I was directed to all thy commandments; I have hated all wicked ways.

Postcommunion.

WE who have received thy precious body and blood, the one wholesome remedy for our souls, beseech thee, O Lord, that by the intercession of blessed Mary Magdalene, we may be delivered from all harm: who livest.

July 23. St APOLLINARIS, Bishop and Martyr

Introit, Sacerdotes Dei, p. 728.

Prayer.

O GOD, the rewarder of all faithful souls, who hast made this day holy by the martyrdom of thy priest the blessed Apollinaris; grant to us thy servants, we beseech thee, that we who are keeping his holy festival, may obtain pardon through his prayers. Through our Lord.

A commemoration is made of St Liborius from the Mass Statuit of a Confessor Bishop, p. 750.

Lesson. 1 Peter 5.

DEARLY beloved: The ancients that are among you I beseech, who am myself also an ancient and a witness of the sufferings of Christ; as also a partaker of that glory which is to be revealed in time to come; feed the flock of God which is among you,

taking care of it, not by constraint, but willingly, according to God; not for filthy lucre's sake, but voluntarily; neither as lording it over the clergy, but being made a pattern of the flock from the heart: and when the prince of pastors shall appear, you shall receive a never-fading crown of glory. In like manner, ye young men, be subject to the ancients: and do ye all insinuate humility one to another; for God resisteth the proud, but to the humble he giveth grace. Be you humbled therefore under the mighty hand of God, that he may exalt you in the time of visitation; casting all your care upon him, for he hath care of you. Be sober and watch, because your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour. Whom resist ye, strong in faith; knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, who hath called us unto his eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you, and confirm you, and establish you. To him be glory and empire for ever and ever. Amen.

Graduale. Ps. 88. Inveni David, servum meum, oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum. ℣. Nihil proficiet inimicus in eo: et filius iniquitatis non nocebit ei. Alleluia, alleluia. ℣. Ps. 109. Juravit Dominus, et non pœnitebit eum: Tu es sacerdos in æternum secundum ordinem Melchisedech. Alleluia.

Gradual. Ps. 88. I found David my servant, with my holy oil I have anointed him: for my hand shall help him, and my arm shall strengthen him. ℣. The enemy shall have no advantage over him: nor the son of iniquity have power to hurt him. Alleluia, alleluia. ℣. Ps. 109. The Lord hath sworn, and he will not repent; thou art a priest for ever, according to the order of Melchisedech. Alleluia.

✠ Gospel. Luke 22.

AT that time: There was a strife among the disciples, which of them should seem to be greater. And Jesus said to them, The kings of the gentiles lord it over them; and they that have power over them are called beneficent. But you not so: but he that is the greater among you, let him become as the younger; and he that is the leader, as he that serveth.

For which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? but I am in the midst of you, as he that serveth. And you are they who have continued with me in my temptations, and I dispose to you, as my Father hath disposed to me, a kingdom: that you may eat and drink at my table in my kingdom and may sit upon thrones, judging the twelve tribes of Israel.

Offertorium. Ps.88 Veritas mea, et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus.

Offertory. Ps.88. My truth and my mercy shall be with him: and in my name shall his horn be exalted.

Secret.

LOOK down in mercy, O Lord, upon these gifts, which we bring in memory of thy blessed priest and martyr Apollinaris, and which we offer up for our offences. Through our Lord.

Communion, Domine, quinque talenta, p. 477.

Postcommunion

WE who receive thy holy mysteries, beseech thee, O Lord, that the continued protection of blessed Apollinaris may comfort us; for thou never ceasest mercifully to regard those to whom thou grantest such great help. Through.

July 24. The VIGIL of St JAMES the APOSTLE

Mass, Ego autem, as in the Common, p. 724.

A commemoration is made of St Christina, virgin and martyr, by the Prayer, Secret and Postcommunion from the Mass Me exspectaverunt, p. 771. The third Prayer is that of the Blessed Virgin Mary Concede, p. 795, etc.

July 25. St JAMES the APOSTLE

Introit, Mihi autem, p. 523

Prayer.

SANCTIFY thy people, O Lord, and keep them; so that, strengthened by the help of James, thine apostle, they may become well pleasing to thee in the conduct of their lives and may serve thee without fear. Through our Lord.

At low mass only a commemoration is made of St

Christopher, martyr, from the Mass In virtute, p. 730.
Lesson. 1 Cor. 4.

BRETHREN: I think that God hath set forth us apostles, the last, as it were men appointed to death: we are made a spectacle to the world, and to angels, and to men. We are fools for Christ's sake, but you are wise in Christ: we are weak, but you are strong: you are honourable, but we without honour. Even unto this hour we both hunger, and thirst, and are naked, and are buffeted, and have no fixed abode, and we labour, working with our own hands. We are reviled, and we bless: we are persecuted, and we suffer it: we are blasphemed, and we entreat: we are made as the refuse of this world, the off-scouring of all even until now. I write not these things to confound you; but I admonish you as my dearest children; for if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus, by the gospel I have begotten you.

Graduale. Ps. 44. Constitues eos principes super omnem terram: memores erunt nominis tui Dñe. ℣ Pro patribus tuis nati sunt tibi filii: propterea populi confitebuntur tibi. Alleluia, alleluia. ℣. Joan. 15. Ego vos elegi de mundo; ut eatis et fructum afferatis, et fructus vester maneat. Alleluia.

Gradual. Ps. 44. Thou shalt make them princes over all the earth: they shall remember thy name, O Lord. ℣ Instead of thy fathers, sons are born to thee: therefore shall people praise thee. Alleluia, alleluia. ℣. John 15. I have chosen you out of the world, that you should go, and should bring forth fruit, and your fruit should remain. Alleluia.

✠ Gospel. Matt. 20.

AT that time: The mother of the sons of Zebedee with her sons came to Jesus, adoring and asking something of him. Who said to her: What wilt thou? She saith to him: Say that these my two sons may sit, the one on thy right, the other on thy left, in thy kingdom. But Jesus answering, said, You know not what you ask. Can you drink the chalice that I shall drink? They say to him, We can. He saith to them, My chalice indeed you shall drink; but to sit on my right or left hand is not mine to give you, but to them for whom it is prepared by my Father. Creed.

Offertorium. Ps. 18. In omnem terram exivit sonus eorum, et in fines orbis terræ verba eorum.

Offertory. Ps. 18. Their sound hath gone forth into all the earth; and their words unto the ends of the world.

Secret.

LET the holy martyrdom of blessed James the apostle, O Lord, we beseech thee, win thy favour for the offerings of thy people; so that, whereas they have no worth from any merit of ours, they may be made well-pleasing to thee by his prayers. Through.

Of St Christopher: Secret, as p. 732.

Preface of the Apostles, p. 30.

Comm. Matth. 19. Vos, qui secuti estis me, sedebitis super sedes, judicantes duodecim tribus Israel.

Comm. Matt. 19. You that have followed me shall sit upon seats, judging the twelve tribes of Israel.

Postcommunion.

HELP us, O Lord, we beseech thee, by the intercession of thy blessed apostle James, in honour of whose festival we have received thy holy gifts with joy. Through our Lord.

Of St Christopher: Postcommunion, p. 732.

July 26. St ANNE, the Mother of the Blessed Virgin Mary

Introitus.

GAudeamus omnes in Domino, diem festum celebrantes sub honore beatæ Annæ: de cujus solemnitate gaudent Angeli, et collaudant Filium Dei. Ps. 44. Eructavit cor meum verbum bonum: dico ego opera mea Regi. ℣. Gloria Patri.

Introit.

LEt us all rejoice in the Lord, keeping a festival day in honour of blessed Anne; on whose solemnity the angels rejoice, and praise the Son of God. Ps. 44. My heart hath uttered a good word: I speak my works to the King. ℣. Glory be.

Prayer.

O GOD, who didst vouchsafe to endow blessed Anne with grace so that she might be worthy to become the mother of her who brought forth thine

only-begotten Son; grant in thy mercy that we who keep her festival may also be helped by her intercession. Through the same.

Lesson, Mulierem fortem, p. 782.

Graduale. Ps. 44. Dilexisti justitiam, et odisti iniquitatem. ℣. Propterea unxit te Deus, Deus tuus, oleo lætitiæ. Alleluia, alleluia. ℣. Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum. Alleluia.

Gradual. Ps. 44. Thou hast loved justice and hated iniquity. ℣. Therefore God thy God hath anointed thee with the oil of gladness. Alleluia, alleluia. ℣. Grace is poured abroad in thy lips, therefore hath God blessed thee for ever. Alleluia.

Gospel. Simile est regnum, p. 772.

Offertorium. Ps. 44. Filiæ regum in honore tuo: astitit regina a dextris tuis in vestitu deaurato, circumdata varietate.

Offertory. Ps. 44. The daughters of kings in thy honour; the queen stood on thy right hand in gilded clothing, surrounded with variety.

Secret.

BE appeased by these sacrifices, and consider them, O Lord, we beseech thee, that by the intercession of blessed Anne, who was mother of her that brought forth thy Son, our Lord Jesus Christ, they may advance both our piety and our health. Through the same.

Communio. Ps. 44. Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum, et in sæculum sæculi.

Communion. Ps. 44. Grace is poured abroad in thy lips: therefore hath God blessed thee for ever, and for ages of ages.

Postcommunion.

WE who have been fed with heavenly sacraments, beseech thee, O Lord, our God, that through the intercession of blessed Anne, whom thou wouldst have for the mother of her who brought forth thy Son, we may become worthy to win eternal salvation. Through the same.

July 27. St PANTALEON, Martyr

Mass, Lætabitur, p. 732.

July 28. SS. NAZARIUS and CELSUS, Martyrs, St VICTOR I, Pope and Martyr, and St INNOCENT I, Pope and Confessor

Mass, Intret, p. 735, except:

Prayer.

MAY the blessed martyrdom of thy saints Nazarius, Celsus, Victor, and Innocent be our defence, and graciously win for us support in our weakness. Through our Lord.

Lesson, Reddidit Deus, p. 742.

Secret.

GRANT, almighty God, that we who bring thee these gifts in honour of thy saints Nazarius, Celsus, Victor and Innocent, may be made well-pleasing to thee by what we offer up, and may be quickened by what we shall receive. Through.

Postcommunion.

BE appeased, O Lord, we beseech thee, by the intercession of thy saints Nazarius, Celsus, Victor and Innocent, and grant that what we celebrate in this temporal life may win us eternal salvation. Thro'.

July 29. St MARTHA, Virgin

Mass, Dilexisti, p. 775, except the Gospel, Luke 10, p. 661.

Commemoration is made of SS. Felix II, Simplicius, Faustinus and Beatrice, martyrs, as follows:

Prayer.

GRANT, O Lord, we beseech thee, that the Christian people, who are gladdened in this life by the festival of thy martyrs Felix, Simplicius, Faustinus and Beatrice, may also rejoice thereat in life everlasting, and may receive the fruit of the sacrifice which they offer. Through our Lord.

Secret.

WE bring thee victims, O Lord, in memory of thy holy martyrs Felix, Simplicius, Faustinus and Beatrice, humbly beseeching that they may win us both forgiveness and salvation. Through our Lord.

Postcommunion.

GRANT, we beseech thee, almighty God, that the festival of thy holy martyrs Felix, Simplicius, Faustinus and Beatrice, which we keep by celebrating these heavenly mysteries, may win for us thy merciful forgiveness. Through our Lord.

July 30. SS. ABDON and SENNEN, Martyrs

Introit, Intret, p. 735.

Prayer.

O GOD, who didst endow thy holy martyrs Abdon and Sennen with abundant gifts of thy grace, and so bring them to their present glory, grant thy servants the forgiveness of their sins; so that, by the merits of thy saints which plead for them, they may become worthy to be freed from all harm. Thro.'

Epistle, Exhibeamus nosmetipsos, p. 743.

Graduale. Exodi 15. Gloriosus Deus in Sanctis suis: mirabilis in majestate, faciens prodigia. ℣. Dextera tua, Dñe, glorificata est in virtute: dextera manus tua confregit inimicos. Alleluia, alleluia. ℣. Sap. 3. Justorum animæ in manu Dei sunt: et non tanget illos tormentum malitiæ. Allel.

Gradual. Exod. 15. God is glorious in his saints, wonderful in majesty, doing wonders. ℣. Thy right hand, O Lord, is magnified in strength; thy right hand, O Lord, hath slain the enemy. Alleluia, alleluia. ℣. Wisd. 3. The souls of the just are in the hand of God, and the torment of malice shall not touch them. Alleluia.

Gospel, Videns Jesus, p. 745.

Offertorium. Ps. 67. Mirabilis Deus in Sanctis suis: Deus Israel ipse dabit virtutem et fortitudinem plebi suæ: benedictus Deus.

Offertory. Ps. 67. God is wonderful in his saints: the God of Israel is he who will give power and strength to his people: blessed be God.

Secret.

LET this victim which we offer up in honour of the festival of thy holy martyrs, O Lord, we beseech thee, both loose the bonds of our sinfulness and win for us the gifts of thy mercy. Through our Lord.

Communio. Ps. 78. Posuerunt mortalia servorum tuorum, Dñe, escas

Communion. Ps. 78. They have given the dead bodies of thy servants, O Lord,

volatilibus cœli, carnes sanctorum tuorum bestiis terræ: secundum magnitudinem brachii tui posside filios morte punitorum.

to be meat for the fowls of the air, the flesh of thy saints for the beasts of the earth: according to the greatness of thy arm take possession of the children of them that have been punished with death.

Postcommunion.

BY the grace which thou givest in this mystery, O Lord, may our sins be washed away; and through the intercession of thy holy martyrs Abdon and Sennen may our righteous desires be fulfilled. Thro.'

July 31. St IGNATIUS of LOYOLA, Confessor

Introitus. Phil. 2.

IN nomine Jesu omne genu flectatur, cœlestium, terrestrium, et infernorum: et omnis lingua confiteatur, quia Dominus Jesus Christus in gloria est Dei Patris. Ps. 5. Gloriabuntur in te omnes, qui diligunt nomen tuum: quoniam tu benedices justo. ℣. Gloria Patri.

Introit. Phil. 2.

IN the name of Jesus let every knee bow, of things in heaven, on earth, and under the earth: and let every tongue confess that the Lord Jesus Christ is in the glory of God the Father. Ps. 5. All they that love thy name shall glory in thee: for thou wilt bless the just. ℣. Glory be.

Prayer.

O GOD, who, to spread the greater glory of thy name, didst by means of blessed Ignatius reinforce thy church militant by the addition of a new army; grant that with his help and by his example we may so fight on earth as to become worthy to be crowned with him in heaven. Through our Lord.

Epistle, Memor esto, p. 732.

Graduale, Justus ut palma, p. 760

Gospel, as on St Mark's Day, p. 552.

Offertorium. Ps. 88. Veritas mea, et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus.

Offertory. Ps. 88. My truth and my mercy shall be with him: and in my name shall his horn be exalted.

Secret.

O LORD God, may the loving intercession of St Ignatius accompany our offerings; so that the most holy mysteries, in which thou hast set the source of all holiness, may sanctify us also in truth. Through.

Communio. Luc. 12. Ignem veni mittere in terram, et quid volo, nisi ut accendatur?

Communion. Luke 12. I am come to cast fire upon the earth, and what will I but that it be kindled?

Postcommunion.

MAY the victim of praise, O Lord, which we have thankfully offered up in honour of St Ignatius, so guide us that through his intercession we may praise thy majesty for evermore. Through our Lord.

THE FEASTS OF AUGUST

August 1. St PETER'S CHAINS

Mass as on the feast of SS. Peter and Paul, June 29, p. 609, except:

Prayer.

O GOD, who didst loose the blessed apostle Peter from his bonds and make him go forth unharmed; loose, we beseech thee, the bonds of our sins, and in thy mercy keep us from all evil. Through.

Commemoration of St Paul by the Prayer, Secret and Postcommunion as in the mass for Jan. 18, p. 491.

Commemoration of the holy Machabees, martyrs: Prayer.

MAY the brothers' crown of martyrdom gladden us, O Lord; may it bring an increase of virtue to us who believe, and by their repeated prayers may it bring us consolation. Through our Lord.

Graduale. Ps. 44. Constitues eos principes super omnem terram: memores erunt nominis tui, Dñe. ℣. Pro patribus tuis nati sunt tibi filii: propterea populi confitebuntur tibi. Allel., allel. ℣. Solve, jubente Deo, terrarum, Petre, catenas: qui facis ut pateant cœlestia regna Beatis. Alleluia.

Gradual. Ps. 44. Thou shalt make them princes over all the earth: they shall remember thy name, O Lord. ℣. Instead of thy fathers, sons are born to thee: therefore shall people praise thee. Allel., allel. ℣. At the bidding of God loose the chains of earth, O Peter, who openest to the blessed the kingdom of heaven. Alleluia.

Secret.

MAY the sacrifice which we offer to thee, O Lord, by the intercession of blessed Peter thy apostle ever quicken us and shield us. Through our Lord.

Of St Paul: Secret, p. 493.

Of the holy Machabees: Secret.

MAY we celebrate thy mysteries with devout hearts in honour of thy holy martyrs, O Lord, and may they bring us both new help and greater joy. Through our Lord.

Preface of the Apostles, p. 30.

Postcommunion.

WE who have fed at the sacrifice of thy holy body and precious blood, beseech thee, O Lord our God, that what we do with godly devotion may bring us sure redemption. Through the same.

Of St Paul: Postcommunion, p. 494

Of the holy Machabees: Postcommunion.

GRANT, we beseech thee, almighty God, that we may more and more follow the faith of those whose memory we celebrate by partaking of thy sacrament. Through our Lord.

August 2. St ALPHONSUS MARY DE LIGUORI, Bishop, Confessor and Doctor of the Church

Introitus. Luc. 4.

SPiritus Domini super me, propter quod unxit me: evangelizare pauperibus misit me, sanare contritos corde. Ps. 77. Attendite, populi meus, legem meam: inclinate aurem vestram in verba oris mei. ℣. Gloria Patri.

Introit. Luke 4.

THE Spirit of the Lord is upon me, wherefore he hath anointed me, to preach the gospel to the poor, he hath sent me to heal the contrite of heart. Ps. 77. Attend, O my people, to my law: incline your ear to the words of my mouth. ℣. Glory be.

Prayer.

O GOD, who didst inflame blessed Alphonsus Mary, thy confessor and bishop, with a burning zeal for the salvation of souls, and by his means didst beget new children to thy church; grant, we beseech thee, that we may be taught by his wholesome doctrine and strengthened by his example, and so may be able happily to come unto thee. Through our Lord.

Commemoration of St Stephen, Pope and Martyr from the Mass **Sacerdotes Dei**, p. 728.

Lesson. 2 Tim. 2

DEARLY beloved: Be strong in the grace which is in Christ Jesus, and the things which thou hast heard of me before many witnesses, the same commend to faithful men, who shall be fit to teach others also. Labour as a good soldier of Christ Jesus. No man being a soldier to God, entangleth himself with worldly business: that he may please him to whom he hath engaged himself. For he also that striveth for the mastery, is not crowned, except he strive lawfully. The husbandman that laboureth, must first partake of the fruits. Understand what I say; for the Lord will give thee understanding in all things.

Graduale. Ps. 118. Memor fui judiciorum tuorum a sæculo, Domine, et consolatus sum; defectio tenuit me pro peccatoribus derelinquentibus legem tuam. ℣ Ps. 39. Justitiam tuam non abscondi in corde meo; veritatem tuam, et salutare tuum dixi. Alleluia, alleluia. ℣. Eccli 49. Ipse est directus divinitus in pœnitentiam gentis, et tulit abominationes impietatis: et gubernavit ad Dominum cor ipsius: et in diebus peccatorum corroboravit pietatem. Alleluia.

Gradual. Ps. 118. I remembered, O Lord, of old, and I was comforted; a fainting hath taken hold of me because of the wicked that forsake thy law. ℣. Ps. 39. I have not hid thy justice within my heart: I have declared thy truth and thy salvation. Alleluia, alleluia. ℣. Eccl. 49. He was directed by God unto the repentance of the nation, and he took away the abominations of wickedness: and he directed his heart towards the Lord; and in the days of sinners he strengthened godliness. Alleluia.

After Septuagesima, instead of Alleluia and ℣., is said:

Tractus. Ps. 34. Ego autem cum mihi molesti essent, induebar cilicio; humiliabam in jejunio animam meam: et oratio mea in sinu meo conver-

Tract. Ps. 34. But as for me, when they were troublesome to me, I was clothed with haircloth; I humbled my soul with fasting, and my prayer

tetur. ℣. Ps. 22. Parasti in conspectu meo mensam adversus eos, qui tribulant me: impinguasti in oleo caput meum, et calix meus inebrians quam præclarus est! ℣. 1 Cor. 9. Factus sum infirmis infirmus, ut infirmos lucrifacerem.

shall be turned into my bosom. ℣. Ps. 22. Thou hast prepared a table before me, against them that afflict me; thou hast anointed my head with oil, and my chalice which inebriateth me, how goodly is it. ℣. 1 Cor. 9. To the weak I became weak, that I might gain the weak.

At Eastertide instead of the Gradual is said:

Alleluia, alleluia. ℣. Ps. 132. Ecce quam bonum, et quam jucundum habitare fratres in unum: sicut unguentum in capite, quod descendit in barbam, barbam Aaron. Alleluia. ℣. Joan. 15. Posui vos, ut eatis, et fructum afferatis: et fructus vester maneat. Alleluia.

Alleluia, alleluia. ℣. Ps. 132. Behold how good and how pleasant it is for brethren to dwell together in unity; it is like the precious ointment on the head that ran down upon the beard, the beard of Aaron. Alleluia. ℣. John 15. I have appointed you, that you should go and should bring forth fruit, and your fruit should remain. Alleluia.

Gospel as on St Mark's Day, p. 552. The Creed is said.

Offertorium. Prov. 3. Honora Dominum de tua substantia, et de primitiis omnium frugum tuarum da ei. Noli prohibere benefacere eum, qui potest: si vales, et ipse benefac.

Offertory. Prov. 3. Honour the Lord with thy substance, and give him of the first of all thy fruits. Do not withhold him from doing good who is able: if thou art able, do good thyself also.

Secret.

LET our hearts burn with the heavenly fire of sacrifice as a most sweet savour, O Lord Jesus Christ; who didst suffer blessed Alphonsus Mary to celebrate these same mysteries, and by their means to offer himself up as a holy victim unto thee: who livest.

Secret of St Stephen, p. 730.

Communio. Eccli 50. Sa-

Communion. Ecclus 50. A

cerdos magnus, qui in vita sua suffulsit domum, et in diebus suis corroboravit templum, quasi ignis effulgens, et thus ardens in igne.

great priest, who in his life propped up the house, and in his days fortified the temple as a bright fire, and frankincense burning in the fire.

Postcommunion.

O GOD, who didst make blessed Alphonsus Mary, thy confessor and bishop, a faithful dispenser and preacher of the divine mysteries; grant through his merits and prayers that thy faithful may both receive them frequently and by receiving them give thee praise for evermore. Through our Lord.

Postcommunion of St Stephen, p. 730.

The same day. August 2. St STEPHEN I, Pope and Martyr

Introitus. Ps. 131.

SAcerdotes ejus induam salutari, et sancti ejus exsultatione exsultabunt. Ps. ibid. Memento, Domine, David: et omnis mansuetudinis ejus. ℣. Gloria Patri.

Introit. Ps. 131.

I Will clothe her priests with salvation, and her saints shall rejoice with exceeding great joy. Ps. ibid. O Lord, remember David and all his meekness. ℣. Glory be.

Prayer, Secret and Postcommunion from the Mass Sacerdotes Dei p. 728.

Lesson. Acts 20

IN those days: Paul sending from Miletus to Ephesus, called the ancients of the church. And when they were come to him, and were together, he said to them, You know, from the first day that I came into Asia, in what manner I have been with you for all the time; serving the Lord with all humility, and with tears, and temptations which befell me, by the conspiracies of the Jews: how I have kept back nothing that was profitable to you, but have preached it to you, and taught you publicly, and from house to house; testifying both to Jews and gentiles penance towards God, and faith in our Lord Jesus Christ.

Graduai, Ecce sacerdos, p. 751.
Gospel, Si quis vult, p. 729.
Offertory, Inveni David, p. 729.
Communion, Domine quinque talenta, p. 477.

August 3. The FINDING of the BODY of Saint STEPHEN, the First Martyr

Mass, Sederunt, as p. 79, except:

Prayer.

GIVE us grace, O Lord, we beseech thee, so to imitate what we reverence, that we may learn to love even our enemies; as we now celebrate the finding of the body of him who, even for his persecutors, knew how to entreat forgiveness of thy Son our Lord Jesus Christ: who liveth.

August 4. St DOMINIC, Confessor

Introit, Os justi, p. 760.

Prayer.

O GOD, who hast vouchsafed to make thy church illustrious by the merits and teaching of blessed Dominic thy confessor; grant that, through his intercession, she may not be deprived of temporal help, and may continually advance in spiritual growth. Through our Lord.

Lesson, Testificor, p. 757.

Graduale. Ps. 91. Justus ut palma florebit: sicut cedrus Libani multiplicabitur in domo Domini. ℣. Ad annuntiandum mane misericordiam tuam, et veritatem tuam per noctem. Alleluia, alleluia. ℣. Osee 14. Justus germinabit sicut lilium: et florebit in æternum ante Dominum. Alleluia.

Gradual. Ps. 91. The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus in the house of the Lord. ℣. To show forth thy mercy in the morning, and thy truth in the night. Alleluia, alleluia. ℣. Osee 14. The just shall spring as the lily; and shall flourish for ever before the Lord. Alleluia.

Gospel, Sint lumbi vestri, p. 761.

Secret.

HALLOW, O Lord, these offerings set apart for thee, that by the merits of blessed Dominic thy confessor they may avail us for a healing remedy. Through.

Communio. Luc. 12. Fidelis servus et prudens, quem constituit Dominus

Communion. Luke 12. A faithful and wise servant, whom the Lord set over his

super familiam suam: ut det illis in tempore tritici mensuram.

family to give them their measure of wheat in due season.

Postcommunion.

GRANT, we beseech thee, almighty God, that we who are weighed down by the burden of our sins, may be relieved by the intercession of blessed Dominic thy confessor. Through our Lord.

August 5. The DEDICATION of the CHURCH of OUR LADY of the SNOW

Mass, Salve sancta parens, p. 795. The Creed is said.
Preface of the Blessed Virgin Mary, Et te in festivitate, p. 28.

August 6. The TRANSFIGURATION of our LORD JESUS CHRIST

Introitus. Ps. 76.

ILluxerunt coruscationes tuæ orbi terræ: commota est, et contremuit terra. Ps. 83. Quam dilecta tabernacula tua, Domine virtutum! concupiscit, et deficit anima mea in atria Domini. ℣. Gloria Patri.

Introit. Ps. 76.

THY lightnings enlightened the world: the earth shook and trembled. Ps. 83. How lovely are thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. ℣. Glory be.

Prayer.

OGOD, who in the glorious transfiguration of thine only-begotten Son didst confirm the mysteries of faith by the testimony of the fathers, and in the voice which came down from a bright cloud didst marvellously foreshow the adoption of sons; vouchsafe in thy mercy to make us co-heirs with the King of glory, and grant that we may share in his glory. Through the same.

At low Mass a commemoration is made of SS. Sixtus II, Felicissimus & Agapitus, martyrs, by the Prayer, Secret, and Postcommunion of the Mass Sapientiam p. 738.

Lesson. 2 Pet. 1.

DEARLY beloved: We have not followed cunningly devised fables, when we made known to you the power and presence of our Lord Jesus Christ;

but having been made eye-witnesses of his majesty. For he received from God the Father honour and glory: this voice coming down to him from the excellent glory: This is my beloved Son in whom I am well pleased, hear ye him. And this voice we heard brought from heaven, when we were with him in the holy mount. And we have the more firm prophetical word, whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.

Graduale. Ps. 44. Speciosus forma præ filiis hominum: diffusa est gratia in labiis tuis. ℣. Eructavit cor meum verbum bonum: dico ego opera mea Regi. Alleluia, alleluia. ℣. Sap. 7. Candor est lucis æternæ, speculum sine macula, et imago bonitatis illius. Alleluia.

Gradual. Ps. 44. Thou art beautiful above the sons of men: grace is poured abroad in thy lips. ℣. My heart hath uttered a good word: I speak my works to the King. Alleluia, alleluia. ℣. Wisd. 7. He is the brightness of eternal light, the unspotted mirror, and the image of his goodness. Alleluia.

Gospel as on the Second Sunday in Lent, p. 161. The Creed is said.

Offert. Ps. 111. Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi, alleluia.

Offert. Ps. 111. Glory and wealth are in his house: and his justice remaineth for ever and ever. Alleluia.

Secret.

HALLOW the gifts which we offer up, O Lord, we beseech thee, through the transfiguration of thine only-begotten Son, and by the brightness of his glory then revealed cleanse us from the stain of sin. Through the same.

At low Mass Commemoration of the holy Martyrs, p. 740. Preface of Christmas, p. 16.

Comm. Matth. 17. Visionem, quam vidistis, nemini dixeritis, donec a mortuis resurgat Filius hominis.

Comm. Matt. 17. Tell the vision you have seen to no man, till the Son of man be risen from the dead.

Postcommunion.

GRANT, we beseech thee, almighty God, that we may apprehend, with minds quickened and made clean, the most holy mystery of the transfiguration of

thy Son, which we are now solemnly keeping. Through the same.
At low Mass Commemoration of the holy Martyrs p. 740.

August 7. St CAJETAN, Confessor
Mass. Os justi, p. 760 except:
Prayer.

O GOD, who gavest blessed Cajetan thy confessor grace to live the life of an apostle; grant, we beseech thee, that, by his intercession and example, we may always trust in thee, and desire only heavenly things. Through our Lord.
Commemoration of St Donatus, Bishop and Martyr.
Prayer.

O GOD, the glory of thy priests, grant, we beseech, thee, that we may experience the help of thy holy martyr and bishop Donatus, whose festival we are keeping. Through our Lord.
Gospel as on the Fourteenth Sunday after Pentecost, p. 437.
Secret, Præsta nobis, p. 764.
Of St Donatus: Secret.

GRANT us, we beseech thee, O Lord, that by the intercession of thy holy martyr and bishop Donatus, whom we honour by these offerings devoted to the praise of thy name, the fruit of loving devotion may increase within us. Through our Lord.
Postcommunion, Quæsumus, p. 764.
Of St Donatus: Postcommunion.

ALMIGHTY and merciful God, who makest us to be both ministers and partakers of thy sacraments; grant, we beseech thee, that by the intercession of blessed Donatus thy martyr and bishop, we may profit by fellowship with him in faith and by his holy service of thee. Through our Lord.

Aug. 8. SS. CYRIACUS, LARGUS & SMARAGDUS, Martyrs

Introitus. Ps. 33. Timete Dñm omnes Sancti ejus, quoniam nihil deest timentibus

Introit. Ps. 33. FEar the Lord, all ye his saints; for there is no want to them that fear

eum: divites eguerunt, et esurierunt: inquirentes autem Dominum non deficient omni bono. Ps. ibid. Benedicam Dñm in omni tempore: semper laus ejus in ore meo. ℣. Gloria Patri.

him: the rich have wanted and have suffered hunger, but they that seek the Lord shall not be deprived of any good. ℣. Ps. ibid. I will bless the Lord at all times: his praise shall be always in my mouth. ℣. Glory be.

Prayer.

O GOD, who dost gladden us by the yearly festival of thy holy martyrs Cyriacus, Largus and Smaragdus; mercifully grant that we who are mindful of their birthday, may also follow their example in the fortitude with which they suffered. Through our Lord.

Lesson. 1 Thess. 2

BRETHREN: We give thanks to God without ceasing, because that when you had received of us the word of the hearing of God, you received it not as the word of men, but (as it is indeed) the word of God, who worketh in you that have believed. For you, brethren, are become followers of the churches of God which are in Judea, in Christ Jesus; for you also have suffered the same things from your own countrymen, even as they have from the Jews, who both killed the Lord Jesus and the prophets, and have persecuted us, and please not God, and are adversaries to all men; prohibiting us to speak to the gentiles, that they may be saved, to fill up their sins always: for the wrath of God is come upon them to the end.

Graduale. Ps. 33. Timete Dominum omnes Sancti ejus: quoniam nihil deest timentibus eum. ℣. Inquirentes autem Dñm non deficient omni bono. Alleluia, alleluia. ℣. Sap. 3. Fulgebunt justi, et tamquam scintillæ in arundineto discurrent in æternum. Alleluia.

Gradual. Ps. 33. Fear the Lord, all ye his saints: for there is no want to them that fear him. ℣. But they that seek the Lord shall not be deprived of any good. Alleluia, alleluia. ℣. Wisd. 3. The just shall shine, and shall run to and fro like sparks among the reeds for ever. Alleluia.

Gospel as on December 3, p. 476.

Offertorium. Ps. 31. Lætamini in Domino, et ex-

Offertory. Ps. 31. Be glad in the Lord, and rejoice,

sultate justi: et gloriamini, omnes recti corde.

ye just: and glory, all ye right of heart.

Secret.

MAY our sacrifice be acceptable in thy sight, O Lord, and be made wholesome for us through the prayers of those in honour of whose festival it is offered. Through our Lord.

Comm. Marc. 16. Signa autem eos, qui in me credunt, hæc sequentur: dæmonia ejicient; super ægros manus imponent, et bene habebunt.

Comm. Mark 16. And these signs shall follow them that believe in me; they shall cast out devils; they shall lay their hands upon the sick, and they shall recover.

Postcommunion.

WE who are refreshed by partaking of thy holy gift, beseech thee, O Lord our God, that through the intercession of thy holy martyrs Cyriacus, Largus and Smaragdus, we may enjoy the fruit of that which we have celebrated. Through our Lord.

August 9. St JOHN MARY VIANNEY, Confessor

Mass, Os justi, p. 760, with Prayer as on p. 1176. Commemoration of the Vigil of St Lawrence, and of St Romanus, from the next Mass.

August 9. The VIGIL of St LAWRENCE, Martyr

Introitus. Ps. 111.

DIspersit, dedit pauperibus: justitia ejus manet in sæculum sæculi: cornu ejus exaltabitur in gloria. Ps. ibid. Beatus vir, qui timet Dominum: in mandatis ejus cupit nimis. ℣. Gloria Patri.

Introit. Ps. 111.

HE hath distributed, he hath given to the poor; his justice remaineth for ever and ever; his horn shall be exalted in glory. Ps. ibid. Blessed is the man that feareth the Lord; he delighteth exceedingly in his commandments. ℣. Glory be.

Prayer.

GIVE heed, O Lord, to our prayers, and by the intercession of blessed Lawrence thy martyr, to whose feast we are looking forward, graciously grant us thy mercy for evermore. Through our Lord.

Commemoration of St Romanus, Martyr: Prayer

GRANT, we beseech thee, almighty God, that, by the intercession of blessed Romanus thy martyr, our bodies may be delivered from all harm and our minds cleansed from evil thoughts.

Third Prayer, Concede, p. 795.

Lesson. Ecclus 51.

I WILL give glory to thee, O Lord, O king, and I will praise thee, O God my saviour. I will give glory to thy name: for thou hast been a helper and protector to me, and hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies; and in the sight of them that stood by, thou hast been my helper. And thou hast delivered me, according to the multitude of the mercy of thy name, from them that did roar, prepared to devour. Out of the hands of them that sought my life, and from the gates of afflictions which compassed me about. From the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt. From the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue. My soul shall praise the Lord even to death: because thou, O Lord our God, deliverest them that wait for thee, and savest them out of the hands of the nations.

Graduale. Ps. 111. Dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi. ℣. Potens in terra erit semen ejus: generatio rectorum benedicetur.

Gradual. Ps. 111. He hath distributed, he hath given to the poor: his justice remaineth for ever and ever. ℣. His seed shall be mighty upon earth; the generation of the righteous shall be blessed.

Gospel, Si quis vult, p. 729.

Offertorium. Job 16 Oratio mea munda est: et ideo peto, ut detur locus voci meæ in cœlo: quia ibi est judex meus, et conscius meus in excelsis: ascendat ad Dominum deprecatio mea.

Offertory. Job 16. My prayer is pure, and therefore I ask that a place may be given to my voice in heaven: for there is my judge, and he that knoweth my conscience is on high: let my prayer ascend to the Lord.

Secret.

MERCIFULLY receive the sacrifice which we offer up to thee, O Lord, and by the intercession of blessed Lawrence thy martyr loose the bonds of our sins. Through our Lord.

Of St Romanus: Secret.

WE beseech thee, O Lord, to receive our offerings and prayers; and, by thy heavenly mysteries, both cleanse us and mercifully hear us.

Third Secret, Tua, Domine, p. 796.

Comm. Matth. 16. Qui vult venire post me, abneget semetipsum, et tollat crucem suam, et sequatur me.

Comm. Matt. 16. He that will come after me, let him deny himself, and take up his cross and follow me.

Postcommunion.

GRANT, we beseech thee, O Lord our God, that we who in this life are gladdened by the festival which we keep in memory of blessed Lawrence thy martyr, may enjoy his presence in life everlasting. Through our Lord.

Of St Romanus: Postcommunion.

WE beseech thee, almighty God, that we who have partaken of the food of heaven may, by the intercession of blessed Romanus thy martyr, be shielded by it from all harm.

Third Postcommunion. Sumptis, p. 797.

August 10. St LAWRENCE, Martyr

Introitus. Ps. 95. Confessio et pulchritudo in conspectu ejus: sanctitas et magnificentia in sanctificatione ejus. Ps. ibid. Cantate Dño canticum novum: cantate Domino omnis terra. ℣. Gloria Patri.

Introit. Ps. 95. Praise and beauty are before him: holiness and majesty in his sanctuary. Ps. ibid. Sing ye to the Lord a new canticle: sing to the Lord all the earth. ℣. Glory be.

Prayer.

GRANT us, we beseech thee, almighty God, to extinguish within us the flames of vice, even as thou gavest blessed Lawrence grace to overcome his fiery torments. Through our Lord.

Lesson. 2 Cor. 9.

BRETHREN: He who soweth sparingly, shall also reap sparingly: and he who soweth in blessings, shall also reap of blessings. Every one as he hath determined in his heart; not with sadness, or of neces-

sity: for God loveth a cheerful giver. And God is able to make all grace abound in you; that ye, always having all sufficiency in all things, may abound to every good work: as it is written, He hath dispersed abroad, he hath given to the poor: his justice remaineth for ever. And he that ministereth seed to the sower, will both give you bread to eat, and will multiply your seed, and increase the growth of the fruits of your justice.

Graduale. Ps. 16. Probasti, Domine, cor meum, et visitasti nocte. ℣. Igne me examinasti, et non est inventa in me iniquitas. Alleluia, alleluia. ℣. Levita Laurentius bonum opus operatus est: qui per signum Crucis cæcos illuminavit. Alleluia.

Gradual. Ps. 16. Thou hast proved my heart, O Lord, and visited it by night. ℣. Thou hast tried me by fire, and iniquity hath not been found in me. Alleluia, alleluia. ℣. The levite Lawrence wrought a good work, who gave sight to the blind by the sign of the cross. Alleluia.

✠ Gospel. John 12

AT that time: Jesus said to his disciples, Amen, amen I say to you, unless the grain of wheat falling into the ground die, itself remaineth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world, keepeth it unto life eternal. If any man minister to me, let him follow me; and where I am, there also shall my minister be. If any man minister to me, him will my Father honour.

The Creed is only said in a church dedicated to St Lawrence or on a Sunday.

Offertorium. Ps. 95. Confessio et pulchritudo in conspectu ejus: sanctitas et magnificentia in sanctificatione ejus.

Offertory. Ps. 95. Praise and beauty are before him; holiness and majesty are in his sanctuary.

Secret

GRACIOUSLY receive the gifts which we offer up to thee, O Lord, we beseech thee; and by the merits of blessed Lawrence thy martyr, which plead for us, grant that we may be helped in the way of salvation. Through our Lord.

Communio. Joan. 12. Qui mihi ministrat, me sequa-

Communion. John 12. If any man minister to me,

tur: et ubi ego sum, illic et minister meus erit.

let him follow me: and where I am, there also shall my minister be.

Postcommunion.

WE who have taken our fill of thy holy gifts, beseech thee, O Lord, that what we celebrate in fulfilment of the service which we owe to thee, may bring us increase of thy saving grace. Through.

August 11. SS. TIBURTIUS and SUSANNA, Martyrs

Mass, Salus autem, p. 740, except.

Prayer.

O LORD, may we enjoy the continual patronage of thy holy martyrs Tiburtius and Susanna; for thou never ceasest to regard with mercy those to whom thou vouchsafest to grant such powerful help. Through our Lord.

Lesson. Sancti per fidem, p. 743.

Secret.

GIVE heed, O Lord, to the prayers of thy people; give heed to their gifts; so that what they offer up at these holy mysteries may, by the intercession of thy saints, become well-pleasing unto thee. Through.

Postcommunion.

WE have received, O Lord, the pledge of eternal redemption; and we beseech thee that it may become, by the intercession of thy holy martyrs, a help to us both for the present and for future life. Through our Lord.

August 12. St CLARE, Virgin

Mass, Dilexisti, p. 775, with a commemoration of St Lawrence, p. 656.

Aug. 13. SS. HIPPOLYTUS and CASSIAN, Martyrs

Mass, Salus autem, p. 740, except:

Prayer

GRANT, we beseech thee, almighty God, that the holy festival of thy blessed martyrs Hippolytus and Cassian may both increase our devotion and advance our salvation. Through our Lord.

Secret.

LOOK, O Lord, upon the gifts which thy people offer up to thee on the feast of thy saints; and may their witness to thy truth avail us for salvation. Through.

Postcommunion.

MAY thy sacraments which we have received in communion save us, O Lord, and strengthen us in the light of thy truth. Through our Lord.

Aug. 14. The VIGIL of the ASSUMPTION of the BLESSED VIRGIN MARY

Introitus. Ps. 44.

VUltum tuum deprecabuntur omnes divites plebis: adducentur Regi virgines post eam: proximæ ejus adducentur tibi in lætitia et exsultatione. Ps. ibid. Eructavit cor meum verbum bonum: dico ego opera mea Regi. ℣. Gloria Patri.

Introit. Ps. 44.

ALL the rich among the people shall entreat thy countenance: after her shall virgins be brought to the King: her neighbours shall be brought to thee in gladness and rejoicing. Ps. ibid. My heart hath uttered a good word: I speak my works to the King. ℣. Glory be.

The Gloria in excelsis is not said.

Prayer.

O GOD, who didst vouchsafe to choose for thy dwelling the virginal womb of blessed Mary; grant, we beseech thee, that we who enjoy her intercession, may assist with joy at her festival: who livest.

A commemoration is made of St Eusebius, Confessor.

Prayer.

O GOD, who dost gladden us with the yearly solemnity of blessed Eusebius thy confessor; mercifully grant that, as we this day celebrate his birthday to immortality, so, by following his example, we may draw nigh unto thee. Through our Lord.

Lesson. Ecclus 24, p. 628.

Graduale. Benedicta et venerabilis es, Virgo Maria, quæ sine tactu pudoris inventa es mater Salvatoris. ℣. Virgo Dei

Gradual. Thou art blessed and venerable, O Virgin Mary, who without intercourse with man didst become the Mother of our

Genitrix, quem totus non capit orbis, in tua se clausit viscera factus homo.

Saviour. ℣. O virgin Mother of God, he whom the whole world cannot hold, was enclosed in thy womb and was made man.

✠ Gospel. Luke 11.

AT that time: As Jesus was speaking to the multitudes, a certain woman from the crowd, lifting up her voice, said to him, Blessed is the womb that bore thee, and the breasts that gave thee suck. But he said, Yea rather, blessed are they who hear the word of God, and keep it.

Offertor. Beata es Virgo Maria, quæ omnium portasti Creatorem: genuisti qui te fecit, et in æternum permanes virgo.

Offert. Blessed art thou, O Virgin Mary, who didst bear the Creator of all things: thou didst bring forth him who made thee and remainest a virgin for ever.

Secret.

LOOK with mercy upon our offerings, O Lord, through the prayer of the Mother of God, whom thou didst take up out of this present world that she might boldly plead before thy face for the forgiveness of our sins. Through the same.

Secret and Postcommunion of St Eusebius from the Mass Os justi, p. 760.

Communio. Beata viscera Mariæ Virginis, quæ portaverunt æterni Patris Filium.

Communion Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

Postcommunion.

GRANT, O merciful God, protection to us in our weakness, so that we who are looking forward to the festival of the holy Mother of God may by the help of her intercession rise up from our sins. Thro.'

August 15. The ASSUMPTION of the B. V. MARY

Introitus.

GAudeamus omnes in Dño, diem festum celebrantes sub honore beatæ Mariæ Virginis: de cujus Assumptione gaudent Angeli, et collaudant Filium Dei. Ps. 44. Eructavit cor meum verbum

Introit.

LEt us all rejoice in the Lord, holding festival in honour of the blessed Virgin Mary, for whose assumption the angels rejoice and give praise to the Son of God. Ps. 44. My heart hath uttered a good

bonum: dico ego opera mea Regi. ℣. Gloria Patri.

word: I speak my works to the King. ℣. Glory be.

Prayer.

FORGIVE, O Lord, we beseech thee, the sins of thy servants; that we who by our own deeds are unable to please thee, may be saved by the intercession of the mother of thy Son our Lord: who liveth and reigneth.

Lesson. Ecclus 24.

IN all things I sought rest, and I shall abide in the inheritance of the Lord. Then the Creator of all things commanded, and said to me; and he that made me rested in my tabernacle. And he said to me, Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem: and I took root in an honourable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints. I was exalted like a cedar in Libanus, and as a cypress tree on mount Sion: I was exalted like a palm tree in Cades, and as a rose plant in Jericho: as a fair olive tree in the plains, and as a plane tree by the water in the streets was I exalted. I gave a sweet smell like cinnamon and aromatic balm: I yielded a sweet odour like the best myrrh.

Graduale. Ps. 44. Propter veritatem, et mansuetudinem, et justitiam: et deducet te mirabiliter dextera tua. ℣. Audi, filia, et vide, et inclina aurem tuam: quia concupivit Rex speciem tuam. Alleluia, alleluia. ℣. Assumpta est Maria in cœlum: gaudet exercitus Angelorum. Alleluia.

Gradual. Ps. 44. Because of truth, and meekness, and justice, and thy right hand shall conduct thee wonderfully. ℣. Hearken, O daughter, and see, and incline thine ear: for the King hath greatly desired thy beauty. Alleluia, alleluia. ℣. Mary is taken up into heaven: the host of angels rejoices. Alleluia.

✠ Gospel. Luke 10.

AT that time: Jesus entered into a certain town; and a certain woman, named Martha, received him into her house: and she had a sister called Mary, who, sitting also at the Lord's feet, heard his word. But Martha was busy about much serving: who stood

and said, Lord, hast thou no care that my sister hath left me alone to serve? Speak to her, therefore, that she help me. And the Lord answering, said to her, Martha, Martha, thou art careful, and art troubled about many things; but one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her. Creed.

Offertorium. Assumpta est Maria in cœlum: gaudent Angeli, collaudantes benedicunt Dominum, alleluia.

Offertory. Mary is taken up into heaven: the angels rejoice, and join together in praising and blessing the Lord. Alleluia.

Secret.

MAY the prayer of the Mother of God help thy people, O Lord; and although we know that she passed away from this life to satisfy the conditions of her mortal flesh, may we nevertheless have her to plead for us before thy face in the glory of heaven. Through the same.

Preface of the Blessed Virgin Mary, Et te in Assumptione, p. 28; and this is said throughout the octave.

Comm. Lucæ 10. Optimam partem elegit sibi Maria, quæ non auferetur ab ea in æternum.

Comm. Luke 10. Mary hath chosen for herself the best part: which shall not be taken from her for ever.

Postcommunion.

WE who have partaken of thy heavenly banquet, implore thy mercy, O Lord our God, so that we who pay honour to the Assumption of the Mother of God, may, through her intercession, be freed from all the evils which threaten us. Through the same.

During the octave of the Assumption of the Blessed Virgin Mary and on the octave-day the same Mass is said as on the feast. During the octave the second Prayer is that of the Holy Ghost, Deus qui corda, the third, Ecclesiæ, or for the Pope, p. 797.

August 16. St JOACHIM, Father of the Blessed Virgin Mary

Introitus. Ps. 111. Dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi: cornu ejus exaltabitur in gloria. Ps. ibid.

Introit. Ps. 111. He hath distributed, he hath given to the poor: his justice remaineth for ever and ever: his horn shall be exalted in glory.

Beatus vir, qui timet Dominum: in mandatis ejus cupit nimis. ℣. Gloria Patri.

Ps. ibid. Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments. ℣. Glory be.

Prayer.

O GOD, who of all thy saints wouldst choose blessed Joachim to be father to the Mother of thy Son; grant, we beseech thee, that we may evermore have for our advocate him to whose festival we pay honour. Through the same.

Lesson. Ecclus 31, p. 760.

Graduale. Ps. 111. Dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi. ℣. Potens in terra erit semen ejus: generatio rectorum benedicetur. Alleluia, alleluia. ℣. O Joachim, sanctæ conjux Annæ, pater almæ Virginis, hic famulis ferto salutis opem. Alleluia.

Gradual. Ps. 111. He hath distributed, he hath given to the poor: his justice remaineth for ever and ever. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. Alleluia, alleluia. ℣. O Joachim, spouse of holy Anne, father of the glorious Virgin, win for thy servants the grace of salvation. Alleluia.

Gospel. The book of generation, as on September 8, p. 676. The Creed is said on account of the octave of the Assumption.

Offertorium. Ps. 8. Gloria et honore coronasti eum: et constituisti eum super opera manuum tuarum, Domine.

Offertory. Ps. 8. Thou hast crowned him with glory and honour; and hast set him over the works of thy hands, O Lord.

Secret.

RECEIVE, most merciful God, this sacrifice which we offer up to thy majesty in honour of the holy patriarch Joachim, the father of the Virgin Mary; that through his intercession with that of his spouse and of his most blessed child, we may become worthy to have our sins wholly forgiven, and to win everlasting glory. Through our Lord.

Preface for the Assumption, p. 28.

Communio. Luc. 12. Fidelis servus et prudens, quem constituit Dominus

Communion. Luke 12. A faithful and wise steward, whom his lord set over his

super familiam suam: ut det illis in tempore tritici mensuram.

family; to give them their measure of wheat in due season.

Postcommunion.

WE beseech thee, almighty God, that by these mysteries which we have received, and by the merits and prayers of blessed Joachim, father of the Mother of thy beloved Son, our Lord Jesus Christ, which plead for us, we may become worthy to receive thy grace in this life and everlasting glory in the world to come. Through the same.

August 17. St HYACINTH, Confessor

Mass, Os justi, p. 760, with a commemoration of the octave of the Assumption and of the octave day of St Lawrence, as below.

For the Octave Day of St Lawrence. Prayer.

STIR up within thy church, O Lord, the Spirit which blessed Lawrence thy deacon obeyed, so that we too may be filled therewith, and may strive to love what he loved and to practise what he taught. Through our Lord . . . in the unity of the same.

Secret.

LET the holy prayers of blessed Lawrence recommend our sacrifice to thee, O Lord, we beseech thee; so that it may be received by thee through the merits of him in whose honour it is solemnly offered up. Through our Lord.

Postcommunion.

WE humbly beseech thee, almighty God, through the intercession of blessed Lawrence thy martyr, to keep under thy protection for evermore those whom thou hast fed with these gifts from heaven. Through our Lord.

The Same Day. OCTAVE of St LAURENCE, Martyr

Introitus. Ps. 16.

PRobasti, Dñe, cor meum, et visitasti nocte: igne me examinasti, et non est inventa in me iniquitas. Ps. ibid. Exaudi, Dñe, justitiam meam: intende deprecationem meam. Gloria Patri.

Introit. Ps. 16.

O LORD, thou hast proved my heart, and visited it by night; thou hast examined me by fire, and iniquity was not found in me. Ps. ibid. Hear, O Lord, my justice: hearken to my supplication. Glory be.

Prayer.

STIR up within thy church, O Lord, the Spirit which blessed Lawrence thy deacon obeyed, so that we too may be filled therewith, and may strive to love what he loved and to practise what he taught. Through our Lord . . . in the unity of the same.

A commemoration is made of the octave of the Assumption, p. 661.

Epistle as on the feast, p. 656.

Graduale. Ps. 8. Gloria et honore coronasti eum, Domine. ℣. Et constituisti eum super opera manuum tuarum. Alleluia, alleluia. ℣. Levita Laurentius bonum opus operatus est, qui per signum crucis cæcos illuminavit. Alleluia.

Gradual. Ps. 8. Thou hast crowned him with glory and honour, O Lord. ℣. And hast set him over the works of thy hands. Alleluia, alleluia. ℣. Lawrence, the deacon, wrought a good work, and gave sight to the blind by the sign of the cross. Alleluia.

Gospel, Nisi granum, p. 735. The Creed is said

Offertorium. Ps. 20. In virtute tua, Domine, lætabitur justus, et super salutare tuum exsultabit vehementer: desiderium animæ ejus tribuisti ei.

Offertory. Ps. 20 In thy strength, O Lord, the just shall joy, and in thy salvation he shall rejoice exceedingly: thou hast given him his heart's desire.

Secret.

LET the holy prayers of blessed Lawrence recommend our sacrifice to thee, O Lord, we beseech thee; so that it may be received by thee through the merits of him in whose honour it is solemnly offered up. Through our Lord.

Commemoration of the octave of the Assumption, p. 662. Preface of the Assumption, p. 28.

Comm. Matth. 16. Qui vult venire post me, abneget semetipsum, et tollat crucem suam, et sequatur me.

Comm. Matt. 16. He that will come after me, let him deny himself, and take up his cross, and follow me.

Postcommunion.

WE humbly beseech thee, almighty God, through the intercession of blessed Lawrence thy martyr, to keep under thy protection for evermore those whom thou hast fed with these gifts from heaven. Through our Lord.

August 18. Mass is said of the octave with a commemoration of St Agapitus Martyr, as below.

Prayer.

LET thy church, O God, be gladdened by the intercession of blessed Agapitus, in which she puts her trust; through his glorious prayers may she ever keep devoted unto thee, and ever abide in peace and safety.

Secret.

RECEIVE, O Lord, the gifts which we offer up to thee on the festival of him by whose intercession we hope to be delivered.

Postcommunion.

THOU nast fed thy servants, O Lord, with holy gifts; we beseech thee ever to comfort us by the intercession of him whose feast we keep.

August 19. ST JOHN EUDES, Confessor.

Mass, Os justi, p. 760, except Collect as on p. 1172.

August 20. St BERNARD, Abbot, Confessor, Doctor of the Church

Mass, In medio, p. 757, with a commemoration of the octave of the Assumption, p. 661.

Epistle, Justus cor suum, p. 759.

The Creed is said on account of the octave, and also the Preface, Et te in Assumptione, p. 27.

August 21. St JANE FRANCES FREMIOT DE CHANTAL, Widow

Mass, Cognovi, p. 782, except the Prayers, which are as below. A commemoration is made of the octave of the Assumption, and the Creed is said, as well as the Preface of the Blessed Virgin Mary.

Prayer.

ALMIGHTY and merciful God, who didst endow blessed Jane Frances, ever burning with love for thee, with marvellous spiritual strength in keeping the perfect way through every path of life; grant through her merits and prayers that we, who know how weak we are and trust only in thy might, may be helped by grace from heaven and may overcome all things that withstand us. Through our Lord.

Secret.

MAY this victim of salvation, O Lord, make us burn with that selfsame love which it enkindled fiercely in the heart of blessed Jane Frances, consuming it in the flames of everlasting charity. Through our Lord.

Postcommunion.

POUR forth upon us, O Lord, the spirit of thy love, so that those whom thou hast fed and strengthened by this food from heaven may have grace to despise things of this world, and with clean hearts to seek after thee, the only God. Through our Lord.

August 22. The OCTAVE- DAY of the ASSUMPTION of the BLESSED VIRGIN MARY

Mass as on the feast, p. 660, with a commemoration of SS. Timothy, Hippolytus and Symphorian, Martyrs.

Prayer.

BE appeased, O Lord, we beseech thee, and lend us thy help; and through the intercession of thy blessed martyrs, Timothy, Hippolytus and Symphorian, stretch forth the hand of thy mercy upon us. Through our Lord.

Secret.

MAY the offering which thy holy people make to thee, O Lord, be received by thee in honour of thy saints, through whose merits they know that they have had help in trouble. Through our Lord.

Postcommunion.

WE who have taken our fill from the gifts of thy divine bounty, beseech thee, O Lord our God, that through the intercession of thy holy martyrs Timothy, Hippolytus and Symphorian, we may partake thereof for evermore. Through our Lord.

August 23. St PHILIP BENIZI, Confessor

Mass, Justus ut palma, p. 762, except:

Prayer.

O GOD, who in blessed Philip thy confessor didst give us a noble pattern of meekness; grant that thy servants may follow his example by despising earthly welfare and by ever seeking after heavenly things. Through our Lord.

August 23. The VIGIL of St BARTHOLOMEW the Apostle

Mass, Ego autem, p. 724; second Prayer, Grant, p. 795; the third against the persecutors of the church, or for the Pope, p. 797.

August 24. St BARTHOLOMEW the Apostle

Introit, Mihi autem, p. 487.

Prayer.

ALMIGHTY and everlasting God, who hast given us a reverent and holy joy in this day's festival of thy blessed apostle Bartholomew; grant, we beseech thee, that thy church may love what he believed and preach what he taught. Through our Lord.

Lesson. 1 Cor. 12

BRETHREN: You are the body of Christ, and members of member. And God indeed hath set some in the church, first apostles, secondly prophets, thirdly doctors, after that miracles, then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches. Are all apostles? Are all prophets? Are all doctors? Are all workers of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret? But be zealous for the better gifts.

Graduale. Ps. 44. Constitues eos principes super omnem terram: memores erunt nominis tui, Dñe. ℣. Pro patribus tuis nati sunt tibi filii: propterea populi confitebuntur tibi. Alleluia, alleluia. ℣. Te gloriosus Apostolorum chorus laudat, Domine. Alleluia.

Gradual. Psalm 44. Thou shalt make them princes over all the earth: they shall be mindful of thy name, O Lord. ℣. Instead of thy fathers sons are born to thee: therefore shall people praise thee. Alleluia, alleluia. ℣. The glorious choir of the apostles praise thee, O Lord. Alleluia.

✠ Gospel. Luke 6.

AT that time: Jesus went out into a mountain to pray, and he passed the whole night in the prayer of God: and when day was come, he called unto him his disciples; and he chose twelve of them (whom also he named apostles), Simon whom he surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon who is called Zelotes, and Jude the brother of James, and Judas Iscariot, who was the traitor. And coming down with them, he stood in a plain place, and the company of his disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea-coast both of Tyre and Sidon, who were come to hear him, and to be healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch him, for virtue went out of him, and healed all.

Creed.

Offertorium. Ps. 138. Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum.

Offertory. Ps. 138. To me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened.

Secret.

WE who keep the solemn festival of thy blessed apostle Bartholomew, beseech thee, O Lord, that we may receive blessings from thee by means of him in whose honour we offer up to thee this victim of praise. Through our Lord.

Preface of the Apostles, p. 30.

Comm. Matth. 19. Vos, qui secuti estis me, sedebitis super sedes, judicantes duodecim tribus Israel, dicit Dominus.

Comm. Matt. 19. You, who have followed me, shall sit on seats, judging the twelve tribes of Israel, saith the Lord.

Postcommunion.

MAY the pledge of eternal redemption which we have received, O Lord, we beseech thee, through the intercession of blessed Bartholomew thine apostle, bring us help both for this present life and for that which is to come. Through our Lord.

August 25. St LOUIS, Confessor
Mass, Os justi, p. 760, except:

Prayer.

O GOD, who didst remove blessed Louis, thy confessor, from an earthly throne to the glory of the heavenly kingdom; grant, we beseech thee, through his merits and prayers that we may have fellowship with the King of kings, Jesus Christ, thy Son: who liveth.

Lesson, Justum deduxit, p. 730.

Gospel, Homo quidam nobilis, p. 765.

Secret.

GRANT, we beseech thee, almighty God, that even as blessed Louis thy confessor, spurning the blandishments of the world, sought to become well-pleasing unto Christ his King alone, so may his prayers make us acceptable unto thee. Thro' the same.

Postcommunion.

O GOD, who didst give thy blessed confessor Louis renown on earth and glory in heaven, appoint him, we beseech thee, the defender of thy church. Through our Lord.

August 26. St ZEPHYRINUS, Pope and Martyr
Mass, Sacerdotes, p. 728, except:

Prayer.

GRANT, we beseech thee, almighty God, that we who rejoice in the merits of blessed Zephyrinus, thy bishop and martyr, may be taught by the example of his life. Through our Lord.

August 27. St JOSEPH CALASANCTIUS, Confessor

Introitus. Ps. 33.

VEnite, filii, audite me: timorem Dñi docebo vos. Ps. ibid. Benedicam Dominum in omni tempore: semper laus ejus in ore meo. ℣. Gloria Patri.

Introit. Ps. 33.

COme, children, hearken to me: I will teach you the fear of the Lord. Ps. ibid. I will bless the Lord at all times: his praise shall be ever in my mouth. ℣. Glory be.

Prayer

O GOD, who by means of holy Joseph, thy confessor, didst provide thy church with new helpers for training the young in the spirit of understanding and piety; grant, we beseech thee, that through his example and teaching we may so work and so teach as to win everlasting rewards. Through.

Lesson. Justum deduxit, p. 730.

Graduale. Ps. 36. Os justi meditabitur sapientiam, et lingua ejus loquetur judicium. ℣. Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus. Alleluia, alleluia. ℣. Jac. 1 Beatus vir, qui suffert tentationem: quoniam, cum probatus fuerit, accipiet coronam vitæ. Alleluia.

Grad. Ps. 36. The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. ℣ The law of his God is in his heart: and his steps shall not be supplanted. Alleluia, alleluia. ℣. Jas 1 Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life. Alleluia.

Gospel as for May 8, p. 569, down to the words, receiveth me.

Offertorium. Ps. 9. Desiderium pauperum exaudivit Dominus: præparationem cordis eorum audivit auris tua.

Offertory. Ps. 9. The Lord hath heard the desire of the poor: thy ear hath heard the preparation of their heart.

Secret.

WE lay our offerings upon thine altar, O Lord, that they may win mercy for us through the prayers of him whom thou hast given us for our advocate and helper. Through our Lord.

Comm. Marc. 10. Sinite parvulos venire ad me, et ne prohibueritis eos: talium est enim regnum Dei.

Comm. Mark 10. Suffer the little children to come to me, and forbid them not: for of such is the kingdom of God.

Postcommunion.

WE who have been sanctified by this mystery of salvation, beseech thee, O Lord, that by the intercession of holy Joseph thy confessor we may ever become more and more devout. Through our Lord.

August 28. St AUGUSTINE, Bishop, Confessor and Doctor of the Church

Mass, In medio, p. 757, except:

Prayer.

O GOD almighty, give heed to our humble prayers; and since thou givest us a strong trust in the lovingkindness for which we hope from thee, through the intercession of blessed Augustine thy confessor and bishop, grant that we may receive the fruit of thy wonted mercy. Through our Lord.

Of St Hermes, martyr: Prayer.

O GOD, who didst endow blessed Hermes, thy martyr, in his passion with the virtue of constancy; by thy grace may we so follow his example as to despise, for thy love's sake, all worldly prosperity, and fear no temporal harm. Through our Lord.

Graduale. Ps. 36. Os justi meditabitur sapientiam: et lingua ejus loquetur judicium. ℣. Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus. Alleluia, alleluia. ℣. Ps. 88. Inveni David servum meum: oleo sancto meo unxi eum. Alleluia.

Grad. Ps. 36 The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. ℣. The law of his God is in his heart: and his steps shall not be supplanted. Alleluia, alleluia. ℣. Ps 88. I have found David my servant: with my holy oil I have anointed him. Allel.

Of St Hermes: Secret.

WE offer up to thee, O Lord, the sacrifice of praise in memory of thy saints; grant, we beseech thee, that what won for them their glory may avail us unto salvation. Through our Lord.

Of St Hermes: Postcommunion.

WE who have been filled with heavenly blessings, beseech thy clemency, O Lord, that by the intercession of blessed Hermes, thy martyr, we may enjoy the benefit of that which we humbly celebrate. Through our Lord.

August 29. The BEHEADING of St JOHN BAPTIST

Introitus. Ps. 118. Loquebar de testimoniis tuis in conspectu regum, et non confunde-

Introit. Ps. 118. I Spoke of thy testimonies before kings, and I was not ashamed: I medi-

bar; et meditabar in mandatis tuis, quæ dilexi nimis. Ps. 91. Bonum est confiteri Domino: et psallere nomini tuo, Altissime. ℣. Gloria Patri.

tated also on thy commandments, which I loved exceedingly. Ps. 91. It is good to give praise to the Lord: and to sing to thy name, O most High. ℣. Glory be.

Prayer.

O LORD, we beseech thee that the holy festival of thy forerunner and martyr, St John the Baptist, may win for us help unto salvation: who.

In commemoration of St Sabina, martyr: Prayer, Deus qui, p. 768, omitting the words virgin and.

Lesson. Jerem. 1.

IN those days: The word of the Lord came to me saying, Gird up thy loins, and arise, and speak to Juda all that I command thee. Be not afraid at their presence; for I will make thee not to fear their countenance. For behold, I have made thee this day a fortified city, and a pillar of iron, and a wall of brass, over all the land, to the kings of Juda, to the princes thereof, and to the priests and to the people of the land. And they shall fight against thee, and shall not prevail: for I am with thee, saith the Lord, to deliver thee.

Graduale. Ps. 91. Justus ut palma florebit: sicut cedrus Libani multiplicabitur in domo Domini. ℣. Ad annuntiandum mane misericordiam tuam, et veritatem tuam per noctem. Alleluia, alleluia. ℣. Osee 14. Justus germinabit sicut lilium: et florebit in æternum ante Dominum. Alleluia.

Gradual. Ps. 91. The just shall flourish like the palm tree: he shall grow up like the cedar of Libanus in the house of the Lord. ℣. To show forth thy mercy in the morning, and thy truth in the night. Alleluia, alleluia. ℣. Osee 14. The just shall spring forth as the lily, and flourish for ever before the Lord. Allel.

✠ Gospel. Mark 6

AT that time: Herod sent and apprehended John, and bound him in prison for the sake of Herodias, the wife of Philip his brother, because he had married her. For John said to Herod, It is not lawful for thee to have thy brother's wife. Now Herodias laid snares for him, and was desirous to put him to death, and

could not. For Herod feared John, knowing him to be a just and holy man, and kept him, and when he heard him, did many things; and he heard him willingly. And when a convenient day was come, Herod made a supper for his birthday, for the princes and tribunes, and chief men of Galilee. And when the daughter of the same Herodias had come in, and had danced, and pleased Herod, and them that were at table with him, the king said to the damsel, Ask of me what thou wilt, and I will give it thee. And he swore to her, Whatsoever thou shalt ask, I will give thee; though it be the half of my kingdom. Who, when she was gone out, said to her mother, What shall I ask? But she said, The head of John the Baptist. And when she was come in immediately with haste to the king, she asked, saying, I will that forthwith thou give me in a dish the head of John the Baptist. And the king was struck sad; yet because of his oath, and because of them that were with him at table, he would not displease her: but sending an executioner, he commanded that his head should be brought in a dish. And he beheaded him in the prison, and brought his head in a dish, and gave it to the damsel, and the damsel gave it to her mother. Which his disciples hearing, came, and took his body, and laid it in a tomb.

Offert. Ps. 20. In virtute tua, Domine, lætabitur justus, et super salutare tuum exsultabit vehementer: desiderium animæ ejus tribuisti ei.

Offertory. Ps. 20. In thy strength, O Lord, the just man shall joy, and in thy salvation he shall rejoice exceedingly: thou hast given him his heart's desire.

Secret.

WE beseech thee, O Lord, that the offerings which we bring to thee in honour of the sufferings of thy holy martyr John the Baptist may by his intercession be profitable for our salvation. Thro.'

Of St Sabina: Secret. Hostias tibi, p. 773.

Comm. Ps. 20. Posuisti, Domine, in capite ejus coronam de lapide pretioso.

Comm. Ps. 20. O Lord, thou hast set on his head a crown of precious stones.

Postcommunion.

MAY the festival of St John the Baptist bring us grace, O Lord, both to venerate what is signified by the splendid sacraments which we have received and to rejoice at what they have wrought within us. Through our Lord.

Of St Sabina: Postcommunion. Divini muneris, p. 773.

August 30. St ROSE of LIMA, Virgin
Mass, Dilexisti, p. 775, except:

Prayer.

ALMIGHTY God, the giver of all good gifts, who didst will that blessed Rose, being watered by the heavenly dew of thy prevenient grace, should bloom in the Indies in the beauty of virginity and patience; grant that we thy servants may run in the odour of her sweetness and be found worthy to become a sweet savour of Christ: who liveth.

In commemoration of SS. Felix & Adauctus, Martyrs:

Prayer.

WE humbly beseech thy majesty, O Lord, that even as thou dost continually gladden us by the memory of thy saints, so thou wouldst evermore defend us by their prayers. Through our Lord.

Of SS. Felix and Adauctus: Secret.

LOOK down, O Lord, upon the sacrifice which thy people offer to thee; and while they celebrate it in honour of saints, may they know that it avails to their own salvation. Through our Lord.

Of SS. Felix and Adauctus: Postcommunion.

WE who are filled with gifts from heaven, beseech thee, O Lord, that through the intercession of thy saints we may never cease to offer thanks to thee. Through our Lord.

August 31. St RAYMUND NONNATUS, Confessor
Mass, Os justi, p. 760, except:

Prayer.

O GOD, by whose grace blessed Raymund thy confessor wrought wonders in redeeming thy faithful people from the hands of wicked men; grant, we beseech thee, that, being loosed from the bondage of our sins, we may with free minds always do what is well-pleasing unto thee. Through our Lord.

THE FEASTS OF SEPTEMBER

September 1. St GILES, Abbot

Mass, Os justi, of the Common of Abbots, p. 766, with a commemoration of the Twelve holy Brothers, Martyrs, by the following Prayers:

Prayer.

MAY the brothers' crown of martyrdom gladden us, O Lord; may it give greater steadfastness tc our faith, and strengthen us by the intercession of so many saints. Through our Lord.

Secret.

MAY we devoutly celebrate thy mysteries, O Lord, in memory of thy holy martyrs; and may they bring us both surer protection and greater joy. Thro.'

Postcommunion.

GRANT, we beseech thee, almighty God, that we who keep the memory of thy saints by receiving thy holy sacrament may ever follow with greater steadfastness the example of their faith. Through.

September 2. St STEPHEN, King of Hungary, Confessor

Mass, Os justi, p. 760, except:

Prayer.

GRANT, we beseech thee, almighty God, that even as the faith of thy church was spread abroad by blessed Stephen, thy confessor, while he reigned upon earth, so she may be deemed worthy to have him also for a glorious champion in heaven. Through our Lord.

Gospel, Homo quidam nobilis, p. 765.

Secret.

LOOK, O God almighty, upon the victims which we offer up; so that we who celebrate the mysteries of our Lord's passion may live according to the pattern which is set before us therein. Through the same.

Postcommunion.

GRANT, we beseech thee, almighty God, that we may follow with due devotion the faith of blessed Stephen thy confessor, who, by spreading the same faith, became worthy to pass from an earthly realm to glory in the heavenly kingdom. Through our Lord.

September 5. St LAWRENCE JUSTINIAN, Bishop and Confessor
Mass, Statuit, p. 750.

September 8. The BIRTHDAY of the B. V. MARY

Introitus. Sedulius.

SAlve sancta Parens, Senixa puerpera Regem: qui cœlum terramque regit in sæcula sæculorum. Ps. 44. Eructavit cor meum verbum bonum: dico ego opera mea Regi. ℣. Gloria Patri.

Introit. Sedulius.

HAil, holy Mother, who didst bring forth the King; who ruleth heaven and earth for ever and ever. Ps. 44. My heart hath uttered a good word: I speak my works to the King. ℣. Glory be.

Prayer.

WE beseech thee, O Lord, to bestow on thy servants the gift of heavenly grace; that for those to whom the blessed Virgin's maternity was the beginning of salvation, the votive solemnity of her nativity may procure increase of peace. Through.

At low mass only a commemoration is made of St Adrian by the Prayers from the Mass In virtute, p. 730.

Lesson, Prov. 8, p. 482.

Graduale. Benedicta et venerabilis es, virgo Maria: quæ sine tactu pudoris inventa es mater Salvatoris. ℣. Virgo Dei genitrix, quem totus non capit orbis, in tua se clausit viscera, factus homo. Alleluia, alleluia. ℣. Felix es, sacra virgo Maria, et omni laude dignissima: quia ex te ortus est sol justitiæ, Christus Deus noster. Alleluia.

Gradual. Thou art blessed and venerable, O virgin Mary, who without intercourse with man didst become the mother of our Saviour. ℣. O virgin Mother of God, he whom the whole world cannot hold became man and was enclosed within thy womb. Alleluia, alleluia. ℣. Thou art happy, O holy virgin Mary, and most worthy of all praise, because out of thee arose the sun of justice, Christ our God. Allel.

℣. Gospel. Matt. 1.

THE book of generation of Jesus Christ, the son of David, the son of Abraham. Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren. And Judas begot Phares and Zara

of Thamar. And Phares begot Esron. And Esron begot Aram. And Aram begot Aminadab. And Aminadab begot Naason. And Naason begot Salmon. And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse. And Jesse begot David the king. And David the king begot Solomon, of her that had been the wife of Urias. And Solomon begot Roboam. And Roboam begot Abia. And Abia begot Asa. And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias. And Ozias begot Joatham. And Joatham begot Achaz. And Achaz begot Ezechias. And Ezechias begot Manasses. And Manasses begot Amon. And Amon begot Josias. And Josias begot Jechonias, and his brethren in the transmigration of Babylon. And after the transmigration of Babylon Jechonias begot Salathiel. And Salathiel begot Zorobabel. And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor. And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud. And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob. And Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

The Creed is said.

Offertorium. Beata es, Virgo Maria, quæ omnium portasti Creatorem: genuisti qui te fecit, et in æternum permanes virgo.

Offertory. Blessed art thou, O Virgin Mary, who didst bear the Creator of all things; thou didst bring forth him who made thee, and thou remainest a virgin for ever.

Secret.

MAY the manhood of thine only-begotten Son help us, O Lord; that Jesus Christ our Lord, who, when born of a virgin, did not take away but made holy his Mother's inviolate purity, may, on this festival of her birthday, deliver us from our sins, and make our offering acceptable to thee: who liveth.

Preface of the Blessed Virgin Mary Et te in Nativitate, p. 28.

Comm. Beata viscera Mariæ Virginis, quæ portaverunt æterni Patris Filium.

Comm. Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

Postcommunion.

WE who have fed at the sacrifice of thy holy body and precious blood, beseech thee, O Lord our God, that what we do with godly devotion may bring us sure redemption. Through the same.

Within the Octave of this feast no commemoration of it is made: but Votive Masses of our Lady, and her Saturday mass, if said, are as on the Feast, with second Prayer of the Holy Ghost and the third Ecclesiæ or for the Pope. Moreover, if by reason of the concurrence of any other Octave a second or third prayer of Our Lady is to be said, it is taken from the Mass above.

September 9. St GORGONIUS, Martyr

Mass, Lætabitur, of the Common, p. 732, except:

Prayer.

MAY thy holy Gorgonius, O Lord, gladden us by his intercession, and fill us with joy at this his holy festival.

Second prayer, A cunctis, third at choice, with the corresponding Secrets and Postcommunions.

Secret.

MAY the sacrifice which we thy servants offer up to thee, O Lord, be well-pleasing in thy sight through the intercession of the holy martyr Gorgonius.

Postcommunion.

MAY eternal sweetness descend upon and strengthen thy servants, O God; and may they be ever refreshed with the good odour of Christ thy Son in thy martyr Gorgonius.

Sept. 10. St NICHOLAS of TOLENTINO, Confessor

Mass, Justus ut palma, p. 762.

Sept. 11. SS. PROTUS and HYACINTH, Martyrs

Mass, Salus autem, of the Common, p. 740, except:

Prayer.

LORD, let the glorious martyrdom of thy blessed martyrs Protus and Hyacinth strengthen us, and let their loving intercession continually shield us.

Second prayer, A cunctis, third at choice, with the corresponding Secrets and Postcommunions.

Secret.

WE present to thee, O Lord, the offerings which we owe to thee in memory of thy holy martyrs Protus and Hyacinth; grant, we beseech thee, that they may work within us healing and salvation for evermore.

Postcommunion.

MAY thy holy gifts which we have received, cleanse us, O Lord, we beseech thee, through the prayers of thy blessed martyrs, Protus and Hyacinth.

September 12. The FEAST of the HOLY NAME of MARY

Introit. Vultum tuum, p. 777.

Prayer.

GRANT, we beseech thee, almighty God, that thy faithful people, who rejoice in the name of the most holy Virgin Mary, and enjoy her protection, may, by her loving intercession, be delivered from all evils here on earth, and be found worthy to attain to everlasting joys in heaven. Through our Lord.

Lesson. Ecclus. 24, as on p. 628.

Gospel. p. 791. The Creed is said.

Gradual. Offertory, Secret, Communion and Postcommunion as in the Votive Mass, p. 796.

Preface of the B.V.M., Et te in Festivitate, p. 27.

September 14. The EXALTATION of the HOLY CROSS

Introit as on May 3, p. 564.

Prayer.

O GOD, who year by year dost gladden us by the festival of the exaltation of Christ's holy cross; grant, we beseech thee, that we who while living upon earth acknowledge the mystery of redemption, may be found worthy to receive in heaven the rewards he has purchased for us. Through the same.

Epistle as on Palm Sunday, p. 252.

Grad. Phil. 2. Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis. ℣. Propter quod et Deus exaltavit illum: et dedit illi nomen, quod est super

Gradual. Phil. 2. Christ became obedient for us unto death: even the death of the cross. ℣. Wherefore God also hath exalted him, and hath given him a name which is above every name.

omne nomen. Alleluia, alleluia. ℣. Dulce lignum, dulces clavos, dulcia ferens pondera: quæ sola fuisti digna sustinere Regem cœlorum, et Dñm. Alleluia.

Alleluia, alleluia. ℣. Sweet the wood, sweet the nails, sweet the burden which thou bearest; for thou alone wast worthy to bear the King and Lord of heaven. Alleluia.

✠ Gospel. John 12.

AT that time: Jesus said to the multitudes of the Jews: Now is the judgment of the world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to myself. (Now this he said signifying what death he should die.) The multitude answered him, We have heard out of the law, that Christ abideth for ever: and how sayest thou: The Son of man must be lifted up? Who is this Son of man? Jesus therefore said to them, Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness knoweth not whither he goeth. Whilst you have the light, believe in the light, that you may be the children of light. Creed.

Offert. Protege, Domine, plebem tuam per signum sanctæ Crucis ab insidiis inimicorum omnium: ut tibi gratam exhibeamus servitutem, et acceptabile fiat sacrificium nostrum, alleluia.

Offertory. By the sign of the holy cross, O Lord, shield thy people against the wiles of all their enemies; so that we may render thee a pleasing service and our sacrifice may be acceptable to thee. Alleluia.

Secret.

WE are about to feed on the body and blood of our Lord Jesus Christ, who made of the cross a holy sign; we beseech thee, O Lord our God, that even as we have been deemed worthy to honour the cross, so we may enjoy for evermore the salvation which has been won for us by its triumph. Through the same.

Preface of the Cross, p. 21.

Communio. Per signum Crucis de inimicis nostris libera nos, Deus noster.

Communion. By the sign of the cross deliver us from our enemies, thou who art our God.

Postcommunion.

BE nigh to us, O Lord our God; and even as thou blettest us rejoice in honour of the cross, so may it be a safeguard to us for evermore. Through.

Sept. 15. The FEAST of the SEVEN DOLOURS of the BLESSED VIRGIN MARY

Mass as on p. 540, except:

Prayer.

O GOD, at whose passion, as foretold by Simeon, a sword of sorrow pierced the most sweet soul of glorious Mary, virgin and mother; grant, in thy mercy, that we who honour the memory of her sorrows may gain the happy fruit of thy passion: who livest.

Commemoration of St Nicomedes, martyr.

Prayer.

BE nigh, O Lord, to thy people, that they may profit by the glorious merits of blessed Nicomedes thy martyr, and may ever be helped by his prayers to win thy mercy. Through our Lord.

Secret.

GRACIOUSLY receive, O Lord, the gifts which we offer up; and may the prayer of blessed Nicomedes the martyr make them acceptable to thy majesty. Through our Lord.

Postcommunion.

MAY the sacraments which we have received cleanse us, O Lord, and through the intercession of blessed Nicomedes thy martyr loose us from all sin. Through our Lord.

The Alleluia is not said at the end of the Gradual. At the end of the Sequence is said Alleluia.

September 16. SS. CORNELIUS and CYPRIAN, Bishops and Martyrs

Mass, Intret, p. 735.

A commemoration is made of SS. Euphemia, Lucy and Geminianus, martyrs.

Prayer.

GRANT a joyful issue to our prayers, O Lord, so that we who year by year devoutly keep the day on which thy holy martyrs Euphemia, Lucy and Geminianus suffered, may also follow them in the steadfastness of their faith.

Third Prayer, A cunctis, p. 128.

Of St Euphemia, etc.: Secret.

MERCIFULLY consider the sacrifice of thy people, O Lord, we beseech thee; and may we enjoy the intercession of those whose festival we are keeping by thy grace.

Third Secret, Exaudi, p. 130.

Of SS. Euphemia, etc.: Postcommunion

GRACIOUSLY hear our prayers, O Lord, and let us never cease to enjoy the help of thy holy martyrs, Euphemia, Lucy and Geminianus, whose feast we are solemnly keeping.

Third Postcommunion, Mundet, p. 130.

September 17. The FEAST of the IMPRINTING of the HOLY STIGMATA of St FRANCIS, Confessor

Introitus. Gal. 6.

MIhi autem absit gloriari nisi in cruce Domini nostri Jesu Christi: per quem mihi mundus crucifixus est, et ego mundo. Ps. 141. Voce mea ad Dominum clamavi: voce mea ad Dominum deprecatus sum. ℣. Gloria Patri.

Introit. Gal. 6.

BUT God forbid that I should glory, save in the cross of our Lord Jesus Christ: by whom the world is crucified to me, and I to the world. Ps. 141. I cried to the Lord with my voice: with my voice I made supplication to the Lord. ℣. Glory be.

Prayer.

O LORD Jesus Christ, who, when the world was growing cold, didst renew the sacred marks of thy passion on the body of blessed Francis, so as to kindle in our hearts the fire of thy love; grant, in thy mercy, that with the help of his merits and prayers we may ever carry our cross and bring forth worthy fruits of penance: who livest.

Lesson. Gal. 6.

BRETHREN: God forbid that I should glory, save in the cross of our Lord Jesus Christ: by whom the world is crucified to me, and I to the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature: and whosoever shall follow this rule, peace on them, and mercy, and upon the Israel of God. From henceforth let no man be troublesome to me: for I bear the marks of the Lord Jesus in my body. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

Graduale. Ps. 36. Os justi meditabitur sapientiam, et lingua ejus loquetur judicium. ℣. Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus. Alleluia, alleluia. ℣. Franciscus pauper et humilis, cœlum dives ingreditur, hymnis cœlestibus honoratur. Alleluia.

Gradual. Ps. 36. The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. ℣. The law of his God is in his heart: and his steps shall not be supplanted. Alleluia, alleluia. ℣. Francis, poor and humble, enters rich into heaven: and is honoured with celestial hymns. Allel.

Gospel, Si quis vult, p. 729.

Offertorium. Ps. 88. Veritas mea, et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus.

Offertory. Ps. 88. My truth and my mercy shall be with him: and in my name shall his horn be exalted.

Secret.

HALLOW these gifts which we offer up to thee, O Lord, and by the intercession of blessed Francis cleanse us from all stain of sin. Through our Lord.

Communio. Luc. 12. Fidelis servus et prudens, quem constituit Dominus super familiam suam: ut det illis in tempore tritici mensuram.

Communion. Luke 12. A faithful and wise steward, whom the Lord set over his family: to give them their measure of wheat in due season.

Postcommunion.

O GOD, who in divers ways didst show in blessed Francis thy confessor the wonderful mysteries of thy cross, grant, we beseech thee, that we may ever follow the example of his devotion, and be strengthened by constant meditation on that cross. Thro' our Lord.

September 18. St JOSEPH of CUPERTINO, Confessor

Introitus. Eccli 1.

Dilectio Dei honorabilis sapientia: quibus autem apparuerit in visu, diligunt eam in visione, et in agnitione magnalium suorum. Ps. 83. Quam dilecta tabernacula tua, Domine virtutum! concupiscit, et deficit anima mea in atria Domini. ℣. Gloria Patri.

Introit. Ecclus 1.

THe love of God is honourable wisdom: and they to whom she shall show herself, love her by the sight and by the knowledge of her great works. Ps. 83. How lovely are thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. ℣. Glory be.

Prayer.

OGOD, who didst ordain that thine only-begotten Son should be lifted up above the earth and draw all things to himself; in thy mercy bring it to pass that through the merits and example of thy seraphic confessor Joseph we may be lifted up above all earthly lusts and may be found worthy to come unto him: who liveth.

Lesson. 1 Cor. 13.

BRETHREN: If I speak with the tongues of men, and of angels, and have not charity; I am become as sounding brass or a tinkling cymbal. And if I should have prophecy, and know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity; I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity; it profiteth me nothing. Charity is patient, is kind: charity envieth not; dealeth not perversely; is not puffed up; is not ambitious; seeketh not her own; is not provoked to anger; thinketh no evil; rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed.

Graduale. Ps. 20. Dñe, prævenisti eum in benedictionibus dulcedinis:

Gradual. Ps. 20. O Lord, thou hast prevented him with blessings of sweet-

posuisti in capite ejus coronam de lapide pretioso. ℣. Vitam petiit a te, et tribuisti ei longitudinem dierum in sæculum, et in sæculum sæculi. Alleluia, alleluia. ℣. Eccli 11. Oculus Dei respexit illum in bono, et erexit eum ab humilitate ipsius, et exaltavit caput ejus. Alleluia.

ness: thou hast set on his head a crown of precious stones. ℣. He asked life of thee, and thou hast given him length of days for ever, and for ages of ages. Alleluia, alleluia. ℣. Eccius 11. The eye of God hath looked upon him for good, and hath lifted him up from his low estate, and hath exalted his head. Alleluia.

Gospel, as on the nineteenth Sunday after Pentecost, p. 458.

Offertorium. Ps. 34. Ego autem cum mihi molesti essent, induebar cilicio. Humiliabam in jejunio animam meam: et oratio mea in sinu meo convertetur.

Offertory. Ps. 34. But as for me, when they were troublesome to me, I was clothed with hair-cloth. I humbled my soul with fasting; and my prayer shall be turned into my bosom.

Secret.

WE offer up to thee, O Lord, in memory of thy saints, a sacrifice of praise, by which we hope to be delivered from present and future evils. Through.

Communio. Ps. 68. Ego sum pauper et dolens: salus tua, Deus, suscepit me. Laudabo nomen Dei cum cantico: et magnificabo eum in laude.

Communion. Ps. 68. I am poor and sorrowful: thy salvation, O God, hath set me up. I will praise the name of God with a song; and I will magnify him with praise.

Postcommunion.

WE who are refreshed with food and drink from heaven, humbly beseech thee, our God, that we may be strengthened by the prayers of him in whose memory we have received them. Through our Lord.

September 19. SS. JANUARIUS, Bishop, and COMPANIONS, Martyrs

Mass, Salus autem, p. 740.

but the Gospel, Sedente Jesu, p. 744.

September 20. SS. EUSTACE, Bishop, and COMPANIONS, Martyrs

Mass, Sapientiam, of the Common, p. 738.

The same day. Sept. 20. The VIGIL of St MATTHEW the Apostle and Evangelist

Mass. Ego autem, p. 724, with the words and evangelist inserted in the Prayers.

Second Prayer of the B. V. Mary, Concede, p. 795; third Prayer, Ecclesiæ, or for the Pope, p. 797.

✠ Gospel. Luke 5.

AT that time: Jesus saw a publican, named Levi, sitting at the receipt of custom; and he said to him, Follow me. And leaving all things he rose up, and followed him. And Levi made him a great feast in his own house; and there was a great company of publicans, and of others, that were at table with them. But their pharisees and scribes murmured, saying to his disciples, Why do you eat and drink with publicans and sinners? And Jesus answering said to them, They that are whole need not the physician, but they that are sick. I came not to call the just, but sinners to penance.

Sept. 21. St MATTHEW the Apostle and Evangelist

Introitus. Ps. 36

OS justi meditabitur sapientiam, et lingua ejus loquetur judicium: lex Dei ejus in corde ipsius. Ps. ibid. Noli æmulari in malignantibus: neque zelaveris facientes iniquitatem. ℣. Gloria Patri.

Introit. Ps. 36.

THE mouth of the just shall meditate wisdom, and his tongue shall speak judgment: the law of his God is in his heart. Ps. ibid. Be not emulous of evil-doers; nor envy them that work iniquity. ℣. Glory be.

Prayer.

GRANT, O Lord, that we may be helped by the prayers of thy blessed apostle and evangelist, Matthew; so that what we may not obtain of ourselves may be given to us through his intercession. Thro.'

Lesson, Ezech. 1, p. 552.

Graduale. Ps. 111. Beatus vir, qui timet Dñm:

Gradual. Ps. 111. Blessed is the man that feareth the

in mandatis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generatio rectorum benedicetur. Alleluia, alleluia. ℣. Te gloriosus Apostolorum chorus laudat, Domine. Alleluia.

Lord; he delights exceedingly in his commandments. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. Alleluia, alleluia. ℣. The glorious choir of the apostles praise thee, O Lord. Allel.

✠ Gospel. Matt. 9.

AT that time: Jesus saw a man sitting in the custom-house, named Matthew; and he saith to him, Follow me. And he rose up and followed him. And it came to pass, as he was sitting at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples. And the pharisees, seeing it, said to his disciples, Why doth your master eat with publicans and sinners? But Jesus hearing it, said, They that are in health need not a physician; but they that are ill. Go, then, and learn what this meaneth, I will have mercy, and not sacrifice. For I am not come to call the just, but sinners. Creed.

Offertorium. Psalm. 20. Posuisti, Dñe, in capite ejus coronam de lapide pretioso: vitam petiit a te, et tribuisti ei, alleluia.

Offertory. Psalm 20. O Lord, thou hast set on his head a crown of precious stones: he asked life of thee, and thou didst grant it to him, alleluia.

Secret.

MAY the offerings of thy church be made acceptable to thee, O Lord, we beseech thee, by the prayers of blessed Matthew, thine apostle and evangelist, by whose glorious tidings she is enlightened. Through our Lord.

Communio. Psalm. 20. Magna est gloria ejus in salutari tuo: gloriam et magnum decorem impones super eum, Dñe.

Communion. Psalm 20. His glory is great in thy salvation; glory and great beauty shalt thou lay upon him, O Lord.

Postcommunion.

WE who have received the sacraments beseech thee, O Lord, that what we have done to celebrate the glory of blessed Matthew, thine apostle and evangelist, may, through his intercession, avail us also for a healing remedy. Through our Lord.

September 22. St THOMAS OF VILLANOVA, Bishop and Confessor

Mass, Statuit, p. 750, except the Prayer:

Prayer.

O GOD, who didst endow blessed Thomas thy bishop in a singular degree with the virtue of compassion for the poor; we beseech thee that through his intercession thou wouldst pour forth the riches of thy mercy on those who humbly pray to thee. Through our Lord.

Secret and Postcommunion from the Mass Sacerdotes, p. 755.

A commemoration is made of SS. Maurice and Companions, martyrs:

GRANT, we beseech thee, almighty God, that we may be gladdened by the solemn festival of thy holy martyrs Maurice and his companions; so that we may glory in the birthday of those on whose prayers we lean. Through our Lord.

Secret.

WE beseech thee, O Lord, to look upon the gifts which we bring thee in memory of thy holy martyrs Maurice and his companions; and grant that through the intercession of those for whose sake they are become well-pleasing to thee, they may bring us grace for evermore. Through our Lord.

Postcommunion.

WE who are refreshed and gladdened by the heavenly sacraments humbly beseech thee, O Lord, that we may be shielded and helped by those in whose triumph we glory. Through our Lord.

September 23. St LINUS, Pope, Martyr

Mass, Statuit, p. 726; except the Prayers, which are from Mass, Sacerdotes, p. 728.

A commemoration is made of St Thecla, Virgin and Martyr: Prayer.

GRANT, we beseech thee, almighty God, that we who keep the birthday of blessed Thecla thy virgin and martyr, may both rejoice in her yearly festival, and profit by the example of such great faith.

Third Prayer, A cunctis, p. 128.

Sept. 24. OUR LADY OF RANSOM

Of St Thecla: Secret.

RECEIVE, O Lord, the offerings which we bring on the festival of blessed Thecla thy virgin and martyr, by whose intercession we hope to be delivered.

Third Secret, Exaudi, p. 130.

Of St Thecla: Postcommunion.

MAY we be helped, O Lord, by the mysteries we have received; and through the intercession of blessed Thecla thy virgin and martyr, may they give us protection and joy for evermore.

Third Postcommunion, Mundet, p. 130.

Sept. 24. The FEAST of OUR LADY of RANSOM

Mass, Salve, p. 795, except:

Prayer.

O GOD, who by means of the most glorious Mother of thy Son wast pleased to give new children to thy church for the deliverance of Christ's faithful from the power of the heathen; grant, we beseech thee, that we who love and honour her as the foundress of so great a work may, by her merits and intercession, be ourselves delivered from all sin and from the bondage of hell. Through the same.

The Creed is said and the Preface of the Blessed Virgin Mary: Et te in Festivitate, p. 28.

Sept. 26. SS. CYPRIAN and JUSTINA, Martyrs

Mass, Salus autem, p. 740, except:

Prayer.

LORD, let thy blessed martyrs Cyprian and Justina ever lend us strength and protection, for thou never ceasest to look with mercy upon those to whom thou givest the help of thy saints. Through.

Secret and Postcommunion from Mass, Sapientiam, p. 740.

September 27. SS. COSMAS and DAMIAN, Martyrs

Mass, Sapientiam, p. 738, except:

Prayer.

GRANT, we beseech thee, almighty God, that we who keep the birthday of thy blessed martyrs Cosmas and Damian, may, through their intercession,

be delivered from all the dangers that threaten us. Through.

Graduale. Ps. 33. Clamaverunt justi, et Dominus exaudivit eos: et ex omnibus tribulationibus eorum liberavit eos. ℣. Juxta est Dominus his, qui tribulato sunt corde: et humiles spiritu salvabit. Alleluia, alleluia. ℣. Hæc est vera fraternitas, quæ vicit mundi crimina: Christum secuta est, inclyta tenens regna cœlestia. Alleluia.

Gradual. Ps. 33. The just cried, and the Lord heard them, and delivered them out of all their troubles. ℣. The Lord is nigh unto them that are of a contrite heart: and the humble of spirit shall be saved. Alleluia, alleluia. ℣. This is the true brotherhood, which overcame the vices of the world: they followed Christ, and attained the glorious kingdom of heaven. Alleluia.

Offertorium. Ps. 5. Gloriabuntur in te omnes, qui diligunt nomen tuum: quoniam tu, Domine, benedices justo: Domine, ut scuto bonæ voluntatis tuæ coronasti nos.

Offertory. Ps. 5. All they that love thy name shall glory in thee: for thou, O Lord, wilt bless the just: O Lord, thou hast crowned us with a shield of thy good will.

Secret.

MAY the loving prayers of thy saints never fail us, O Lord; may they make our gifts well-pleasing to thee and ever win for us thy forgiveness. Through our Lord.

Communio. Ps. 78. Posuerunt mortalia servorum tuorum, Domine, escas volatilibus cœli, carnes Sanctorum tuorum bestiis terræ: secundum magnitudinem brachii tui posside filios morte punitorum.

Communion. Ps. 78. They have given the dead bodies of thy servants, O Lord, to be meat for the fowls of the air, the flesh of thy saints to the beasts of the earth: according to the greatness of thy arm take possession of the children of them that have been punished by death.

Postcommunion.

MAY thy people, O Lord, we beseech thee, be shielded by the heavenly banquet, of which thou sufferest them to partake, and also by the united prayers of the saints. Through our Lord.

September 28. St WENCESLAUS, Duke, Martyr

Mass, In virtute tua, p. 730, except:

Prayer.

O GOD, who by the palm of martyrdom didst remove blessed Wenceslaus from an earthly princedom to the glory of heaven; keep us through his prayers from all harm, and grant that we may enjoy fellowship with him. Through our Lord.

September 29. FEAST of the DEDICATION of St MICHAEL the Archangel

Mass as on May 8, p. 568, except that the Alleluias are omitted in the Introit, Offertory and Communion; and the following Gradual is said:

Graduale. Ps. 102. Benedicite Dominum, omnes Angeli ejus, potentes virtute, qui facitis verbum ejus. ℣. Benedic, anima mea, Dominum, et omnia interiora mea nomen sanctum ejus. Alleluia, alleluia. ℣. Sancte Michael Archangele, defende nos in prælio: ut non pereamus in tremendo judicio Alleluia.

Gradual. Ps. 102. Bless the Lord, all ye his angels: you that are mighty in strength, that do his will. ℣. O my soul, bless thou the Lord: and all that is within me, praise his holy name. Alleluia, alleluia. ℣. Holy archangel Michael, defend us in battle, that we may not perish in the tremendous judgment. Alleluia.

September 30. St JEROME, Confessor and Doctor of the Church

Mass, In medio, p. 757, except the Prayers. The Creed is said.

Prayer.

O GOD, who in blessed Jerome, thy confessor, didst vouchsafe to provide for thy church a great teacher in expounding holy scripture; grant, we beseech thee, that, by his merits which plead for us, we may be able with the help of thy grace to practise what he taught both by word and by example. Thro'.

Secret.

GRANT, O Lord, we beseech thee, that we may freely serve thee by thy heavenly grace; let the offerings which we bring, through the intercession of blessed Jerome, thy confessor, work in us both healing and glory. Through our Lord.

Postcommunion.

WE who are filled with thy heavenly food, beseech thee, O Lord, that, by the intercession of blessed Jerome, thy confessor, we may be found worthy to win the grace of thy mercy. Through.

THE FEASTS OF OCTOBER

October 1. St REMIGIUS, Bishop and Confessor

Mass, Statuit, p. 750.

October 2. THE GUARDIAN ANGELS

Introitus. Ps. 102.

BEnedicite Dominum, omnes Angeli ejus: potentes virtute, qui facitis verbum ejus, ad audiendam vocem sermonum ejus. Ps. ibid. Benedic, anima mea, Domino: et omnia, quæ intra me sunt, nomini sancto ejus. ℣. Gloria Patri.

Introit. Ps. 102.

BLESS the Lord, all ye his angels: you that are mighty in strength, and execute his word, hearkening to the voice of his orders. Ps. ibid. Bless the Lord, O my soul: and let all that is within me praise his holy name. ℣. Glory be.

Prayer.

OGOD, who in thine unspeakable providence dost vouchsafe to send thy holy angels to keep watch over us; grant, we humbly pray, that we may always be defended and shielded by them, and may rejoice in their fellowship for evermore. Through.

Lesson. Exod. 23.

THUS saith the Lord God: Behold, I will send my angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared. Take notice of him, and hear his voice, and do not think him one to be contemned, for he will not forgive when thou hast sinned, and my name is in him. But if thou wilt hear his voice, and do all that I speak, I will be an enemy to thy enemies, and will afflict them that afflict thee; and my angel shall go before thee.

Graduale. Ps. 90.

Angelis suis Deus mandavit de te, ut custodiant te in omnibus viis tuis. ℣. In manibus portabunt te, ne umquam offendas ad lapidem pedem tuum. Alle-

Gradual. Ps. 90.

God hath given his angels charge over thee, to keep thee in all thy ways. ℣. In their hands they shall bear thee up, lest at any time thou dash thy foot against a

luia, alleluia. ℣. Ps. 102. Benedicite Domino omnes Virtutes ejus: ministri ejus, qui facitis voluntatem ejus. Alleluia.

stone. Alleluia, alleluia. ℣. Ps. 102. Bless the Lord, all ye his hosts: you ministers of his who do his will. Alleluia.

Gospel. Matt. 18, p. 569. The Creed is said.

Offert. Ps. 102. Benedicite Dominum, omnes Angeli ejus: ministri ejus, qui facitis verbum ejus, ad audiendam vocem sermonum ejus.

Offertory. Ps. 102. Bless the Lord, all ye his angels: you ministers of his who execute his word, hearkening to the voice of his orders.

Secret.

RECEIVE, O Lord, the offerings which we bring in honour of thy holy angels; and grant in thy mercy that by their unceasing watchfulness we may both be freed from present dangers and may win everlasting life. Through our Lord.

Communio. Dan. 3. Benedicite, omnes Angeli Dñi, Dominum; hymnum dicite, et superexaltate eum in sæcula.

Communion. Dan. 3. All ye angels of the Lord, bless the Lord: sing a hymn, and exalt him above all for ever.

Postcommunion.

WE have received thy divine mysteries, O Lord, in joyful celebration of the feast of thy holy angels; let them so watch over us, we beseech thee, that we may always be kept safe from the wiles of our foes and guarded from all harm. Through.

October 3. St TERESA of the CHILD JESUS, Virgin

Mass, Veni de Libano, as on p. 1229.

Prayer.

O LORD, who hast said: Unless ye become as little children, ye shall not enter into the kingdom of heaven; grant, we beseech thee, that we may so follow the footsteps of blessed Teresa, thy Virgin, in humility and simplicity of heart, that we may obtain rewards everlasting. Who livest.

October 4. St FRANCIS of ASSISI, Confessor

Mass as on September 17, p. 682, except:

Prayer.

O GOD, who through the merits of blessed Francis gavest increase to thy church by enriching her with new children; may we so follow his example as

to despise the things of this world and always to rejoice in partaking of thy heavenly gifts. Through. Gospel, Respondens Jesus, p. 745.

Postcommunion.

LET grace from heaven, O Lord, we beseech thee, give increase to thy church; which thou didst vouchsafe to make illustrious by the glorious merits and example of blessed Francis, thy confessor. Thro'.

October 5. SS. PLACID and Companions, Martyrs

Mass, Salus autem, p. 740, except the Prayer, Secret and Postcommunion, which are taken from the Mass Sapientiam, p. 738.

October 6. St BRUNO, Confessor

Mass, Os justi, p. 760, except:

Prayer.

MAY we be helped, O Lord, we beseech thee, by the intercession of St Bruno, thy confessor, so that we who by sinning grievously offend thy divine majesty may, through his merits and prayers, gain forgiveness of our sins. Through our Lord.

Secret.

WE offer up to thee victims of praise in honour of thy saints, O Lord; and through them we hope to be delivered from all evil both now and hereafter. Through our Lord.

Postcommunion.

WE beseech thee, almighty God, that we who have received heavenly food may be protected by it from all evil through the intercession of blessed Bruno, thy confessor. Through our Lord.

October 7. The Feast of the Holy ROSARY of the Blessed VIRGIN MARY

Introitus.

GAudeamus omnes in Dño, diem festum celebrantes sub honore beatæ Mariæ Virginis: de cujus solemnitate gaudent Angeli, et collaudant Filium Dei. Ps. 44. Eructavit cor meum verbum bonum: dico ego opera mea Regi. ℣. Gloria.

Introit.

LEt us all rejoice in the Lord, keeping holiday in honour of the blessed Virgin Mary, at whose festival the angels rejoice and give praise to the Son of God. Ps. 44. My heart hath uttered a good word: I speak my works to the King. ℣. Glory be.

Prayer.

O GOD, whose only-begotten Son by his life, death and resurrection hath purchased for us the rewards of eternal salvation; grant, we beseech thee, that, meditating upon these mysteries in the most holy Rosary of the blessed Virgin Mary, we may both imitate what they contain, and obtain what they promise. Through the same.

Lesson. Prov. 8.

THE Lord possessed me in the beginning of his ways, before he made anything from the beginning. I was set up from eternity, and of old before the earth was made. The depths were not as yet, and I was already conceived, neither had the fountains of waters as yet sprung out. Now therefore, ye children, hear me: Blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me, shall find life, and shall have salvation from the Lord.

Graduale. Ps. 44. Propter veritatem, et mansuetudinem, et justitiam: et deducet te mirabiliter dextera tua. ℣. Audi filia, et vide, et inclina aurem tuam: quia concupivit Rex speciem tuam. Alleluia, alleluia. ℣. Solemnitas gloriosæ Virginis Mariæ ex semine Abrahæ, ortæ de tribu Juda, clara ex stirpe David. Alleluia.

Gradual. Ps. 44. Because of truth and meekness and justice, and thy right hand shall conduct thee wonderfully. ℣. Hearken, O daughter, and see, and incline thy ear; for the king hath greatly desired thy beauty. Alleluia, alleluia. ℣. The feast of the glorious Virgin Mary, sprung from the seed of Abraham, from the tribe of Juda, from the noble house of David. Allel.

Gospel. Luke 1, p. 791.

Offert. Eccli. 24. 39. In me gratia omnis viæ et veritatis, in me omnis spes vitæ et virtutis: ego quasi rosa plantata super rivos aquarum fructificavi.

Offert. Ecclus 24, 39. In me is all grace of the way and of the truth, in me is all hope of life and of virtue. I have budded forth as the rose planted by the brooks of waters.

Secret.

MAKE us meet, O Lord, to offer up these gifts; and by means of the mysteries of the most holy Rosary may we so keep in mind the life, passion and triumph of thine only-begotten Son that we may be made worthy of his promises: who liveth.

Preface of the Blessed Virgin Mary, Et te in Festivitate, p. 28.

Communio. Eccli 39. Florete flores quasi lilium, et date odorem, et frondete in gratiam, collaudate canticum, et benedicite Dominum in operibus suis.

Communion. Eccius 39. Send forth flowers, as the lily, and yield a smell, and bring forth leaves in grace, and praise with canticles, and bless the Lord in his works.

Postcommunion.

MAY we be helped, O Lord, we beseech thee, by the prayers of thy most holy Mother, whose Rosary we are celebrating; so that we may draw strength from the mysteries which we reverence and receive grace from the sacraments which we have taken: who livest.

Comm. of St. Mark.

Prayer.

GRACIOUSLY hear our prayers, O Lord, and being appeased by the intercession of blessed Mark, thy confessor and bishop, grant us forgiveness and peace. Through our Lord.

Comm. of St Sergius, Bacchus, Marcellus and Apuleius, mart.

Prayer.

MAY the blessed deeds of thy holy martyrs Sergius, Bacchus, Marcellus and Apuleius plead for us, O Lord, and may they make us ever burn with love for thee.

Secret.

RECEIVE, O Lord, the offerings made by thy holy people in honour of thy saints, from whose merits they acknowledge that they receive help in tribulation. Through our Lord.

Of SS. Sergius, etc.: Secret.

LET this victim which we shall sacrifice, O Lord, we beseech thee, appease thy majesty, through the holy intercession of thy saints. Through our Lord.

Postcommunion.

GRANT, O Lord, we beseech thee, that thy faithful people may ever rejoice in the veneration of thy saints, and be strengthened by their continual prayers. Through our Lord.

Of SS. Sergius, etc.: Postcommunion.

MAY we be strengthened, O Lord, by the mysteries we have received, and through the intercession of thy holy martyrs Sergius, Bacchus, Marcellus and Apuleius, may we be shielded by heavenly armour against all wicked assaults. Through our Lord.

October 8. St BRIDGET, Widow

Mass, Cognovi, p. 782, except:

Prayer.

O LORD our God, who, through thine only-begotten Son, didst reveal secrets of heaven to blessed Bridget; grant, through her loving intercession, that we thy servants may rejoice with gladness at the revelation of thine eternal glory. Through the same.

Lesson, 1 Tim. 5, p. 785.

October 9. SS. DIONYSIUS (Denis), the Bishop, RUSTICUS and ELEUTHERIUS, Martyrs

Mass, Sapientiam, p. 738, except:

Prayer.

O GOD, who this day didst endow blessed Denis, thy martyr and bishop, with the virtue of constancy in his martyrdom, and didst join Rusticus and Eleutherius with him in preaching thy glory to the heathen; grant, we beseech thee, that we may follow their example by despising the good things of this world for the sake of thy love, and by fearing not its adversities. Through our Lord.

Lesson. Acts 17.

IN those days: Paul standing in the midst of Areopagus, said, Ye men of Athens, I perceive that in all things you are too superstitious. For passing by and seeing your idols, I found an altar also on which was written, To the unknown God. What, therefore, you worship without knowing it, that I preach to you. God who made the world and all things therein, he being Lord of heaven and

earth, dwelleth not in temples made with hands, neither is he served with men's hands, as though he needed anything, seeing it is he who giveth to all life and breath and all things; and hath made of one all mankind to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation, that they should seek God, if haply they may feel after him, or find him; although he be not far from every one of us, for in him we live and move and be: as some also of your own poets said, For we are also his offspring. Being, therefore, the offspring of God, we must not suppose the Divinity to be like unto gold, or silver, or stone, the graving of art and device of man. And God indeed having winked at the times of this ignorance, now declareth unto men, that all should everywhere do penance, because he hath appointed a day wherein he will judge the world in equity, by the man whom he hath appointed, giving faith to all, by raising him up from the dead. And when they had heard of the resurrection of the dead, some indeed mocked; but others said, We will hear thee again concerning this matter. So Paul went out from among them. But certain men, adhering to him, did believe; among whom was also Dionysius the Areopagite, and a woman named Damaris, and others with them.

Gospel. Attendite a fermento, p. 741.

Secret.

GRACIOUSLY receive, O Lord, we beseech thee, the gifts which thy people offer up to thee in honour of thy saints, and make us holy through their intercession. Through our Lord.

Postcommunion.

MAY the holy sacrament which we have received, O Lord, we beseech thee, avail us more and more unto eternal salvation. Through our Lord.

October 10. St FRANCIS BORGIA, Confessor

Mass Os justi, of the Common of Abbots, p. 766, omitting the word Abbot in the Secret and Postcommunion, except:

Prayer.

O LORD Jesus Christ, who art both the pattern and the reward of true humility; we beseech thee that, even as thou madest blessed Francis follow gloriously in thy footsteps by spurning earthly honours, so

thou wouldst suffer us also to become his companions alike in following thee and in his glory: who livest.

October 13. St EDWARD, King and Confessor
Mass, Os justi, of a Confessor, p. 760, except:
Prayer.

O GOD, who hast crowned blessed king Edward thy confessor with the glory of eternal life; make us, we beseech thee, so to honour him on earth, that we may be able to reign with him in heaven. Through our Lord.

October 14. St CALLISTUS, Pope and Martyr
Mass, Sacerdotes Dei, p. 728, except:
Prayer.

O GOD, who seest that we fall from our own very weakness, mercifully restore us to thy love by the example of thy saints. Through our Lord.
Epistle. Omnis pontifex, p. 755.
Graduale. Psalm. 88. Inveni David servum meum, oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum. ℣. Nihil proficiet inimicus in eo: et filius iniquitatis non nocebit ei. Alleluia, alleluia. ℣. Eccli 45. Amavit eum Dñs, et ornavit eum: stolam gloriæ induit eum. Alleluia.
Gradual. Psalm. 88. I have found David my servant, with my holy oil I have anointed him: for my hand shall help him, and my arm shall strengthen him. ℣. The enemy shall have no advantage over him; and the son of iniquity shall not hurt him. ℣. Ecclus. 45. Alleluia, allel. The Lord loved him, and adorned him: he clothed him with a robe of glory. Alleluia.
Gospel. Nihil est opertum, p. 733.
Offertorium. Psalm. 88. Veritas mea, et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus.
Offertory. Psalm 88. My truth and my mercy shall be with him, and in my name shall his horn be exalted.
Secret.

MAY this mystical offering be wholesome for us, O Lord; may it free us from our sins, and confirm us in eternal salvation. Through our Lord.
Communio. Matth. 24. Beatus servus, quem, cum venerit Dominus,
Communion. Matt. 24. Blessed is that servant, whom, when the Lord

invenerit vigilantem: amen dico vobis, super omnia bona sua constituet eum.

cometh, he shall find watching: amen I say to you, he shall set him over all his goods.

Postcommunion.

WE beseech thee, almighty God, that these holy offerings may cleanse us from our sins, and bring us grace to live righteously. Through our Lord.

October 15. St TERESA, Virgin
Mass, Dilexisti, p. 775, except:

Prayer.

GRACIOUSLY hear us, O God our Saviour; that as we rejoice in the festival of thy blessed virgin Teresa, so we may be fed with the food of her heavenly teaching and grow in loving devotion towards thee. Through our Lord.

October 17. St HEDWIG, Widow
Mass, Cognovi, p. 782, except:

Prayer.

O GOD, who didst teach blessed Hedwig to renounce the pomps of this world with her whole heart, so that she might humbly follow thy cross; grant that, through her example and merits, we may learn to trample under foot the perishable delights of this world, and, by cleaving to thy cross, overcome whatever may withstand us: who livest.

October 18. St LUKE the Evangelist

Introitus. Ps. 138.

MIhi autem nimis honorati sunt amici tui Deus: nimis confortatus est principatus eorum. Ps. ibid. Domine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. ℣. Gloria Patri.

Introit. Ps. 138.

TO me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened. Ps. ibid. Lord, thou hast proved me, and known me; thou hast known my sitting down and my rising up. ℣. Glory be.

Prayer.

LET blessed Luke thine evangelist, O Lord, we beseech thee, intercede for us, who for the honour of thy holy name continually bore in his body the mortification of the cross. Through our Lord.

Lesson. 2 Cor. 8.

BRETHREN: I give thanks to God, who hath given the same carefulness for you in the heart of Titus, for indeed he accepted the exhortation; but being more careful, of his own will he went unto you. We have sent also with him the brother, whose praise is in the gospel through all the churches; and not that only, but he was also ordained by the churches companion of our travels for this grace, which is administered by us to the glory of the Lord and our determined will: avoiding this, lest any man should blame us in this abundance which is administered by us; for we forecast what may be good not only before God, but also before men. And we have sent with them our brother also, whom we have often proved diligent in many things; but now much more diligent, with much confidence in you, either for Titus, who is my companion and fellow-labourer towards you, or our brethren, the apostles of the churches, the glory of Christ. Wherefore show ye to them, in the sight of the churches, the evidence of your charity, and of our boasting on your behalf.

Gradual, In omnem terram, p. 608.

Gospel as on St Mark's day, p. 552.

Offertorium. Psalm. 138. Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum.	Offertory. Psalm 138. To me thy friends, O God, are exceedingly honourable; their principality is exceedingly strengthened.

Secret.

BY these gifts from heaven grant, O Lord, that we may serve thee with a free mind; so that through the intercession of thy blessed evangelist Luke the offerings which we bring may avail us both unto healing and glory. Through our Lord.

The Preface of the Apostles, p. 30.

Communio. Matth. 19. Vos qui secuti estis me, sedebitis super sedes, judicantes duodecim tribus Israel.	Communion. Matt. 19. You who have followed me shall sit upon seats, judging the twelve tribes of Israel.

Postcommunion.

GRANT, we beseech thee, almighty God, that what we have received at thy holy altar may, by the prayers of thy blessed evangelist Luke,

sanctify our souls, and keep us in safety. Through our Lord.

October 19. St PETER of ALCANTARA, Confessor

Mass, Justus ut palma, p. 762.

Prayer.

O GOD, who didst vouchsafe to make thy blessed confessor Peter illustrious by the grace of marvellous penance and lofty contemplation; grant, we beseech thee, that, by his merits, which plead for us, we may so mortify our bodies as to embrace the more readily the things of heaven. Through our Lord.

Epistle, Quæ mihi fuerunt lucra, p. 765

October 20. St JOHN CANTIUS, Confessor

Introitus. Eccli 18.

Miseratio hominis circa proximum: misericordia autem Dei super omnem carnem. Qui misericordiam habet, docet et erudit quasi pastor gregem suum. Ps. 1. Beatus vir, qui non abiit in consilio impiorum, et in via peccatorum non stetit, et in cathedra pestilentiæ non sedit. ℣. Gloria Patri.

Introit. Ecclus 18.

THE compassion of man is towards his neighbour; but the mercy of God is upon all flesh. He hath mercy, and teacheth and correcteth, as a shepherd doth his flock. Ps. 1. Blessed is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of pestilence. ℣. Glory be.

Prayer.

GRANT, we beseech thee, almighty God, that by the example of thy holy confessor John we may advance in the science of the saints, and by showing mercy to others win forgiveness from thee. Through our Lord.

Lesson. James 2.

SO speak ye, and so do, as being to be judged by the law of liberty. For judgment without mercy to him that hath not done mercy: and mercy exalteth itself above judgment. What shall it profit,

my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him? And if a brother or sister be naked, and want daily food, and one of you say to them, Go in peace, be you warmed and filled, and yet give them not those things that are necessary for the body; what shall it profit? So faith also, if it have not works, is dead in itself.

Graduale. Psalm. 106. Confiteantur Dño misericordiæ ejus: et mirabilia ejus filiis hominum. ℣. Quia satiavit animam inanem: et animam esurientem satiavit bonis. Alleluia, alleluia. ℣. Prov. 31. Manum suam aperuit inopi: et palmas suas extendit ad pauperem. Alleluia.

Gradual. Psalm 106. Let the mercies of the Lord give glory to him: and his wonderful works to the children of men. ℣. For he hath satisfied the empty soul, and hath filled the hungry soul with good things. Alleluia, alleluia. ℣. Prov. 31. He hath opened his hand to the needy, and stretched out his hands to the poor. Alleluia.

Gospel, Luke 12, p. 761.

Offertorium. Job 29. Justitia indutus sum: et vestivi me, sicut vestimento et diademate, judicio meo. Oculus fui cæco, et pes claudo: pater eram pauperum.

Offertory. Job 29. I was clad with justice, and I clothed myself with my judgment, as with a robe and a diadem: I was an eye to the blind, and a foot to the lame: I was the father of the poor.

Secret.

GRACIOUSLY receive these victims, O Lord, we beseech thee, for the sake of the merits of the holy John thy confessor; and grant that by loving thee above all things, and all mankind for thy sake, we may become well-pleasing to thee both in will and in deed. Through our Lord.

Communio. Luc. 6. Date, et dabitur vobis: mensuram bonam, et confertam, et coagitatam, et supereffluentem dabunt in sinum vestrum.

Communion. Luke 6. Give, and it shall be given to you: good measure, and pressed down, and shaken together, and running over, shall they give into your bosom.

Postcommunion.

WE who have been fed with the delights of thy precious body and blood, humbly beg thy mercy, O Lord; so that through the example and merits of blessed John thy confessor we may follow him in his charity and share with him his glory: who livest.

October 21. St HILARION, Abbot

Mass, Os justi, of the Common of Abbots, p. 766. A commemoration is made of St Ursula and her Companions, martyrs, by the Prayer, Secret and Postcommunion from the Common of many Virgins and Martyrs, p. 774.

The same day, October 21. St URSULA and her Companions, Virgins and Martyrs.

Mass, Loquebar, p. 768; but with the Prayers from the Common of many Virgins and Martyrs, p. 774.

October 24. ST. RAPHAEL THE ARCHANGEL

Introit, Benedicite, p. 568, omitting the Alleluias.

Prayer.

O GOD, who didst give blessed Raphael the Archangel as a companion on his journey to thy servant Tobias: grant to us thy servants that we may also be ever guarded by his care and receive the protection of his help. Through.

Lesson. Tob. 12.

IN those days: The Angel Raphael said unto Tobias: It is good to hide the secret of a king, but honourable to reveal and confess the works of God. Prayer with fasting and alms is more good than to lay up treasures of gold: for alms delivereth from death, and the same it is that purgeth away sins, and maketh to find mercy and life everlasting. But they that commit sin and iniquity, are enemies to their own soul. I discover, then, the truth unto you, and will not hide the secret from you. When thou didst pray with tears and didst bury the dead, and leave thy dinner, and by day didst hide the dead in thy house, and by night bury them, I offered thy prayer unto the Lord. And because thou wast acceptable to God, it was necessary that temptation

should prove thee. And now the Lord hath sent me to heal thee, and to deliver Sara thy son's wife from the devil. For I am the Angel Raphael, one of the seven that stand before the Lord.

Graduale. Tob. 8. Angelus Domini Raphael apprehendit et ligavit dæmonem. ℣. Ps. 146. Magnus Dominus noster, et magna virtus ejus. Alleluia, alleluia. ℣. Ps. 137. In conspectu Angelorum psallam tibi; adorabo ad templum sanctum tuum, et confitebor nomini tuo. Alleluia.

Gradual. Tob. 8. The Angel of the Lord, Raphael, took and bound the devil. ℣. Ps. 146. Great is our Lord, and great is his power. Alleluia, alleluia. ℣. Ps. 137. In the sight of the Angels I will sing to thee: I will adore to thy holy temple, and will confess to thy name. Alleluia.

Gospel. John 5, p. 153, but only as far as the words he lay under inclusive. The Creed is said.

Offertory. Stetit Angelus, p. 802, without Alleluia

Secret.

WE offer thee, O Lord, this sacrifice of praise, humbly beseeching that by the suffrages of the Angels interceding for us thou wouldst both graciously accept it and grant that it may conduce to our salvation. Through.

Communion. Benedicite, p. 570, omitting the Alleluia.

Postcommunion.

VOUCHSAFE, O Lord God, to send to our help the holy Archangel Raphael; and may he whom we believe ever to be ministering before thy majesty, present our humble prayers for thy blessing. Through.

Oct. 25. SS. CHRYSANTHUS & DARIA, Martyrs

Mass, Intret, p. 735, except:

Prayer.

LET the prayer of thy blessed martyrs Chrysanthus and Daria intercede for us, Lord, we beseech thee; that we who honour them by this service may continually enjoy their loving help. Through our Lord.

Epistle. Exhibeamus nosmetipsos, of the Common, p. 743.

Gospel, Væ vobis, of the Common, p. 745.

Secret.

WE beseech thee, O Lord, let the victim which thy people solemnly offer up on the festival of Saints Chrysanthus and Daria, be well-pleasing unto thee. Through our Lord.

Postcommunion.

WE whom thou hast filled with sacramental gladness, beseech thee, O Lord, that through the intercession of thy holy martyrs Chrysanthus and Daria the actions which we do may bring grace to our souls. Through our Lord.

October 26. St EVARISTUS, Pope and Martyr

Mass, Statuit ei, p. 726.

October 27. Vigil of SS. SIMON and JUDE, Apostles

Introit, Intret in conspectu, p. 735.

Prayer.

GRANT, we beseech thee, almighty God, that even as we are approaching the glorious festival of thine apostles Simon and Jude, so may they approach thy divine majesty in our behalf, to win for us thy good things. Through our Lord.

Second Prayer, Concede, p. 795; the third, Ecclesiæ, or for the Pope, p. 797.

Epistle, Spectaculum facti, p. 763.

Graduale. Psalm. 78. Vindica, Domine, sanguinem sanctorum tuorum, qui effusus est. ℣. Posuerunt mortalia servorum tuorum, Domine, escas volatilibus cœli: carnes sanctorum tuorum bestiis terræ.

Gradual. Psalm. 78. Revenge, O Lord, the blood of thy saints, which hath been shed. ℣. They have given the dead bodies of thy servants, O Lord, to be meat for the fowls of the air: the flesh of thy saints to the beasts of the earth.

Gospel, Ego sum vitis vera, p. 747.

Offertorium. Psalm. 149. Exsultabunt Sancti in gloria, lætabuntur in cubilibus suis: exaltationes Dei in faucibus eorum.

Offertory. Psalm 149. The saints shall rejoice in glory, they shall be joyful in their beds; the high praises of God shall be in their mouths.

Secret.

WE who celebrate the coming festival of thy holy apostles SS. Simon and Jude with our gifts, humbly beseech thee, O Lord, that whereas they are hindered by the guilt on our souls, neverthe-

less by the merits of these thy saints they may become well-pleasing in thy sight. Through our Lord.
Second Secret, Tua Domine, p. 796; the third, Protege or Oblatis, p. 797.

Communio. Psalm. 78. Posuerunt mortalia servorum tuorum, Domine, escas volatilibus cœli, carnes sanctorum tuorum bestiis terræ: secundum magnitudinem brachii tui posside filios morte punitorum.

Communion. Psalm 78. They have given the dead bodies of thy servants to be meat for the fowls of the air; the flesh of thy saints for the beasts of the earth. According to the greatness of thy arm, take possession of the children of them that have been put to death.

Postcommunion.

WE who have received thy sacraments, humbly entreat thee, O Lord, that through the intercession of thy blessed apostles Simon and Jude, what we now do in time may bring us grace for life everlasting. Through our Lord.
The second Postcommunion, Sumptis, p. 797; the third, Quæsumus, or Hæc nos, p. 798.

October 28. SS. SIMON and JUDE, Apostles
Introit, Mihi autem, p. 523.
Prayer.

O GOD, who through thy blessed apostles Simon and Jude hast brought us to the knowledge of thy name; grant that by advancing in virtue we may celebrate their everlasting glory, and also that by celebrating their glory we may advance in virtue. Through our Lord.
Epistle, as on the eve of the Ascension, p. 371.

Graduale. Psalm. 44. Constitues eos principes super omnem terram: memores erunt nominis tui, Domine. ℣. Pro patribus tuis nati sunt tibi filii: propterea populi confitebuntur tibi. Allel. alleluia. ℣. Psalm. 138. Nimis honorati sunt amici tui, Deus: nimis con-

Gradual. Psalm 44. Thou shalt make them princes over all the earth: they shall remember thy name, O Lord. ℣. Instead of thy fathers, sons are born to thee; therefore shall people praise thee. Alleluia, alleluia. ℣. Psalm 138. To me thy friends, O God, are made exceedingly honour-

fortatus est principatus eorum. Alleluia.

able: their principality is exceedingly strengthened. Alleluia.

✠ Gospel. John 15.

AT that time: Jesus said to his disciples: These things I command you, that you love one another. If the world hate you, know ye that it hath hated me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember my word that I said to you, The servant is not greater than his master. If they have persecuted me, they will also persecute you: if they have kept my word, they will keep yours also. But all these things they will do to you for my name's sake, because they know not him that sent me. If I had not come, and spoken to them, they would not have sin; but now they have no excuse for their sin. He that hateth me, hateth my Father also. If I had not done among them the works that no other man hath done, they would not have sin; but now they have both seen and hated both me and my Father. But that the word may be fulfilled which is written in their law, They hated me without cause. Creed.

Offertorium. Psalm. 18. In omnem terram exivit sonus eorum: et in fines orbis terræ verba eorum.

Offertory. Psalm 18. Their sound went forth into all the earth; and their words to the ends of the world.

Secret.

WE who pay honour to the eternal glory of thy holy apostles Simon and Jude, beseech thee, O Lord, that we may celebrate it the more worthily now that we have been cleansed by thy holy sacraments. Through our Lord.

Preface of the Apostles, p. 30.

Communio. Matth. 19. Vos, qui secuti estis me, sedebitis super sedes, judicantes duodecim tribus Israel.

Communion. Matth. 19. You who have followed me, shall sit upon seats judging the twelve tribes of Israel.

Postcommunion.

WE who have received thy sacraments, O Lord, humbly pray that through the intercession of thy blessed apostles Simon and Jude what we do in honour to their martyrdom may avail us for a healing remedy. Through our Lord.

THE LAST SUNDAY IN OCTOBER

FEAST of the KINGSHIP of OUR LORD JESUS CHRIST

Introitus. Apoc. 5.

DIgnus est Agnus qui occisus est, accipere virtutem, et divinitatem, et sapientiam, et fortitudinem, et honorem. Ipsi gloria et imperium in sæcula sæculorum. (T.P. Alleluia, alleluia.) Ps. 71. Deus judicium tuum Regi da, et justitiam tuam Filio Regis. Gloria Patri. Dignus.

Introit. Apoc. 5.

WOrthy is the Lamb that was slain to receive power, and divinity, and wisdom, and strength, and honour. To him be glory and empire for ever and ever. (In Eastertide, Alleluia, alleluia.) Ps. 71. Give the King thy judgement, O God, and the King's Son thy justice. Glory be to the Father. Worthy.

Prayer.

ALMIGHTY everlasting God, who hast willed to restore all things in thy beloved Son, the King of the whole creation; mercifully grant that all the communities of the nations that are scattered by the wound of sin may be subjected unto his most sweet dominion. Who liveth.

Commemoration is made of the current Sunday.

Lesson. Col. 1.

BRETHREN: We give thanks unto God the Father, who hath made us worthy to be partakers of the lot of the saints in light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love,

in whom we have redemption through his blood, the remission of sins; who is the image of the invisible God, the first-born of every creature; for in him were all things created in heaven, and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers, all things were created by him and in him, and he is before all, and in him all things consist. And he is the head of the body, the Church, who is the beginning, the first-born from the dead; that in all things he may hold the primacy; because in him it hath well-pleased the Father that all fulness should dwell; and through him to reconcile all things unto himself, making peace through the blood of his cross, both as to the things on earth, and the things that are in heaven, in Christ Jesus our Lord.

Graduale. Ps. 71. Dominabitur a mari usque ad mare, et a flumine usque ad terminos orbis terrarum. ℣. Et adorabunt eum omnes reges terræ; omnes Gentes servient ei. Alleluia, alleluia. ℣. Dan. 7. Potestas ejus potestas æterna, quæ non auferetur; et regnum ejus quod non corrumpetur.

Gradual. Ps. 71. He shall rule from sea to sea, and from the river even unto the ends of the earth. ℣. And all the kings of the earth shall adore him; all nations shall serve him. Alleluia, alleluia. ℣. Dan. 7. His power is an eternal power, which shall not be taken away; and his kingdom shall not be made void.

In votive Masses after Septuagesima, omitting the Alleluia and its ℣., is said:

Tractus. Ps. 88. Ipse invocabit me, Pater meus es tu: Deus meus, et susceptor salutis meæ. ℣. Et ego primogenitum ponam illum: excelsum præ regibus terræ. ℣. Et ponam in sæculum sæculi semen ejus; et thronum ejus sicut dies cœli.

Tract. Ps. 88. He shall call me, thou art my Father: my God, and the upholder of my salvation. ℣. And I will appoint him my first-born; high above the kings of the earth. ℣. And I will appoint his seed unto the ages of the ages; and his throne as the days of heaven.

In Eastertide, omitting the Gradual, is said: Alleluia, alleluia. ℣. Potestas ejus, etc., as above; then:

Alleluia. ℣. Apoc. 19. Habet in vestimento et in femore suo scriptum: Rex regum, et Dominus dominantium. Alleluia.

Alleluia. ℣. Apoc. 19. He hath on his garment and on his thigh written: King of kings, and Lord of lords. Alleluia.

✠ Gospel. John 18.

AT that time: Pilate said unto Jesus: Art thou the King of the Jews? Jesus answered: Sayest thou this of thyself, or did others tell it thee of me? Pilate answered: Am I a Jew? Thine own nation and the chief priests have delivered thee unto me; what hast thou done? Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would indeed fight, that I might not be delivered to the Jews; but now is my kingdom not from hence. Therefore Pilate said unto him: Art thou a king then? Jesus answered: Thou sayest, because I am a king. For this was I born, and for this cause came I into the world, that I might bear witness to the truth; every one that is of the truth heareth my voice. Creed.

Offertorium. Ps. 2. Postula a me, et dabo tibi Gentes hæreditatem tuam, et possessionem tuam terminos terræ.

Offertory. Ps. 2. Ask of me, and I will give thee the gentiles for thine inheritance, and the ends of the earth for thy possession.

Secret.

WE offer unto thee, O Lord, the Host of man's reconciliation; grant, we beseech thee, that he whom we immolate in these present sacrifices, may grant unto all nations the gifts of unity and peace, even Jesus Christ our Lord thy Son, who liveth.

Præfatio. Æterne Deus. Qui unigenitum Filium tuum Dominum nostrum Jesum Christum Sacerdotem æternum et universorum Regem, oleo

Preface. Eternal God. Who hast anointed thy Son our Lord Jesus Christ, the Eternal High Priest and King of all things, with the oil of gladness; that

exsultationis unxisti; ut seipsum in ara crucis, hostiam immaculatam et pacificam offerens, redemptionis humanæ sacramenta perageret; et suo subjectis imperio omnibus creaturis, æternum et universale regnum, immensæ tuæ traderet Majestati; regnum veritatis et vitæ, regnum sanctificationis et gratiæ, regnum justitiæ, amoris et pacis. Et ideo, etc.

offering himself on the altar of the Cross as an immaculate host and peace-offering, he might complete the mysteries of man's redemption; and all creation being made subject to his dominion, he might deliver into the hands of thine unbounded Majesty an eternal and all-enfolding kingdom, a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace. And therefore, etc.

Communio. Ps. 28. Sedebit Dominus rex in æternum; Dominus benedicet populo suo in pace.

Communion. Ps. 28. The Lord shall sit as King for ever; the Lord shall bless his people with peace.

Postcommunion.

HAVING received the food of immortality, we beseech thee, O Lord, that we who glory in our warfare under the banners of Christ the King may come to reign with him for ever in his heavenly dwelling-place: who with thee.

October 31. The VIGIL of ALL SAINTS

Introitus. Sap. 3. JUdicant sancti Gentes, et dominantur populis: et regnabit Dominus Deus illorum in perpetuum. Psalm. 32. Exsultate, justi, in Domino: rectos decet collaudatio. ℣. Gloria Patri.

Introit. Wisd. 3. THe saints judge nations, and rule over people: and the Lord their God shall reign for ever. Psalm 32. Rejoice in the Lord, ye just: praise becometh the upright. ℣. Glory be.

The Gloria in excelsis is not said.

Prayer.

MULTIPLY thy grace upon us, O Lord, and grant that we may be gladdened at the holy confession of those to whose glorious festival we are looking forward. Through our Lord.

Second Prayer of the Holy Ghost, Deus qui corda, p. 797; the third, Ecclesiæ, or for the Pope, p. 797.

Lesson. Apoc. 5.

IN those days: Behold, I, John, saw in the midst of the throne and of the four living creatures, and in the midst of the ancients, a Lamb, standing as it were slain, having seven horns and seven eyes, which are the seven spirits of God, sent forth into all the earth. And he came, and took the book out of the right hand of him that sat on the throne: and when he had opened the book, the four living creatures, and the four and twenty ancients fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints; and they sang a new canticle, saying, Thou art worthy, O Lord, to take the book, and to open the seals thereof; because thou wast slain, and hast redeemed us to God, in thy blood, out of every tribe, and tongue, and people, and nation, and hast made us to our God a kingdom and priests; and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the living creatures and the ancients, and the number of them was thousands of thousands, saying with a loud voice, The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction, for ever and ever. Amen.

Graduale. Ps. 149. Exsultabunt sancti in gloria, lætabuntur in cubilibus suis. ℣. Cantate Domino canticum novum, laus ejus in ecclesia sanctorum.

Gradual. Ps. 149. The saints shall rejoice in glory, they shall be joyful in their beds. ℣. Sing ye to the Lord a new canticle; let his praise be in the Church of the saints.

Gospel, Luke 6, p. 739.

Offertorium. Ps. 149. Exsultabunt sancti in gloria, lætabuntur in cubilibus suis: exaltationes Dei in faucibus eorum.

Offertory. Ps. 149. The saints shall rejoice in glory, they shall be joyful in their beds: the high praises of God are in their mouths.

Secret.

WE offer our gifts upon thy altar, O Lord; grant, we beseech thee, that by the prayers of all thy saints, to whose approaching festival we look forward, they may avail for our salvation. Through.

Second Secret of the Holy Ghost, Munera, p. 797; the third, Protege, or for the Pope, p. 797.

Communio. Sap. 3. Justorum animæ in manu Dei sunt, et non tanget illos tormentum malitiæ: visi sunt oculis insipientium mori: illi autem sunt in pace.

Communion. Wisd. 3. The souls of the just are in the hand of God, and the torment of malice shall not touch them: in the sight of the unwise they seemed to die, but they are in peace.

Postcommunion.

WHEN we have taken the sacraments and been gladdened by the festival which we desire, O Lord, may we be helped by the prayers of those in memory of whom these things are done. Through.

Second Postcommunion of the Holy Ghost, Sancti Spiritus; the third, Quæsumus, or for the Pope, p. 798.

THE FEASTS OF NOVEMBER

November 1. The FEAST of ALL SAINTS

Introitus.

GAudeamus omnes in Domino, diem festum celebrantes sub honore Sanctorum omnium: de quorum solemnitate gaudent Angeli, et collaudant Filium Dei.

Introit.

LEt us all rejoice in the Lord, celebrating a festival day in honour of all the saints: at whose solemnity the angels rejoice, and give praise to the Son of God. Ps. 32.

Ps. 32. Exsultate, justi, in Domino: rectos decet collaudatio. ℣. Gloria Patri.

Rejoice in the Lord, ye just: praise becometh the upright. ℣. Glory be.

Prayer.

ALMIGHTY, everlasting God, by whose grace we pay honour to the merits of all thy saints on this single festival day; inasmuch as so many are pleading for us, grant us, we beseech thee, the fulness of thy mercy, for which we long. Through our Lord.

Lesson. Apoc. 7.

IN those days: Behold, I, John, saw another angel ascending from the rising of the sun, having the sign of the living God. And he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth nor the sea, nor the trees, till we sign the servants of our God in their foreheads. And I heard the number of them that were signed: an hundred and forty-four thousand were signed, of every tribe of the children of Israel. Of the tribe of Juda were twelve thousand signed: of the tribe of Ruben twelve thousand signed: of the tribe of Gad twelve thousand signed: of the tribe of Aser twelve thousand signed: of the tribe of Nephthali twelve thousand signed: of the tribe of Manasses twelve thousand signed: of the tribe of Simeon twelve thousand signed: of the tribe of Levi twelve thousand signed: of the tribe of Issachar twelve thousand signed: of the tribe of Zabulon twelve thousand signed: of the tribe of Joseph twelve thousand signed: of the tribe of Benjamin twelve thousand signed. After this I saw a great multitude which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne and in sight of the Lamb, clothed with white robes, and palms in their hands; and they cried with a loud voice, saying, Salvation to our God who sitteth upon the throne, and to the Lamb. And all the angels stood round about the throne, and the ancients, and the four living creatures; and they fell down before the throne upon their faces, and adored God, saying, Amen. Benediction, and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God for ever and ever. Amen.

Graduale. Ps. 33. Timete Dominum, omnes Sancti

Gradual. Ps. 33. Fear the Lord, all ye his saints: for

ejus: quoniam nihil deest timentibus eum. ℣. Inquirentes autem Dñm, non deficient omni bono. Allel., allel. ℣. Matth. 11. Venite ad me omnes, qui laboratis, et onerati estis: et ego reficiam vos. Alleluia.

there is no want to them that fear him. ℣. But they that seek the Lord shall not be deprived of any good. Alleluia, alleluia. ℣ Matt. 11. Come to me all you that labour and are heavy laden, and I will refresh you. Alleluia.

✠ Gospel. Matt. 5.

AT that time: Jesus seeing the multitudes, went up into a mountain; and when he was sat down, his disciples came unto him. And opening his mouth, he taught them, saying: Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are the meek; for they shall possess the land. Blessed are they that mourn; for they shall be comforted. Blessed are they that hunger and thirst after justice; for they shall have their fill. Blessed are the merciful; for they shall obtain mercy. Blessed are the clean of heart; for they shall see God. Blessed are the peace-makers; for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake; for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you untruly, for my sake: be glad and rejoice, for your reward is very great in heaven. Creed.

Offertorium. Sap. 3. Justorum animæ in manu Dei sunt, et non tanget illos tormentum malitiæ: visi sunt oculis insipientium mori, illi autem sunt in pace.

Offertory. Wisd. 3. The souls of the just are in the hand of God, and the torment of malice shall not touch them: in the sight of the unwise they seemed to die, but they are in peace.

Secret.

WE offer to thee, O Lord, the gifts of our devotion; let them be well-pleasing to thee for the sake of all the saints; and of thy mercy let them avail also for our salvation. Through our Lord.

Comm. Matth. 5. Beati mundo corde, quoniam ipsi Deum videbunt: beati pacifici, quoniam filii Dei vocabuntur: beati, qui persecutionem patiuntur

Comm. Matt. 5. Blessed are the clean of heart, for they shall see God: blessed are the peace-makers, for they shall be called the children of God: blessed

propter justitiam, quoniam ipsorum est regnum cœlorum.

are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven.

Postcommunion.

GRANT, we beseech thee, O Lord, that thy faithful people may ever rejoice in paying reverence to all the saints, and may be helped by their unceasing prayers. Through our Lord.

Within the octave mass is said as on the feast. The second Prayer is of the Holy Ghost, Deus qui, p. 797; the third Ecclesiæ, or for the Pope, p. 797.

November 2. ALL SOULS' DAY.

Three Masses are to be said on this day.

The First is Requiem æternam, as on p. 865.

The Second is the same as the first, except as follows:

Prayer.

O GOD, the Lord of mercies, grant to the souls of thy servants and handmaids a place of refreshment, rest and happiness, and the glory of thy light. Through our Lord.

Epistle and Gospel, p. 872.

Secret.

BE favourable, O Lord, to our humble prayers on behalf of the souls of thy servants and handmaids, for whom we offer up to thee the sacrifice of praise: that thou mayest vouchsafe to grant them fellowship with thy saints. Through our Lord.

Postcommunion.

GRANT, we beseech thee, O Lord, that the souls of thy servants and handmaids, purified by this sacrifice, may obtain pardon and everlasting rest. Through our Lord.

The Third is the same as the two preceding, except as follows:

Prayer.

O GOD, who grantest forgiveness and desirest the salvation of mankind: we beseech thee in thy mercy to grant that thy servants and handmaids who have passed out of this life, by the intercession of blessed Mary ever a Virgin and of all thy saints, may partake of everlasting bliss. Through our Lord.

Epistle and Gospel, p. 873.

Secret.

O GOD, whose mercy is boundless, favourably receive our humble prayers, and by means of these sacraments of our salvation grant to the souls of thy servants and handmaids who by thy grace did confess thy name the remission of all their sins. Through our Lord.

Postcommunion.

GRANT, we beseech thee, almighty and merciful God, that the souls of thy servants and handmaids, for whom we offer up this sacrifice of praise to thy majesty, may by virtue of this sacrament be cleansed from all sin and by thy mercy receive the happiness of eternal light. Through our Lord.

November 4. St CHARLES BORROMEO, Bishop and Confessor

Mass, Statuit, p. 750, except:

Prayer.

EVER keep thy church, O Lord, we beseech thee, under the protection of St Charles, thy confessor and bishop; so that through the intercession of him who became glorious by his watchful care over his flock, we may ever burn with love for thee. Through.

A commemoration is made of the octave.

Of SS. Vitalis and Agricola, martyrs:

Prayer.

GRANT, we beseech thee, almighty God, that we who keep the festival of thy holy martyrs Vitalis and Agricola, may be helped by their intercession with thee. Through our Lord.

The Creed is said on account of the octave of All Saints.

Of SS. Vitalis and Agricola: Secret, Oblatis, and Postcommunion, Hæc nos, p. 742.

November 8. The OCTAVE-DAY of ALL SAINTS

Mass as on the feast, p. 709, with a commemoration of the Four Crowned Martyrs.

Prayer.

GRANT, we beseech thee, O almighty God, that we who acknowledge the boldness of thy glorious martyrs in their confession, may enjoy their loving intercession with thee. Through our Lord.

Secret.

LET thy bountiful blessing come down upon us, O Lord; through the prayers of thy holy martyrs, may it make our gifts well-pleasing to thee, and make them also a sacrament of redemption to ourselves. Through our Lord.

Postcommunion.

WE who are refreshed and gladdened by these heavenly sacraments humbly pray thee, O Lord, that we may be shielded by the help of those in whose triumphs we glory. Through our Lord.

November 9. The DEDICATION of the BASILICA of our SAVIOUR

Mass, Terribilis, p. 785. The Creed is said.

At low Mass only a commemoration is made of St Theodore, martyr:

Prayer.

O GOD, who dost encompass and shield us by the glorious confession of blessed Theodore thy martyr; grant that we may profit by his example, and be strengthened by his intercession. Through.

Secret.

RECEIVE, O Lord, the prayers of the faithful with the victims which they offer up; and through the intercession of blessed Theodore thy martyr, may this service of love and devotion bring us to the glory of heaven. Through our Lord.

Postcommunion.

GRANT, O Lord, we beseech thee, through the intercession of blessed Theodore thy martyr, that what we take with our mouth, we may receive with a clean heart. Through our Lord.

November 10. St ANDREW AVELLINO, Confessor

Mass. Os justi, p. 760.

Prayer.

O GOD, who didst marvellously lift up to thyself the heart of blessed Andrew, thy confessor, by means of his steadfast vow to advance in virtue daily; grant, we beseech thee, that through his merits and intercession we may share in the like grace; so that, by ever following the more perfect way, we may happily be brought to thy glory on high. Through.

In commemoration of SS. Trypho and Respicius, Martyrs, and St Nympha, Virgin and Martyr: Prayer.

GRANT, O Lord, we beseech thee, that we may ever honour the festival of thy holy martyrs Trypho, Respicius and Nympha; and that through their intercession we may always enjoy thy protection. Through our Lord.

Of SS. Trypho, etc.: Secret, Munera, p. 740, and Postcommunion, Præsta, p. 740.

November 11. St MARTIN, Bishop and Confessor

Introit, Statuit, of the Common, p. 750.

Prayer.

O GOD, who knowest that we stand not by any strength of our own, mercifully grant that, by the intercession of blessed Martin thy bishop and confessor, we may be kept from all harm. Through our Lord.

A commemoration is made of St Mennas, martyr, by the Prayer, Secret and Postcommunion of Mass In virtute, p. 730.

Lesson, Ecce sacerdos, p. 751.

Graduale. Eccli 44. Ecce sacerdos magnus, qui in diebus suis placuit Deo. ℣. Non est inventus similis illi, qui conservaret legem Excelsi. Alleluia, alleluia. ℣. Beatus vir, sanctus Martinus, urbis Turonis Episcopus, requievit: quem susceperunt Angeli atque Archangeli, Throni, Dominationes, et Virtutes. Alleluia.

Gradual. Eccius 44. Behold a great priest, who in his days pleased God. ℣. There was not any found like to him, who kept the law of the Most High. Alleluia, alleluia. ℣. The blessed man St Martin, bishop of the city of Tours, went to his rest: and the angels and archangels, the thrones, dominions and powers received him. Allel.

Gospel, Nemo lucernam, p. 756.

Offertory, Veritas mea, p. 762.

Secret.

SANCTIFY, we beseech thee, O Lord God, these gifts which we offer to thee on the feast of thy holy Bishop Martin: that thereby our life may always be directed in prosperity and adversity. Through our Lord.

Communion. Beatus servus, p. 762.

Postcommunion.

GRANT, we beseech thee, O Lord our God, that these sacraments may avail to our salvation, through the intercession of those on whose festival they are offered. Through our Lord.

November 12. St MARTIN, Pope and Martyr

Mass, Sacerdotes Dei, p. 728, except:

Epistle, Communicantes, p. 735.

Gospel, Si quis venit, p. 727.

November 13. St DIDACUS, Confessor

Mass, Justus ut palma, p. 762.

Prayer.

ALMIGHTY, everlasting God, who by thy wonderful providence choosest the weak things of the world to confound the strong; mercifully grant to us thy humble servants that, through the godly prayers of blessed Didacus thy confessor, we may become worthy to be raised to everlasting glory in the heavens. Through our Lord.

November 14. St JOSAPHAT, Bishop and Martyr

Introitus.

GAudeamus omnes in Domino, diem festum celebrantes sub honore beati Josaphat Martyris: de cujus passione gaudent Angeli, et collaudant Filium Dei. Psalm. 32. Exsultate justi in Domino: rectos decet collaudatio. ℣. Gloria Patri.

Introit.

LEt us all rejoice in the Lord, keeping festival in honour of blessed Josaphat the martyr: at his martyrdom the angels rejoice and give praise to the Son of God. Psalm 32. Rejoice in the Lord, O ye just; praise becometh the upright. ℣. Glory be.

Prayer.

STIR up within thy church, O Lord, we beseech thee, the Spirit, who did so fill blessed Josaphat, thy martyr and bishop, that he laid down his life for the sheep; by his intercession let us be so stirred and strengthened by the same Spirit, that we may not shrink from giving our lives for the brethren. Thro' our Lord . . . in the unity of the same.

Lesson. Heb. 5.

BRETHREN: Every high priest taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins: who can have compassion on them that are ignorant and that err, because he himself also is compassed with infirmity; and therefore he ought, as for the people, so also for himself, to offer for sins. Neither doth any man take the honour to himself, but he that was called by God, as Aaron was. So Christ also did not glorify himself that he might be made a high priest; but he that said unto him, Thou art my Son, this day have I begotten thee. As he saith also in another place, Thou art a priest for ever, according to the order of Melchisedech.

Graduale. Psalm. 88. Inveni David servum meum, oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum. ℣. Nihil proficiet inimicus in eo, et filius iniquitatis non nocebit ei. Alleluia, alleluia. ℣. Hic est sacerdos, quem coronavit Dominus. Alleluia.

Gradual. Psalm 88. I have found David my servant; with my holy oil I have anointed him. For my hand shall help him, and my arm shall strengthen him. ℣. The enemy shall have no advantage over him; nor the son of iniquity have power to hurt him. Alleluia, alleluia. ℣ This is the priest whom the Lord hath crowned. Alleluia.

Tempore Paschali. Alleluia, alleluia. ℣. Psalm. 88. Confitebuntur cœli mirabilia tua, Domine: etenim veritatem tuam in ecclesia sanctorum. Alleluia. ℣. Ps. 20. Posuisti, Domine, super caput ejus coronam de lapide pretioso. Alleluia.

At Eastertide. Alleluia, alleluia. ℣. Psalm 88. The heavens shall confess thy wonders, O Lord; and thy truth in the church of the saints. Alleluia. ℣. Ps. 20. Thou hast set on his head a crown of precious stones. Alleluia.

Post Septuagesimam, omissis Alleluia et versu sequenti, dicitur: Tractus. Psalm. 20. Desiderium animæ ejus tribuisti ei: et voluntate labiorum

After Septuagesima the Alleluia & ℣. are omitted, and the following is said: Tract. Psalm 20. Thou hast given him his heart's desire; and hast not with-

ejus non fraudasti eum. ℣. Quoniam prævenisti eum in benedictionibus dulcedinis. ℣. Posuisti in capite ejus coronam de lapide pretioso.

holden from him the will of his lips. ℣. For thou hast prevented him with the blessings of sweetness. ℣. Thou hast set on his head a crown of precious stones.

Gospel, as on the second Sunday after Easter, p. 360.

Offertorium. Joan. 15. Majorem caritatem nemo habet, ut animam suam ponat quis pro amicis suis.

Offertory. John 15. Greater love than this no man hath, that he lay down his life for his friends.

Secret.

O MOST merciful God, pour forth thy blessing on these our gifts, and strengthen us in that faith which thy holy martyr and bishop Josaphat upheld by shedding his blood. Through our Lord.

Communio. Joan. 10. Ego sum pastor bonus, et cognosco oves meas, et cognoscunt me meæ.

Communion. John 10. I am the good shepherd, and I know my sheep, and mine know me.

Postcommunion.

MAY this heavenly banquet impart to us, O Lord, the spirit of fortitude, which inspired thy holy martyr and bishop Josaphat to strive for the honour of the church throughout his life even until the hour of his triumph. Through our Lord.

November 15. St GERTRUDE, Virgin

Mass. Dilexisti, p. 775, except:

Prayer.

O GOD, who in the heart of the holy virgin Gertrude didst provide for thyself a dwelling in which thou wast well-pleased, through her merits and intercession mercifully wash away the stains from our hearts and grant that we may enjoy fellowship with her. Through our Lord.

November 17. St GREGORY THAUMATURGUS
Bishop and Confessor

Mass, Statuit, p. 750, except:

†Gospel. Mark 11.

AT that time: Jesus answering his disciples, said to them: Have the faith of God. Amen, I say to you, that whosoever shall say to this mountain, Be

thou removed and be cast into the sea, and shall not stagger in his heart, but believe that whatsoever he saith shall be done, it shall be done unto him. Therefore I say unto you, All things, whatsoever you ask when ye pray, believe that you shall receive; and they shall come unto you.

November 18. The DEDICATION of the BASILICA of SS. PETER and PAUL
Mass, Terribilis, p. 785. The Creed is said.

November 19. St ELIZABETH, Widow
Mass, Cognovi, p. 782, except:
Prayer.
ENLIGHTEN the hearts of thy faithful, O God of mercy, and through the prayers of blessed Elizabeth, grant that we may despise worldly welfare and ever be gladdened by consolation from heaven. Through our Lord.
A commemoration is made of St Pontianus, pope and martyr, by the Prayer, Secret and Postcommunion from the Mass Statuit, p. 726.

The same day, November 19. St PONTIANUS, Pope and Martyr
Mass, Statuit, p. 726, except the Gospel, Nihil est opertum, p. 733.

November 20. St FELIX of VALOIS, Confessor
Mass, Justus ut palma, p. 762, except:
Prayer.
O GOD, who by a voice from heaven wast pleased to summon blessed Felix from the desert to undertake the ransoming of captives; grant, we beseech thee, that through his intercession we may be freed from the bondage of our sins and may be guided by thy grace to our home in heaven. Through

November 21. The PRESENTATION of the BLESSED VIRGIN MARY
Mass, Salve, p. 795, except:
Prayer.
O GOD, by whose good will blessed Mary ever a virgin, being herself the dwelling-place of the Holy Spirit, was this day presented in the temple;

grant, we beseech thee, that through her intercession we may be found worthy to be presented before thee in the temple of thy glory. Through our Lord . . . in the unity of the same.

The Creed is said, and the Preface of the Blessed Virgin Mary: Et te in Præsentatione, p. 28.

November 22. St CECILY, Virgin and Martyr

Mass, Loquebar, p. 768, except:

Prayer.

O GOD, who dost gladden us with the yearly festival of blessed Cecily thy virgin and martyr; grant that we who honour her with our service, may also follow the example of her godly life. Through our Lord.

Lesson. Domine Deus, p. 771.

Graduale. Psalm. 44. Audi, filia, et vide, et inclina aurem tuam: quia concupivit Rex speciem tuam. ℣. Specie tua, et pulchritudine tua intende, prospere procede, et regna. Alleluia, allel. ℣. Matth. 25. Quinque prudentes virgines acceperunt oleum in vasis suis cum lampadibus: media autem nocte clamor factus est: Ecce sponsus venit, exite obviam Christo Dño. Allel.

Gradual. Ps. 44. Hearken, O daughter, and see, and incline thine ear; for the King hath greatly desired thy beauty. ℣. With thy comeliness and thy beauty set out, proceed prosperously and reign. Alleluia, alleluia. ℣. Matt. 25. The five wise virgins took oil in their vessels with the lamps: and at midnight there was a cry made, Behold the bridegroom cometh, go ye forth to meet Christ our Lord. Alleluia.

Secret.

MAY this sacrifice of propitiation and praise, O Lord, we beseech thee, through the intercession of holy Cecily thy virgin and martyr, ever make us worthy of thy mercy. Through our Lord.

Postcommunion. Satiasti, p. 777.

November 23. St CLEMENT I, Pope and Martyr

Introitus. Is. 59 et 57.

DIcit Dominus: Sermones mei, quos dedi in os tuum, non de-

Introit. Isai. 59, 57.

THE Lord saith, My words, which I have put in thy mouth, shall not

ficient de ore tuo: et munera tua accepta erunt super altare meum. Ps. 111. Beatus vir, qui timet Dominum: in mandatis ejus cupit nimis. ℣. Gloria Patri.

depart out of thy mouth: and thy gifts shall be accepted upon my altar. Ps. 111. Blessed is the man that feareth the Lord: he delighteth exceedingly in his commandments. ℣. Glory be.

Prayer.

O GOD, who dost gladden us with the yearly festival of blessed Clement, thy martyr and bishop; grant that we who keep his birthday may also imitate his courage in suffering. Through our Lord.

In commemoration of St Felicitas, martyr: Prayer.

GRANT, we beseech thee, almighty God, that we who are keeping the festival of holy Felicitas, thy martyr, may be shielded by her merits and prayers. Through our Lord.

Epistle as on the twenty-third Sunday after Pentecost, p. 466.

Graduale. Ps. 109. Juravit Dominus, et non pœnitebit eum: Tu es sacerdos in æternum secundum ordinem Melchisedech. ℣. Dixit Dominus Domino meo: Sede a dextris meis. Alleluia, alleluia. ℣. Hic est sacerdos, quem coronavit Dominus. Alleluia.

Gradual. Ps. 109. The Lord hath sworn, and he will not repent: Thou art a priest for ever according to the order of Melchisedech. ℣. The Lord said to my Lord: sit thou at my right hand. Alleluia, alleluia. ℣. This is the priest whom the Lord hath crowned. Alleluia.

Gospel, Vigilate, p. 755.

Offertorium. Ps. 88. Veritas mea, et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus.

Offertory. Ps. 88. My truth and my mercy shall be with him: and in my name shall his horn be exalted.

Secret.

HALLOW the offerings consecrated to thee, O Lord; and through the intercession of blessed Clement thy martyr and bishop, cleanse us with them from the stain of our sins. Through our Lord.

Of St Felicitas: Secret.

BE appeased, O Lord, and look upon the offerings of thy people; and grant that we may enjoy the intercession of her whose festival we are keeping by thy grace. Through our Lord.

Communio. Matth. 24.
Beatus servus, quem, cum venerit Dominus, invenerit vigilantem: amen dico vobis, super omnia bona sua constituet eum.

Communion. Matth. 24.
Blessed is that servant whom, when the Lord shall come, he shall find watching: Amen I say to you, he shall set him over all his goods.

Postcommunion.

WE who have fed at the sacrifice of thy holy body and precious blood, beseech thee, O Lord our God, that through the intercession of blessed Clement, thy martyr and bishop, what we do with godly devotion may bring us sure redemption: who livest.

Of St Felicitas: Postcommunion.

WE humbly beseech thee, O God almighty, that through the intercession of thy saints thou wouldst increase within us thy gifts and order our lives by thy grace. Through our Lord.

November 24. St JOHN of the CROSS, Confessor and Doctor of the Church

Mass, In medio, p. 757, except:

Prayer.

O GOD, who didst endow holy John, thy Confessor and Doctor, with a wonderful love of self-denial and of the cross; grant that by ever cleaving to his example we may obtain everlasting glory. Through.

A commemoration is made of St Chrysogonus by the Prayer, Secret and Postcommunion as below:

Prayer.

GIVE heed, O Lord, to our humble prayers; so that we who acknowledge our own guilt, may be delivered by the intercession of thy blessed martyr Chrysogonus. Through our Lord.

Secret.

BE appeased, O Lord, we beseech thee, by the gifts which we offer up to thee; and through the intercession of blessed Chrysogonus, thy martyr, keep us from all danger. Through our Lord.

Postcommunion.

BY partaking of thy sacrament, O Lord, may we be cleansed from our secret sins and delivered from the guile of our enemies. Through our Lord.

November 25. St CATHARINE, Virgin and Martyr

Mass, Loquebar, p. 768, except:

Prayer.

O GOD, who gavest the law to Moses from the top of Mount Sinai, and didst marvellously carry thither by thy holy angels the body of thy blessed virgin and martyr Catharine; grant, we beseech thee, that through her merits and intercession we may be able to reach that mountain which is Christ: who liveth.

November 26. St SILVESTER, Abbot

Mass, Os justi, of the Common of Abbots, p. 766, except:

Prayer.

O MOST merciful God, who when the holy abbot Silvester stood within an open tomb in godly meditation on the vanity of the world, wast pleased to summon him into the wilderness and to make his life illustrious by signal virtue; we earnestly beseech thee that, like him, we may despise earthly things, and enjoy fellowship with thee for evermore. Through our Lord.

A commemoration is made of St Peter of Alexandria, martyr, by the Prayer, Secret and Postcommunion of Mass Statuit, p. 726.

Secret.

WE beseech thee, O Lord, that we who reverently offer up these gifts to thy divine majesty, by devout preparation and by cleanness of heart may become like to the blessed abbot Silvester and may receive worthily and holily the body and blood of thy Son: who liveth.

Postcommunion.

GRANT, O Lord, we beseech thee, that we who have been refreshed by thy divine banquet may so cleave to the footsteps of the holy abbot Silvester as to receive a plentiful reward with thy saints in the kingdom of thy glory. Through our Lord.

On the VIGIL of an Apostle

Introitus . . . . . Ps. 51.

EGo autem sicut oliva fructifera in domo Domini, speravi in misericordia Dei mei: et exspectabo nomen tuum, quoniam bonum est ante conspectum sanctorum tuorum. Ps. ibid. Quid gloriaris in malitia: qui potens es in iniquitate? ℣. Gloria Patri.

Introit. Ps. 51.

AS a fruitful olive-tree in the house of the Lord I have hoped in the mercy of my God: and will wait on thy name, for it is good in the sight of thy saints. Ps. ibid. Why dost thou glory in mischief, thou who art mighty in iniquity? ℣. Glory be.

Prayer.

GRANT, we beseech thee, almighty God, that the holy festival of thine apostle N., to which we are looking forward, may both increase our devotion and advance our salvation. Through our Lord.

But if the foregoing Prayer has already been said in the Mass or Commemoration of the Common of a Confessor and Bishop, the following is substituted:

WE beseech thee, almighty God, that blessed N the Apostle, whose festival we are about to keep, may implore thy help for us: that being cleansed from our offences we may also be delivered from all dangers. Through our Lord.

Lesson. Ecclus. 44 and 45. Benedictio Domini.

THE blessing of the Lord was upon the head of the just man. Therefore the Lord gave him an inheritance, and divided him his portion in twelve tribes: and he found grace in the eyes of all flesh. He magnified him in the fear of his enemies, and with his words he made prodigies to cease. He glorified him in the sight of kings, and gave him commandments in the sight of his people, and showed him his glory. He sanctified him in his faith and meekness, and chose him out of all flesh. And he gave him commandments before his face, and a law of life and instruction: and he exalted him. He made an everlasting covenant with him, and girded him about with a girdle of justice: and the Lord crowned him with a crown of glory.

Graduale. Ps. 91. Justus ut palma florebit: sicut

Gradual. Ps. 91. The just shall flourish like the

cedrus Libani multiplicabitur in domo Domini. ℣. Ad annuntiandum mane misericordiam tuam, et veritatem tuam per noctem.

palm-tree; he shall grow up like the cedar of Libanus in the house of the Lord. ℣. To show forth thy mercy in the morning, and thy truth in the night.

✠ Gospel. John 15 Hoc est præceptum.

AT that time: Jesus said to his disciples: This is my commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are my friends, if you do the things that I command you. I will not now call you servants; for the servant knoweth not what his lord doth. But I have called you friends; because all things whatsoever I have heard of my Father, I have made known to you. You have not chosen me, but I have chosen you; and have appointed you that you should go, and should bring forth fruit; and your fruit should remain: that whatsoever you shall ask of the Father in my name, he may give it you.

Offertorium. Ps. 8. Gloria et honore coronasti eum: et constituisti eum super opera manuum tuarum, Domine.

Offertory. Ps. 8. Thou hast crowned him with glory and honour, and hast set him over the works of thy hands, O Lord.

Secret. Apostolici reverentia.

WE who offer up to thee these holy mysteries with reverence for the high dignity of the apostleship, beseech thee, O Lord, that through the intercession of thy blessed apostle N. to whose feast we are looking forward, thy people may ever present their vows to thee and gain what they seek. Through our Lord.

Communio. Ps. 20. Magna est gloria ejus in salutari tuo: gloriam et magnum decorem impones super eum, Domine.

Communion. Ps. 20. His glory is great in thy salvation: glory and great beauty shalt thou lay upon him, O Lord.

Postcommunion. Sancti apostoli.

BE appeased, O Lord, we beseech thee, by the prayers of thy holy apostle N; forgive us our sins, and grant us salvation for evermore. Through our Lord.

In each Common Mass, the Epistles and Gospels provided, whether in the Masses themselves or at the

end of each Common, may be used in any Mass of the same Common, provided that a particular Mass or a particular Epistle and Gospel is not appointed in the Missal.

The COMMON of a MARTYR and BISHOP

Introitus. Eccli. 45.

STatuit et Dominus testamentum pacis, et principem fecit eum: ut sit illi sacerdotii dignitas in æternum. Ps. 131. Memento, Domine, David: et omnis mansuetudinis ejus. ℣. Gloria Patri.

Introit. Ecclus. 45.

THe Lord made to him a covenant of peace, and made him a prince; that the dignity of priesthood should be to him for ever. Ps. 131. O Lord, remember David, and all his meekness. ℣. Glory be.

Prayer. Infirmitatem.

LOOK upon our weakness, O God almighty; and because we are weighed down beneath the burthen of our own deeds, let the glorious intercession of blessed N. thy martyr and bishop shield us. Thro' our Lord.

Lesson. James 1. Beatus vir.

DEARLY beloved: Blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him. Let no man, when he is tempted, say that he is tempted by God. For God is not a tempter of evils, and he tempteth no man. But every man is tempted by his own concupiscence, being drawn away and allured. Then when concupiscence hath conceived, it bringeth forth sin. But sin, when it is completed, begetteth death. Do not err therefore, my dearest brethren. Every best gift, and every perfect gift, is from above; coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creature.

Graduale. Ps. 88. Inveni David servum meum, oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit

Gradual. Ps. 88. I have found David my servant, with my holy oil I have anointed him: for my hand shall help him, and my arm shall strengthen

eum. ℣. Nihil proficiet inimicus in eo, et filius iniquitatis non nocebit ei. Alleluia, alleluia. ℣. Ps. 109 Tu es sacerdos in æternum, secundum ordinem Melchisedech. Alleluia.

him. ℣. The enemy shall have no advantage over him, nor the son of iniquity have power to hurt him. Alleluia, alleluia. ℣. Ps. 109. Thou art a priest for ever, according to the order of Melchisedech. Alleluia.

After Septuagesima, instead of Alleluia and Verse is said:

Tractus. Ps. 20. Desiderium animæ ejus tribuisti ei: et voluntate labiorum ejus non fraudasti eum. ℣. Quoniam prævenisti eum in benedictionibus dulcedinis. ℣. Posuisti in capite ejus coronam de lapide pretioso.

Tract. Ps. 20. Thou hast given him his heart's desire; and hast not withholden from him the will of his lips. ℣. For thou hast prevented him with blessings of sweetness. ℣. Thou hast set on his head a crown of precious stones.

✝ Gospel. Luke 14. Si quis venit.

AT that time: Jesus said to the multitudes: If any man come to me, and hate not his father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be my disciple. And whosoever doth not carry his cross and come after me, cannot be my disciple. For which of you having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he hath wherewithal to finish it? Lest after he hath laid the foundation and is not able to finish it, all that see it begin to mock at him, saying: This man began to build and was not able to finish. Or what king about to go to make war against another king doth not first sit down and think whether he be able with 10.000 to meet him that with 20,000 cometh against him? Or else whilst the other is yet afar off, sending an embassy, he desireth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth cannot be my disciple.

Offertorium. Ps. 88. Veritas mea, et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus.

Offertory. Ps. 88. My truth and my mercy shall be with him: and in my name shall his horn be exalted.

Secret. Hostias tibi.

GRACIOUSLY receive, O Lord, the victims which we set apart for thee by the merits of blessed N. thy martyr and bishop; and grant that they may be of help to us for evermore. Through our Lord.

Communio. Ps. 88. Semel juravi in sancto meo: semen ejus in æternum manebit: et sedes ejus sicut sol in conspectu meo, et sicut luna perfecta in æternum, et testis in cœlo fidelis.

Communion. Ps. 88. Once have I sworn by my holiness: his seed shall endure for ever; and his throne as the sun before me, and as the moon perfect for ever: and a faithful witness in heaven.

Postcommunion. Refecti.

WE who are refreshed by partaking of thy holy gift, beseech thee, O Lord; that through the intercession of blessed N. thy martyr and bishop, we may ever enjoy the fruits of the worship which we pay thereto. Through our Lord.

Another MASS of the same

Introitus. Dan. 3. Sacerdotes Dei benedicite Dñm: Sancti et humiles corde, laudate Deum. Psalm ibid. Benedicite, omnia opera Domini, Domino: laudate et superexaltate eum in sæcula. ℣. Gloria Patri.

Introit. Dan. 3. O YE priests of the Lord, bless the Lord; O ye holy and humble of heart, praise God. Psalm ibid. All ye works of the Lord, bless the Lord; praise and exalt him above all for ever. ℣ Glory be.

Prayer. Deus qui.

O GOD, who dost gladden us at the yearly festival of blessed N. thy martyr and bishop; grant in thy mercy that we who keep his birthday may also enjoy his protection. Through our Lord.

Lesson. 2 Cor. 1. Benedictus Deus.

BRETHREN: Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation; that we also may be able to comfort them who are in all distress, by the exhortation wherewith we also are exhorted by God. For as the sufferings of Christ abound in us, so also by Christ doth our comfort abound. Now whether we be in tribulation, it is for your exhortation and salvation: or whether we be comforted, it is for your consola-

tion: or whether we be exhorted, it is for your exhortation and salvation, which worketh the enduring of the same sufferings which we also suffer. That our hope for you may be steadfast: knowing that as you are partakers of the sufferings, so shall you be also of the consolation, in Christ Jesus our Lord.

Graduale. Ps 8. Gloria et honore coronasti eum. ℣. Et constituisti eum super opera manuum tuarum, Dñe. Alleluia, alleluia. ℣. Hic est sacerdos, quem coronavit Dominus. Alleluia.

Gradual. Ps. 8. Thou hast crowned him with glory and honour. ℣. And hast set him over the works of thy hands, O Lord. Allel., alleluia. ℣. This is the priest whom the Lord hath crowned. Alleluia.

After Septuagesima, instead of Alleluia and Verse is said:

Tractus. Ps. 111. Beatus vir, qui timet Dominum: in mandatis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generatio rectorum benedicetur. ℣. Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Tract. Ps. 111. Blessed is the man that feareth the Lord; he delighteth exceedingly in his commandments. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. ℣. Glory and wealth shall be in his house, and his justice remaineth for ever and ever.

✠ Gospel. Matth. 16. Si quis vult.

AT that time: Jesus said to his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For he that will save his life, shall lose it: and he that shall lose his life for my sake, shall find it. For what doth it profit a man, if he gain the whole world, and lose his own soul? Or what exchange shall a man give for his soul? For the Son of man shall come in the glory of his Father with his angels; and then will he render to every man according to his works.

Offertorium. Psalm. 88. Inveni David servum meum, oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum.

Offertory. Ps. 88. I have found David my servant, with my holy oil I have anointed him; for my hand shall help him, and my arm shall strengthen him.

Secret. Munera.

HALLOW these offerings, which we set apart for thee, O Lord; be appeased by them through the intercession of blessed N thy martyr and bishop, and look upon us with mercy. Through our Lord.

Communio. Ps. 20. Posuisti, Domine, in capite ejus coronam de lapide pretioso.

Communion. Ps. 20. Thou hast set on his head, O Lord, a crown of precious stones.

Postcommunion. Hæc nos.

MAY this communion, O Lord, cleanse us from guilt; and by the intercession of blessed N., thy martyr and bishop, may it win for us healing grace from heaven. Through our Lord.

The COMMON of a MARTYR who was not a Bishop

Introitus. Ps. 20. IN virtute tua, Dñe, lætabitur justus, et super salutare tuum exsultabit vehementer: desiderium animæ ejus tribuisti ei. Ps. ibid. Quoniam prævenisti eum in benedictionibus dulcedinis: posuisti in capite ejus coronam de lapide pretioso. ℣. Gloria Patri.

Introit. Ps. 20. IN thy strength, O Lord, the just man shall joy; and in thy salvation he shall rejoice exceedingly: thou hast given him his heart's desire. Psalm ibid. For thou hast prevented him with blessings of sweetness; thou hast set on his head a crown of precious stones. ℣. Glory.

Prayer. Præsta.

GRANT, we beseech thee, almighty God, that we who are keeping the festival of blessed N. thy martyr, may through his intercession be strengthened in the love of thy name. Through our Lord.

Lesson. Wisd. 10. Justum deduxit.

THE Lord conducted the just through the right ways, and showed him the kingdom of God, and gave him the knowledge of the holy things; made him honourable in his labours, and accomplished his labours. In the deceit of them that overreached him, he stood by him, and made him honourable. He kept him safe from his enemies, and defended him from seducers, and gave him a strong conflict, that he might overcome, and know that wisdom is mightier than all. She forsook not the just when he was sold, but delivered him from sinners: she went down with him into the pit, and in

bands she left him not, till she brought him the sceptre of the kingdom, and power against those that oppressed him; and showed them to be liars that had accused him; and the Lord our God gave him everlasting glory.

Graduale. Ps. 111. Beatus vir, qui timet Dñm: in mandatis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generatio rectorum benedicetur. Alleluia, alleluia. ℣. Ps. 20. Posuisti, Dñe, super caput ejus coronam de lapide pretioso. Alleluia.

Gradual. Ps. 111. Blessed is the man that feareth the Lord; he delighteth exceedingly in his commandments. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. Alleluia, alleluia. ℣. Ps. 20. O Lord, thou hast set on his head a crown of precious stones. Alleluia.

After Septuagesima, instead of Alleluia and Verse is said:

Tractus. Ps. 20. Desiderium animæ ejus tribuisti ei: et voluntate labiorum ejus non fraudasti eum. ℣. Quoniam prævenisti eum in benedictionibus dulcedinis. ℣. Posuisti in capite ejus coronam de lapide pretioso.

Tract. Ps. 20. Thou hast given him his heart's desire; and hast not withholden from him the will of his lips. ℣. For thou hast prevented him with blessings of sweetness. ℣. Thou hast set on his head a crown of precious stones.

✠ Gospel. Matt. 10 Nolite arbitrari.

AT that time: Jesus said to his disciples: Do not think that I came to send peace upon earth: I came not to send peace, but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's enemies shall be they of his own household. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not up his cross, and followeth me, is not worthy of me. He that findeth his life, shall lose it: and he that shall lose his life for me, shall find it. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet; and he that receiveth a just man in the name

of a just man, shall receive the reward of a just man. And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward.

Offertorium. Ps. 8. Gloria et honore coronasti eum: et constituisti eum super opera manuum tuarum, Domine.

Offertory. Ps. 8. Thou hast crowned him with glory and honour; and hast set him over the works of thy hands, O Lord.

Secret. Muneribus.

RECEIVE our offerings and prayers, O Lord, we beseech thee; cleanse us by thy heavenly mysteries, and graciously hear us. Through our Lord.

Communio. Matth. 16. Qui vult venire post me, abneget semetipsum, et tollat crucem suam, et sequatur me.

Communion. Matth. 16. If any man will come after me, let him deny himself, and take up his cross, and follow me.

Postcommunion. Da, quæsumus.

GRANT, we beseech thee, O Lord our God, that we who during our mortal lives render joyful service in memory of thy saints, may rejoice at their presence in life everlasting. Through our Lord.

Another MASS of the same Common

Introitus. Ps. 63. Lætabitur justus in Domino, et sperabit in eo: et laudabuntur omnes recti corde. Psalm. ibid. Exaudi, Deus, orationem meam cum deprecor: a timore inimici eripe animam meam. ℣. Gloria Patri.

Introit. Ps. 63. THE just shall rejoice in the Lord, and shall hope in him: and all the upright in heart shall be praised. Psalm ibid. Hear, O God, my prayer when I make supplication to thee: deliver my soul from the fear of the enemy. ℣. Glory be.

Prayer. Præsta.

GRANT, we beseech thee, almighty God, that by the intercession of blessed N., thy martyr, our bodies may be delivered from all harm and our hearts cleansed from wicked thoughts. Through our Lord.

Lesson. 2 Tim. 2, 3. Memor esto.

DEARLY beloved: Be mindful that the Lord Jesus Christ is risen again from the dead, of the seed of David, according to my gospel. Wherein

I labour even unto bands, as an evil doer: but the word of God is not bound. Therefore I endure all things for the sake of the elect, that they may also obtain the salvation, which is in Christ Jesus, with heavenly glory. But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patience, persecutions, afflictions, such as came upon me at Antioch, at Iconium, and at Lystra: what persecutions I endured, and out of them all the Lord delivered me. And all that will live godly in Christ Jesus shall suffer persecution.

Graduale. Ps. 36. Justus, cum ceciderit, non collidetur: quia Dominus supponit manum suam. ℣ Tota die miseretur, et commodat; et semen ejus in benedictione erit. Alleluia, alleluia. ℣. Joan. 8. Qui sequitur me, non ambulat in tenebris: sed habebit lumen vitæ æternæ. Alleluia.

Gradual. Ps. 36. When the just man shall fall, he shall not be bruised: for the Lord putteth his hand under him. ℣. He showeth mercy and lendeth all the day long: and his seed shall be in blessing. Allel., alleluia. ℣. John 8. He that followeth me walketh not in darkness, but shall have the light of life eternal. Alleluia.

After Septuagesima instead of Alleluia and ℣. is said:

Tractus. Ps. 111. Beatus vir, qui timet Dominum: in mandatis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generatio rectorum benedicetur. ℣. Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Tract. Ps. 111. Blessed is the man that feareth the Lord; he delighteth exceedingly in his commandments. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. ℣. Glory and wealth shall be in his house, and his justice remaineth for ever and ever.

Gospel. Matt. 10. Nihil est opertum.

AT that time: Jesus said to his disciples: Nothing is covered that shall not be revealed; nor hid, that shall not be known. That which I tell you in the dark, speak ye in the light; and that which you hear in the ear, preach ye upon the house-tops. And fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell. Are not two sparrows sold

for a farthing, and not one of them shall fall on the ground without your Father? But the very hairs of your head are all numbered. Fear not, therefore: better are you than many sparrows. Every one, therefore, that shall confess me before men, I will also confess him before my Father who is in heaven.

Offertorium. Ps. 20. Posuisti, Domine, in capite ejus coronam de lapide pretioso: vitam petiit a te, et tribuisti ei, alleluia.

Offertory. Ps. 20. O Lord, thou hast set on his head a crown of precious stones: he asked life of thee, and thou hast given it to him, alleluia.

Secret. Accepta.

MAY our sacrifice be acceptable in thy sight, O Lord; may it be made wholesome for us by the prayers of him in whose honour it is offered up. Through our Lord.

Communio. Joan. 12. Qui mihi ministrat, me sequatur: et ubi sum ego, illic et minister meus erit.

Communion. John 12. If any man minister to me, let him follow me; and where I am, there also shall my minister be.

Postcommunion. Refecti.

WE who are refreshed by thy holy gift, beseech thee, O Lord our God, that by the intercession of blessed N, thy martyr, we may enjoy the fruit of that worship which we pay thereto. Through our Lord.

Other Epistles and Gospels in the Common of a Martyr.

1. Lesson. Jas 1. Omne gaudium.

DEARLY beloved: Count it all joy when you shall fall into divers temptations, knowing that the trying of your faith worketh patience. And patience hath a perfect work, that you may be perfect and entire, failing in nothing. But if any of you want wisdom, let him ask of God, who giveth to all men abundantly, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, which is moved and carried about by the wind. Therefore let not that man think that he shall receive anything of the Lord. A double-minded man is inconstant in all his ways. But let the brother of low condition glory in his exaltation; but the rich in his being low, because as

the flower of the grass shall he pass away. For the sun rose with a burning heat, and parched the grass, and the flower thereof fell off, and the beauty of the shape thereof perished, so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him.

2. Lesson. 1 Petr. 4 Communicantes.

DEARLY beloved: If you partake of the suffering of Christ, rejoice, that when his glory shall be revealed, you may also be glad with exceeding joy. If you be reproached for the name of Christ, you shall be blessed: for that which is of the honour, glory, and power of God, and that which is his Spirit, resteth upon you. But let none of you suffer as a murderer, or a thief, or a railer, or a coveter of other men's things. But if as a Christian, let him not be ashamed, but let him glorify God in this name. For the time is that judgment should begin at the house of God. And if first at us, what shall be the end of them that believe not the gospel of God? And if the just man shall scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them also that suffer according to the will of God commend their souls in good deeds to the faithful Creator.

✠ Gospel. John 12. Nisi granum frumenti.

AT that time: Jesus said to his disciples: Amen, amen, I say to you, unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit. He that loveth his life shall lose it, and he that hateth his life in this world keepeth it until life eternal. If any man minister to me, let him follow me; and where I am, there also shall my minister be. If any man minister to me, him will my Father honour.

The COMMON of MANY MARTYRS out of EASTERTIDE

Introitus. Ps. 78. Introit. Ps. 78.

INtret in conspectu tuo, Dñe, gemitus compeditorum: redde vicinis

LET the sighing of the prisoners come in before thee, O Lord; render

nostris septuplum in sinu eorum: vindica sanguinem sanctorum tuorum, qui effusus est. Ps. ibid Deus, venerunt gentes in hæreditatem tuam, polluerunt templum sanctum tuum: posuerunt Jerusalem in pomorum custodiam. ℣. Gloria Patri.

to our neighbours sevenfold in their bosom; revenge the blood of thy saints which hath been shed. Ps. ibid. O God, the heathen are come into thy inheritance; they have defiled thy holy temple; they have made Jerusalem as a place to keep fruit. ℣. Glory be.

Prayer. Beatorum martyrum.

MAY the festival of the blessed martyrs, bishops N. and N., shield us, O Lord, we beseech thee; and may their holy prayers make us well-pleasing unto thee. Through our Lord.

If they were not bishops, the Prayer is said as in the following mass.

Lesson. Wisd. 3. Justorum animæ.

THE souls of the just are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die, and their departure was taken for misery; and their going away from us for utter destruction: but they are in peace. And though in the sight of men they suffered torments, their hope is full of immortality. Afflicted in few things, in many they shall be well rewarded; because God hath tried them, and found them worthy of himself. As gold in the furnace he hath proved them, and as a victim of a holocaust he hath received them, and in time there shall be respect had to them. The just shall shine, and shall run to and fro like sparks among the reeds. They shall judge nations, and rule over people, and their Lord shall reign for ever.

Graduale. Exod. 15. Gloriosus Deus in Sanctis suis: mirabilis in majestate, faciens prodigia. ℣. Dextera tua, Dñe, glorificata est in virtute; dextera manus tua confregit inimicos. Alleluia, alleluia. ℣. Eccli 44. Corpora Sanctorum in pace

Gradual. Exod. 15. God is glorious in his saints: wonderful in majesty, doing wonders. ℣. Thy right hand, O Lord, is glorified in strength; thy right hand hath broken the enemies. Alleluia, alleluia. ℣. Ecclus 44. The bodies of the saints are buried in peace:

sepulta sunt, et nomina eorum vivent in generatione, et generationem. Alleluia.

and their names live unto generation and generation. Alleluia.

After Septuagesima the following is said instead of the Alleluia and ℣℣.

Tractus. Ps. 125. Qui seminant in lacrymis, in gaudio metent. ℣. Euntes ibant, et flebant, mittentes semina sua. ℣. Venientes autem venient cum exsultatione, portantes manipulos suos.

Tract. Ps. 125. They that sow in tears shall reap in joy. ℣. Going they went and wept, casting their seeds. ℣. But coming they shall come with joyfulness, carrying their sheaves.

✠ Gospel. Luke 21. Cum audieritis.

AT that time: Jesus said to his disciples: When you shall hear of wars and seditions, be not terrified: these things must first come to pass, but the end is not yet presently. Then he said to them, Nation shall rise against nation, and kingdom against kingdom. And there shall be great earthquakes in divers places, and pestilences, and famines, and terrors from heaven, and there shall be great signs. But before all these things they will lay their hands on you, and persecute you, delivering you up to the synagogues and into prisons, dragging you before kings and governors for my name's sake. And it shall happen unto you for a testimony. Lay it up, therefore, in your hearts, not to meditate before how you shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. And you shall be betrayed by your parents, and brethren, and kinsmen, and friends, and some of you they will put to death. And you shall be hated by all men for my name's sake; but a hair of your head shall not perish. In your patience you shall possess your souls.

Offertorium. Ps. 67. Mirabilis Deus in Sanctis suis: Deus Israel, ipse dabit virtutem, et fortitudinem plebi suæ: benedictus Deus, alleluia.

Offertory. Ps. 67. God is wonderful in his saints: the God of Israel is he who will give power and strength to his people: blessed be God. Alleluia.

Secret. Adesto.

BE nigh, O Lord, unto our prayers, which we bring to thee in memory of thy saints; so that we who trust not in our own righteousness, may be helped by the merits of those who are well-pleasing unto thee. Through our Lord.

Communio. Sap. 3. Et si coram hominibus tormenta passi sunt, Deus tentavit eos: tamquam aurum in fornace probavit eos, et quasi holocausta accepit eos.

Communion. Wisd. 3. And though in the sight of men they suffered torments, God hath tried them: as gold in the furnace he hath proved them, and as holocausts he hath received them.

Postcommunion. Quæsumus.

WE who are filled with thy healthful sacraments, beseech thee, O Lord, that we may be helped by the prayers of those whose festival we are keeping. Through our Lord.

Another MASS for MANY MARTYRS

Introitus. Eccli 44. Sapientiam Sanctorum narrent populi, et laudes eorum nuntiet Ecclesia: nomina autem eorum vivent in sæculum sæculi. Ps. 32. Exsultate, justi, in Domino: rectos decet collaudatio. ℣. Gloria Patri.

Introit. Ecclus 44. LET the people show forth the wisdom of the saints, and the church declare their praise; and their names shall live unto generation and generation. Ps. 32. Rejoice in the Lord, ye just: praise becometh the upright. ℣. Glory be.

Prayer. Deus, qui nos concedis.

O GOD, by whose grace we keep the festival of thy holy martyrs N. and N.; grant that we may enjoy their fellowship in everlasting bliss. Through our Lord.

Lesson. Wisd. 5. Justi autem.

BUT the just shall live for evermore, and their reward is with the Lord, and the care of them with the Most High. Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord: for with his right hand he will cover them, and with his holy arm he will defend them; and his zeal will take armour, and he will arm

the creature for the revenge of his enemies. He will put on justice as a breastplate, and will take true judgment instead of a helmet; he will take equity for an invincible shield.

Graduale. Ps. 123. Anima nostra, sicut passer, erepta est de laqueo venantium. ℣. Laqueus contritus est, et nos liberati sumus: adjutorium nostrum in nomine Dñi, qui fecit cœlum et terram. Alleluia, alleluia. ℣. Ps. 67. Justi epulentur, et exsultent in conspectu Dei: et delectentur in lætitia. Alleluia.

Gradual. Ps. 123. Our soul hath been delivered, as a sparrow out of the snare of the fowlers. ℣. The snare is broken, and we are delivered: our help is in the name of the Lord, who made heaven and earth. Alleluia, alleluia. ℣. Ps. 67. Let the just feast, and rejoice before God; and be delighted with gladness. Alleluia.

After Septuagesima, instead of Alleluia and ℣. is said:

Tractus. Ps. 125. Qui seminant in lacrymis, in gaudio metent. ℣. Euntes ibant, et flebant, mittentes semina sua. ℣. Venientes autem venient cum exsultatione, portantes manipulos suos.

Tract. Ps. 125. They that sow in tears shall reap in joy. ℣. Going they went and wept, casting their seeds. ℣. But coming they shall come with joyfulness, carrying their sheaves.

✠ Gospel. Luke 6 Descendens Jesus.

AT that time: Jesus coming down from the mountain stood in a plain place, and the company of his disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea-coasts both of Tyre and Sidon, who were come to hear him, and to be healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch him, for virtue went out from him, and healed all. And he, lifting up his eyes on his disciples, said, Blessed are ye poor, for yours is the kingdom of God. Blessed are ye that hunger now, for you shall be filled. Blessed are ye that weep now, for you shall laugh. Blessed shall you be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil for the Son of man's sake: be glad in that day, and rejoice, for behold, your reward is great in heaven.

Offertorium. Ps. 149. Exsultabunt Sancti in gloria, lætabuntur in cubilibus suis: exaltationes Dei in faucibus eorum, alleluia.

Offertory. Ps. 149. The saints shall rejoice in glory, they shall be joyful in their beds: the high praises of God shall be in their mouths, alleluia.

Secret. Munera.

WE offer up to thee, O Lord, these gifts for our sacrifice; for the sake of thy righteous ones may they be well-pleasing to thee; and out of thy compassion may they become healthful for us. Through our Lord.

Communio. Luc. 12. Dico autem vobis amicis meis: Ne terreamini ab his, qui vos persequuntur.

Communion. Luke 12. But I say to you, my friends: Be not afraid of those who persecute you.

Postcommunion. Præsta.

GRANT, O Lord, we beseech thee, through the intercession of thy holy martyrs N. and N., that what we take into our mouths we may receive with a clean heart. Through our Lord.

Another MASS for MANY MARTYRS

Introitus. Ps. 36.

SALUS autem justorum a Domino: et protector eorum est in tempore tribulationis. ℣s ibid. Noli æmulari in malignantibus: neque zelaveris facientes iniquitatem. ℣. Gloria Patri.

Introit. Ps. 36.

THE salvation of the just is from the Lord: and he is their protector in the time of trouble. Ps. ibid. Be not emulous of evil doers: nor envy them that work iniquity. ℣. Glory be.

Prayer. Deus, qui nos annua.

O GOD, who dost gladden us by the yearly festival of thy holy martyrs N. and N., grant in thy mercy that we who rejoice in their merits may be inspired by the example of their lives. Through our Lord.

Lesson. Hebrews 10. Rememoramini.

BRETHREN: Call to mind the former days, wherein, being illuminated, you endured a great fight of afflictions. And on the one hand indeed, by reproaches and tribulations were made a gazingstock; and, on the other, became companions of

them that were used in such sort. For you both had compassion on them that were in bands, and took with joy the being stripped of your own goods, knowing that you have a better and a lasting substance. Do not, therefore, lose your confidence, which hath a great reward. For patience is necessary for you; that doing the will of God, you may receive the promise. For yet a little and a very little while, and he that is to come, will come, and will not delay. But my just man liveth by faith.

Graduale. Ps. 33. Clamaverunt justi, et Dñs exaudivit eos: et ex omnibus tribulationibus eorum liberavit eos. ℣. Juxta est Dominus his, qui tribulato sunt corde: et humiles spiritu salvabit. Alleluia, alleluia. ℣. Te Martyrum candidatus laudat exercitus, Dñe. Alleluia.

Gradual. Ps. 33. The just cried, and the Lord heard them, and delivered them, out of all their troubles. ℣. The Lord is nigh unto them that are of a contrite heart; and he will save the humble of spirit. Alleluia, alleluia. ℣. The white-robed army of martyrs praise thee, O Lord. Alleluia.

After Septuagesima, instead of Alleluia and ℣. is said:

Tractus. Ps. 125. Qui seminant in lacrymis, in gaudio metent. ℣. Euntes ibant et flebant, mittentes semina sua. ℣. Venientes autem venient cum exsultatione, portantes manipulos suos.

Tract. Ps. 125. They that sow in tears, shall reap in joy. ℣. Going they went and wept, casting their seeds. ℣. But coming they shall come with joyfulness, carrying their sheaves.

✠ Gospel. Luke 12. Attendite a fermento.

AT that time: Jesus said to his disciples: Beware ye of the leaven of the pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed: nor hidden, that shall not be known. For whatsoever things you have spoken in darkness, shall be published in the light: and that which you have spoken in the ear in the chambers, shall be preached on the house-tops. And I say to you, my friends: Be not afraid of them who kill the body, and after that have no more that they can do. For I will show you whom ye shall fear: fear ye him, who, after he hath killed, hath power to cast into

hell. Yea, I say to you, fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Yea, the very hairs of your head are all numbered. Fear not therefore: you are of more value than many sparrows. And I say to you, whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

Offertorium. Sap. 3. Justorum animæ in manu Dei sunt, et non tanget illos tormentum malitiæ: visi sunt oculis insipientium mori: illi autem sunt in pace, alleluia.

Offert. Wisd. 3. The souls of the just are in the hand of God, and the torment of malice shall not touch them: in the sight of the unwise they seemed to die, but they are in peace, alleluia.

Secret. Oblatis.

BE appeased, O Lord, we beseech thee, by the gifts which we offer up; and by the intercession of thy holy martyrs N. and N. keep us from all danger. Through our Lord.

Communio. Matth. 10. Quod dico vobis in tenebris, dicite in lumine, dicit Dominus: et quod in aure auditis, prædicate super tecta.

Communion. Matt. 10. That which I tell you in the dark, speak ye in the light, saith the Lord; and that which you hear in the ear, preach ye upon the house-tops.

Postcommunion. Hæc nos.

MAY this communion, O Lord, cleanse us from guilt; and by the intercession of blessed N. and N., thy martyrs, may it win for us healing grace from heaven. Through our Lord.

Other Epistles and Gospels for Many Martyrs.

1. Lesson. Wisd. 10. Reddidit Deus.

GOD hath rendered to the just the wages of their labours, and conducted them in a wonderful way: and he was to them for a covert by day, and for the light of stars by night: and he brought them through the Red Sea, and carried them over through a great water. But their enemies he drowned in the sea, and from the depth of hell he brought them out. Therefore the just took the spoils of the wicked. And they sung to thy holy name, O Lord, and they praised with one accord thy victorious hand.

2. Lesson. Rom. 5. Justificati.

BRETHREN: Being justified therefore by faith, let us have peace with God through our Lord Jesus Christ; by whom also we have access through faith into this grace, wherein we stand and glory in the hope of the glory of the sons of God. And not only so; but we glory also in tribulations, knowing that tribulation worketh patience, and patience trial, and trial hope. And hope confoundeth not; because the charity of God is poured forth in our hearts by the Holy Ghost, who is given to us.

3. Lesson. Rom. 8. Non sunt condignæ.

BRETHREN: The sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope. Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth and is in labour even till now. And not only it, but ourselves also, who have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.

4. Lesson. 2 Cor. 6. Exhibeamus.

BRETHREN: In all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labours, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God; by the armour of justice on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true: as unknown, and yet known: as dying, and behold we live: as chastised, and not killed: as sorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing, and possessing all things.

5. Lesson. Heb. 11. Sancti per fidem.

BRETHREN: By faith the saints conquered kingdoms, wrought justice, obtained promises, stopped the mouths of lions, quenched the violence

of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in war, put to flight the armies of foreigners: women received their dead raised to life again. But others were racked not accepting deliverance, that they might find a better resurrection. And others had trial of mockeries and stripes, moreover also of bands and prisons. They were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheep-skins, in goat-skins, being in want, distressed, afflicted. Of whom the world was not worthy; wandering in deserts, in mountains, and in dens, and in caves of the earth. And all these things being approved by the testimony of faith, were found in Christ Jesus our Lord.

6. Lesson. Apoc. 7. Respondit unus.

IN those days: One of the ancients answered, and said to me: These that are clothed in white robes, who are they? and whence came they? And I said to him: My lord, thou knowest. And he said to me: These are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. Therefore they are before the throne of God, and they serve him day and night in his temple: and he that sitteth on the throne shall dwell over them. They shall no more hunger nor thirst, neither shall the sun fall on them, nor any heat. For the Lamb, which is in the midst of the throne, shall rule them, and shall lead them to the fountains of the waters of life, and God shall wipe away all tears from their eyes.

1. ✠ Gospel. Matt. 24. Sedente Jesu.

AT that time: As Jesus was sitting on Mount Olivet, the disciples came to him privately, saying: Tell us when shall these things be? and what shall be the sign of thy coming, and of the consummation of the world? And Jesus answering, said to them: Take heed that no man seduce you; for many will come in my name, saying, I am Christ; and they will seduce many. And you shall hear of wars, and rumours of wars. See that ye be not troubled; for these things must come to pass, but the end is not yet: for nation shall rise against nation, and kingdom against kingdom, and there shall be pestilences and famines, and earthquakes in places:

now all these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall put you to death, and you shall be hated by all nations for my name's sake; and then shall many be scandalized, and shall betray one another, and shall hate one another; and many false prophets shall rise, and shall seduce many; and because iniquity hath abounded, the charity of many shall grow cold. But he that shall persevere to the end, he shall be saved.

2. ✠ Gospel. Matt. 11. Respondens Jesus.

AT that time: Jesus, answering, said: I confess to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so hath it seemed good in thy sight. All things are delivered to me by my Father. And no one knoweth the Son, but the Father; neither doth anyone know the Father, but the Son, and he to whom it shall please the Son to reveal him. Come to me, all you that labour and are burdened, and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek and humble of heart; and you shall find rest to your souls. For my yoke is sweet, and my burden light.

3. ✠ Gospel. Luke 11. Væ vobis.

AT that time: Jesus said to the scribes and pharisees: Wo to you who build the monuments of the prophets; and your fathers killed them. Truly you bear witness that you consent to the doings of your fathers; for they indeed killed them, and you build their sepulchres. For this cause also the wisdom of God said: I will send to them prophets and apostles, and some of them they will kill and persecute. That the blood of all the prophets which was shed from the beginning of the world may be required of this generation, from the blood of Abel unto the blood of Zacharias, who was slain between the altar and the temple. Yea, I say to you, it shall be required of this generation.

4. ✠ Gospel. Matt. 5. Videns Jesus turbas.

AT that time: Jesus, seeing the multitudes, went up into a mountain, and when he sat down, his disciples came unto him. And opening his mouth, he taught them, saying: Blessed are the poor in

spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they shall possess the land. Blessed are they that mourn, for they shall be comforted. Blessed are they that hunger and thirst after justice, for they shall have their fill. Blessed are the merciful, for they shall obtain mercy. Blessed are the clean of heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake; be glad and rejoice, for your reward is very great in heaven.

5. ✠ Gospel. Luke 10. Qui vos audit.

AT that time: Jesus said to his disciples, He that heareth you, heareth me; and he that despiseth you, despiseth me, And he that despiseth me, despiseth him that sent me. And the seventy-two returned with joy, saying: Lord, the devils also are subject to us, in thy name. And he said to them: I saw Satan like lightning falling from heaven. Behold, I have given you power to tread upon serpents and scorpions, and upon all the power of the enemy, and nothing shall hurt you. But yet rejoice not in this, that spirits are subject unto you: but rejoice in this, that your names are written in heaven.

The COMMON of a MARTYR at EASTERTIDE

Introitus. Ps. 63. PRotexisti me, Deus, a conventu malignantium, alleluia: a multitudine operantium iniquitatem, alleluia, alleluia. Ps. ibid. Exaudi, Deus, orationem meam cum deprecor: a timore inimici eripe animam meam. ℣. Gloria Patri.

Introit. Ps. 63. THou hast protected me, O God, from the assembly of the malignant alleluia: from the multitude of the workers of iniquity, alleluia, alleluia, Ps. ibid. Hear, O God, my prayer when I make supplication to thee: deliver my soul from the fear of the enemy. ℣. Glory be.

The Prayers are the same as those said out of Eastertide.

Lesson. Wisd. 5. Stabunt justi.

THE just shall stand with great constancy against those that have afflicted them, and taken away their labours. These seeing it, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation, saying within themselves, repenting and groaning for anguish of spirit: These are they whom we had some time in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honour. Behold, how they are numbered among the children of God, and their lot is among the saints.

ALleluia, allel. ℣. Ps. 88. Confitebuntur cœli mirabilia tua, Domine: etenim veritatem tuam in ecclesia Sanctorum. Alleluia. ℣. Ps. 20. Posuisti, Domine, super caput ejus coronam de lapide pretioso. Alleluia.

ALleluia, allel. ℣. Ps. 88 The heavens shall confess thy wonders, O Lord; and thy truth in the church of the saints. Alleluia. ℣. Ps. 20. O Lord, thou hast set on his head a crown of precious stones. Alleluia.

✠ Gospel. John 15. Ego sum vitis.

AT that time: Jesus said to his disciples: I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he will take away; and every one that beareth fruit, he will purge it, that it may bring forth more fruit. Now you are clean by reason of the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me. I am the vine, you the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing. If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. If you abide in me, and my words abide in you, you shall ask whatever you will and it shall be done unto you.

Offertorium. Ps. 88. Confitebuntur cœli mirabilia tua, Domine: et veritatem tuam in ecclesia sanctorum, alleluia, alleluia.

Offertory. Ps. 88. The heavens shall confess thy wonders, O Lord, and thy truth in the church of the saints, alleluia, alleluia.

Communio. Ps. 63. Lætabitur justus in Domino, et sperabit in eo: et laudabuntur omnes recti corde, alleluia, alleluia.

Communion. Ps. 63. The just shall rejoice in the Lord, and shall hope in him; and all the upright in heart shall be praised, alleluia, alleluia.

The COMMON of MANY MARTYRS at EASTERTIDE

Introitus. Ps. 144. Sancti tui, Domine, benedicent te: gloriam regni tui dicent, alleluia, alleluia. Ps. ibid. Exaltabo te, Deus meus rex: et benedicam nomini tuo in sæculum et in sæculum sæculi. ℣. Gloria Patri.

Introit. Ps. 144. THY saints, O Lord, shall bless thee; they shall speak of the glory of thy kingdom, alleluia, alleluia. Ps. ibid. I will extol thee, O God my king; and I will bless thy name for ever, yea, for ever and ever. ℣. Glory be.

The Prayers, Secrets and Postcommunions are those said out of Eastertide, pp. 736-742, above.

Lesson. 1 Peter 1. Benedictus Deus.

BLESSED be the God and Father of our Lord Jesus Christ, who according to his great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled, and that cannot fade, reserved in heaven for you, who by the power of God are kept by faith unto salvation ready to be revealed in the last time. Wherein you shall greatly rejoice, if now you must be for a little time made sorrowful in divers temptations; that the trial of your faith (much more precious than gold which is tried by the fire,) may be found unto praise, and glory, and honour, at the appearing of Jesus Christ our Lord.

ALleluia, alleluia. ℣. Sancti tui, Domine, florebunt sicut lilium: et sicut odor balsami erunt ante te. Alleluia. ℣. Ps. 115. Pretiosa in conspectu Domini mors Sanctorum ejus. Alleluia.

ALleluia, alleluia. ℣. Thy saints, O Lord, shall flourish like the lily, and shall be as the smell of balsam before thee. Alleluia. ℣. Ps. 115. Precious in the sight of the Lord is the death of his saints. Alleluia.

✠ Gospel. John 15. Ego sum vitis.

AT that time: Jesus said to his disciples, I am the vine, you the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing. If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. If you abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done unto you. In this is my Father glorified, that you bring forth very much fruit, and become my disciples. As the Father hath loved me, I also have loved you. Abide in my love. If you keep my commandments, you shall abide in my love; as I also have kept my Father's commandments, and do abide in his love. These things have I spoken to you, that my joy may be in you, and your joy may be filled.

Offertorium. Ps. 31. Lætamini in Domino, et exsultate, justi: et gloriamini, omnes recti corde, alleluia, alleluia.

Offertory. Ps. 31. Be glad in the Lord, and rejoice, ye just; and glory, all ye right of heart, alleluia, alleluia.

Communio. Ps. 32. Gaudete, justi, in Domino, alleluia: rectos decet collaudatio, alleluia.

Communion. Ps. 32. Rejoice in the Lord, ye just, alleluia: praise becometh the upright, alleluia.

Another Epistle and Gospel for the Common of Martyrs at Eastertide.

Lesson. Apoc. 19. Post hæc ego.

AT that time: After these things I, John, heard as it were the voice of much people in heaven, saying: Alleluia. Salvation, and glory, and power is to our God. For true and just are his judgments, who hath judged the great harlot, which corrupted the earth with her fornication, and hath revenged the blood of his servants at her hands. And again they said: Alleluia. And her smoke ascendeth for ever and ever. And the four and twenty ancients, and the four living creatures fell down and adored God that sitteth upon the throne, saying, Amen: Alleluia. And a voice came out from the throne, saying: Give praise to our God, all ye his servants: and you that fear him, little and great. And I heard as it were the voice of a great multitude. and as the voice of many waters, and as the

voice of great thunders, saying, Alleluia: for the Lord our God the almighty hath reigned. Let us be glad and rejoice, and give glory to him: for the marriage of the Lamb is come, and his wife hath prepared herself. And it is granted to her that she should clothe herself with fine linen glittering and white. For the fine linen are the justifications of saints. And he said to me: Write: Blessed are they that are called to the marriage supper of the Lamb.

℣ Gospel. John 16. Plorabitis, et flebitis.

AT that time: Jesus said to his disciples: Amen, I say to you, that you shall lament and weep, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labour, hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man shall take from you.

For the Common of Confessors and Virgins and at other masses in Eastertide, all is said as below; but **Alleluia** is said twice at the Introit before the Psalm, and once at the end of the Offertory and the Communion, if it is not otherwise said there; moreover the Gradual is not said, but instead two ℣℣. with **Alleluia** four times repeated, as is shown in the several masses.

The first Epistle, and the Gospel, provided for One Martyr in Eastertide may be said also for Many Martyrs, and vice versa: provided, however, that no particular Mass, Epistle or Gospel is assigned in the Missal for the day in question.

The COMMON of a CONFESSOR and BISHOP

Introitus. Eccli. 45.

STatuit ei Dñs testamentum pacis, et principem fecit eum: ut sit illi sacerdotii dignitas in æternum. Ps. 131. Memento, Domine, David: et omnis mansuetudinis ejus. ℣. Gloria.

Introit. Ecclus. 45.

THe Lord made to him a covenant of peace, and made him a prince; that the dignity of priesthood should be to him for ever. Ps. 131. O Lord, remember David, and all his meekness. ℣. Glory be.

Prayer. Da, quæsumus.

GRANT, we beseech thee, almighty God, that the holy festival of blessed N. thy confessor and bishop, may both increase our devotion and advance our salvation. Through our Lord.

Lesson. Ecclus 44, 45. Ecce sacerdos.

BEHOLD a great priest, who in his days pleased God, and was found just; and in the time of wrath was made a reconciliation. There was not any found like to him, who kept the law of the Most High. Therefore by an oath the Lord made him increase among his people. He gave him the blessing of all nations, and confirmed his covenant upon his head. He acknowledged him in his blessings: he preserved for him his mercy: and he found grace before the eyes of the Lord. He glorified him in the sight of kings, and gave him a crown of glory. He made an everlasting covenant with him; and gave him a great priesthood; and made him blessed in glory. To execute the office of the priesthood, and to have praise in his name, and to offer him worthy incense for an odour of sweetness.

Graduale. Eccli 44. Ecce sacerdos magnus, qui in diebus suis placuit Deo. ℣. Non est inventus similis illi, qui conservaret legem Excelsi. Alleluia, alleluia. ℣. Ps. 109. Tu es sacerdos in æternum, secundum ordinem Melchisedech. Alleluia.

Gradual. Ecclus 44. Behold a great priest, who in his days pleased God. ℣. There was not any found like to him, who kept the law of the Most High. Alleluia, alleluia. ℣. Ps. 109. Thou art a priest for ever, according to the order of Melchisedech. Alleluia.

After Septuagesima, instead of Alleluia and ℣. is said:

Tractus. Ps. 111. Beatus vir, qui timet Dominum: in mandatis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generatio rectorum benedicetur. ℣. Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Tract. Ps. 111. Blessed is the man that feareth the Lord: he delights exceedingly in his commandments. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. ℣. Glory and wealth shall be in his house; and his justice remaineth for ever and ever.

At Eastertide instead of the Gradual is said:

Alleluia, alleluia. ℣. Ps. 109. Tu es sacerdos in æternum secundum ordinem Melchisedech. Alleluia. ℣. Hic est sacerdos, quem coronavit Dñs. Alleluia.

Alleluia, alleluia. ℣. Ps. 109. Thou art a priest for ever, according to the order of Melchisedech. Alleluia. ℣. This is the priest whom the Lord hath crowned. Alleluia.

✠ Gospel. Matt. 25. Homo peregre.

AT that time: Jesus spoke this parable to his disciples: A man going into a far country, called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability; and immediately he took his journey. And he that had received the five talents went his way, and traded with the same, and gained other five; and in like manner he that had received the two, gained other two; but he that had received the one, going his way, digged into the earth, and hid his lord's money. But after a long time, the lord of those servants came and reckoned with them. And he that had received the five talents coming, brought other five talents, saying, Lord, thou didst deliver to me five talents; behold, I have gained other five over and above. His lord said to him, Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy Lord. And he also that had received the two talents came and said, Lord, thou deliveredst two talents to me; behold I have gained other two. His lord said to him, Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy lord.

Offertorium. Psalm. 88. Inveni David servum meum, oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum.

Offertory. Psalm 88. I have found David my servant, with my holy oil I have anointed him: for my hand shall help him, and my arm shall strengthen him.

Secret. Sancti tui.

MAY thy saints ever fill us with gladness, O Lord, we beseech thee; so that while we call to memory their merits, we may enjoy their intercession. Through our Lord.

Communio. Luc. 12. Fidelis servus et prudens, quem constituit Dominus super familiam suam: ut det illis in tempore tritici mensuram.

Communion. Luke 12. A faithful and wise servant, whom the Lord hath set over his family, to give them their measure of wheat in due season.

Postcommunion. Præsta.

GRANT, we beseech thee, almighty God, that we who give thanks for the gifts which we have received, may through the intercession of blessed N. thy confessor and bishop, receive yet greater blessings. Through our Lord.

Another MASS for a CONFESSOR and BISHOP

Introitus. Ps. 131.

SAcerdotes tui, Dñe, induant justitiam, et sancti tui exsultent: propter David servum tuum, non avertas faciem Christi tui. Ps. ibid. Memento, Domine, David: et omnis mansuetudinis ejus. ℣. Gloria Patri.

Introit. Ps. 131.

LET thy priests, O Lord, be clothed with justice, and let thy saints rejoice: for thy servant David's sake, turn not away the face of thy anointed. Ps. ibid. O Lord, remember David, and all his meekness. ℣. Glory be.

Prayer. Exáudi.

GRACIOUSLY hear, O Lord, we beseech thee, the prayers which we present to thee on the festival of blessed N., thy confessor and bishop; and through the merits and intercession of him who was found worthy to become thy servant, loose us from all sin. Through our Lord.

Lesson. Heb. 7. Plures facti.

BRETHREN: There were made many priests, because by reason of death they were not suffered to continue: but Jesus, for that he continueth for ever, hath an everlasting priesthood. Whereby he is able also to save for ever them that come to God by him; always living to make intercession for us. For it was fitting that we should have such a high

priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily (as the other priests) to offer sacrifice, first for his own sins, and then for the people's; for this Jesus Christ our Lord did once, in offering himself.

Graduale. Ps. 131. Sacerdotes ejus induam salutari: et sancti ejus exsultatione exsultabunt. ℣. Illuc producam cornu David: paravi lucernam Christo meo. Alleluia, alleluia. ℣. Ps. 109. Juravit Dominus, et non pœnitebit eum: Tu es sacerdos in æternum, secundum ordinem Melchisedech. Alleluia.

Gradual. Ps. 131. I will clothe her priests with salvation: and her saints shall rejoice with exceeding great joy. ℣. There will I bring forth a horn to David: I have prepared a lamp for my Anointed. Alleluia, alleluia. ℣. Ps. 109. The Lord hath sworn, and he will not repent: Thou art a priest for ever, according to the order of Melchisedech. Alleluia.

After Septuagesima instead of Alleluia and ℣. is said:

Tractus. Ps. 111. Beatus vir, qui timet Dominum: in mandatis ejus cupit nimis. ℣. Potens in terra erit semen ejus, generatio rectorum benedicetur. ℣. Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Tract. Ps. 111. Blessed is the man that feareth the Lord: he delighteth exceedingly in his commandments. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. ℣. Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

At Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. ℣. Ps. 109. Juravit Dominus, et non pœnitebit eum: Tu es sacerdos in æternum, secundum ordinem Melchisedech. Alleluia. ℣. Eccli 45. Amavit eum Dominus, et ornavit eum: stolam gloriæ induit eum. Alleluia.

Alleluia, alleluia. ℣. Ps. 109. The Lord hath sworn, and he will not repent: Thou art a priest for ever, according to the order of Melchisedech. Alleluia. ℣. Eccius 45. The Lord loved him and adorned him; he clothed him with a robe of glory. Alleluia.

℣. Gospel. Matt. 24 Vigilate.

AT that time: Jesus said to his disciples: Watch ye, therefore, because you know not at what hour your Lord will come. But this know ye, that if the good man of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open. Wherefore be you also ready, because at what hour you know not, the Son of man will come. Who thinkest thou is a faithful and wise servant, whom his lord hath appointed over his family, to give them meat in season? Blessed is that servant, whom when his lord shall come he shall find so doing. Amen, I say to you, he shall place him over all his goods.

Offertorium. Psalm. 88. Veritas mea, et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus.

Offertory. Psalm 88. My truth and my mercy shall be with him: and in my name shall his horn be exalted.

Secret. Sancti Confessoris.

LET the yearly festival of Saint N., thy confessor and bishop, make us acceptable to thy loving-kindness, O Lord, we beseech thee; by means of this service of holy propitiation may it assure to him a blessed reward and win for us the gifts of thy grace. Through our Lord.

Communio. Matth. 24. Beatus servus, quem cum venerit Dominus, invenerit vigilantem: amen dico vobis, super omnia bona sua constituet eum.

Communion. Matt. 24. Blessed is that servant, whom, when the Lord shall come, he shall find watching: amen I say to you, he shall set him over all his goods.

Postcommunion. Deus, fidelium.

O GOD, the rewarder of faithful souls, grant that by the prayers of blessed N., thy confessor and bishop, whose holy festival we are keeping, we may win thy pardon. Through our Lord.

Other Epistles and Gospels for a Confessor Bishop.

1. Lesson. Heb. 5. Omnis pontifex.

BRETHREN: Every high priest taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins; who can have compassion

on them that are ignorant and that err, because he himself also is compassed with infirmity; and therefore he ought, as for the people, so also for himself, to offer for sins. Neither doth any man take the honour to himself, but he that was called by God, as Aaron was.

2. Lesson. Heb. 13. Mementote.

BRETHREN: Remember your prelates who have spoken the word of God to you; whose faith follow, considering the end of their conversation. Jesus Christ yesterday, and to-day, and the same for ever. Be not led away with various and strange doctrines. For it is best that the heart be established with grace, not with meats which have not profited those that walk in them. We have an altar, whereof they have no power to eat who serve the tabernacle. For the bodies of those beasts whose blood is brought into the Holies by the high priest for sin are burned without the camp. Wherefore Jesus also, that he might sanctify the people by his own blood, suffered without the gate. Let us go forth therefore to him without the camp; bearing his reproach. For we have not here a lasting city, but we seek one that is to come. By him therefore let us offer the sacrifice of praise always to God, that is the fruit of lips confessing to his name. And do not forget to do good, and to impart; for by such sacrifices God's favour is obtained. Obey your prelates, and be subject to them. For they watch as being to render an account of your souls.

1. ✠ Gospel. Luke 11. Nemo lucernam.

AT that time: Jesus said to his disciples: No man lighteth a candle and putteth it in a hidden place, nor under a bushel; but upon a candlestick, that they that come in may see the light. The light of thy body is thy eye. If thy eye be single, thy whole body will be lightsome; but if it be evil, thy body also will be darksome. Take heed therefore that the light which is in thee be not darkness. If then thy whole body be lightsome, having no part of darkness; the whole shall be lightsome, and as a bright lamp shall enlighten thee.

2. ✠ Gospel. Mark 13. Videte, vigilate.

AT that time: Jesus said to his disciples: Take ye heed, watch and pray. For ye know not when the time is. Even as a man who, going into a far

country, left his house, and gave authority to his servants over every work, and commanded the porter to watch. Watch ye therefore (for you know not when the lord of the house cometh; at even, or at midnight, or at the cock crowing, or in the morning). Lest coming on a sudden, he find you sleeping. And what I say to you, I say to all: Watch.

The COMMON of DOCTORS

Introitus. Eccli 15.

IN medio Ecclesiæ aperuit os ejus: et implevit eum Dñs spiritu sapientiæ et intellectus: stolam gloriæ induit eum. Ps. 91. Bonum est confiteri Dño: et psallere nomini tuo, Altissime. ℣. Gloria Patri.

Introit. Ecclus 15.

IN the midst of the church the Lord opened his mouth; and filled him with the spirit of wisdom and understanding: he clothed him with a robe of glory. Ps. 91. It is good to give praise to the Lord; and to sing to thy name, O Most High. ℣. Glory be.

Prayer. Deus, qui.

O GOD, who didst give blessed N. to be a minister of eternal salvation to thy people; grant, we beseech thee, that we who have had him for our teacher on earth, may also be worthy to have him for our advocate in heaven. Through our Lord.

Lesson. 2 Timothy 4. Testificor.

DEARLY beloved: I charge thee before God and Jesus Christ, who shall judge the living and the dead, by his coming, and his kingdom. Preach the word: be instant in season, out of season: reprove, entreat, rebuke in all patience, and doctrine. For there shall be a time, when they will not endure sound doctrine; but according to their own desires they will heap to themselves teachers, having itching ears, and will indeed turn away their hearing from the truth, but will be turned unto fables. But be thou vigilant, labour in all things, do the work of an evangelist, fulfil thy ministry. Be sober. For I am even now ready to be sacrificed; and the time of my dissolution is at hand. I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to

me in that day; and not only to me, but to them also that love his coming.

Graduale. Ps. 36. Os justi meditabitur sapientiam: et lingua ejus loquetur judicium. ℣. Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus. Alleluia, alleluia. ℣. Eccli 45. Amavit eum Dñs, et ornavit eum: stolam gloriæ induit eum. Allel.

Gradual. Psalm 36. The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. ℣. The law of his God is in his heart: and his steps shall not be supplanted. Alleluia, alleluia. ℣. Ecclus 45. The Lord loved him, and adorned him: he clothed him with a robe of glory. Alleluia.

After Septuagesima, instead of Alleluia and Verse is said:

Tractus. Ps. 111. Beatus vir, qui timet Dominum; in mandatis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generatio rectorum benedicetur. ℣. Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Tract. Ps. 111. Blessed is the man that feareth the Lord: he delights exceedingly in his commandments. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. ℣. Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

At Eastertide instead of the Gradual is said:

Alleluia, alleluia. ℣. Eccli 45. Amavit eum Dñs, et ornavit eum: stolam gloriæ induit eum. Allel. ℣. Osee 14. Justus germinabit sicut lilium: et florebit in æternum ante Dominum. Alleluia.

Alleluia, alleluia. ℣. Ecclus 45. The Lord loved him, and adorned him: he clothed him with a robe of glory. Alleluia. ℣. Osee 14. The just shall spring as the lily; and shall flourish for ever before the Lord. Alleluia.

✠ Gospel. Matt. 5. Vos estis sal.

AT that time: Jesus said to his disciples: You are the salt of the earth; but if the salt lose its savour, wherewith shall it be salted? It is good for nothing any more, but to be cast out, and to be trodden on by men. You are the light of the world. A city seated on a mountain cannot be hid. Neither

do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house; so let your light shine before men, that they may see your good works, and glorify your Father, who is in heaven. Do not think that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For, amen I say unto you, till heaven and earth pass, one jot or one tittle shall not pass of the law till all be fulfilled. He, therefore, that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven: but he that shall do and teach, he shall be called great in the kingdom of heaven.

Offertorium. Ps. 91. Justus ut palma florebit: sicut cedrus, quæ in Libano est, multiplicabitur.

Offertory. Ps. 91. The just shall flourish like the palm-tree: he shall grow up like the cedar which is in Libanus.

Secret. Sancti tui.

MAY the godly prayer of thy holy Bishop and Doctor (or Confessor and Doctor) N. fail us not, O Lord; may it make our offerings acceptable to thee, and ever win for us thy forgiveness. Through our Lord.

Communio. Luc. 12. Fidelis servus et prudens, quem constituit Dominus super familiam suam: ut det illis in tempore tritici mensuram.

Communion. Luke 12. A faithful and wise steward, whom the Lord set over his family; to give them their measure of wheat in due season.

Postcommunion. Ut nobis.

LET blessed N., thy bishop (or confessor) and glorious doctor, plead for us, we beseech thee, O Lord; that these thy sacrifices may give us health. Through our Lord.

Another Epistle for Doctors.

Lesson. Ecclus 39. Justus cor suum.

THE just man will give his heart to resort early to the Lord that made him, and he will pray in the sight of the Most High. He will open his mouth in prayer, and will make supplication for his sins. For if it shall please the great Lord, he will fill him with the spirit of understanding; and he will pour forth the words of his wisdom as showers, and in his prayer he will confess to the Lord. And he shall

direct his counsel and his knowledge, and in his secrets shall he meditate. He shall show forth the discipline he hath learnt, and shall glory in the law of the covenant of the Lord. Many shall praise his wisdom, and it shall never be forgotten. The memory of him shall not depart away, and his name shall be in request from generation to generation. Nations shall declare his wisdom, and the church shall show forth his praise.

The COMMON of a CONFESSOR who was not a Bishop

Introitus. Ps. 36.

OS justi meditabitur sapientiam, et lingua ejus loquetur judicium: lex Dei ejus in corde ipsius. Ps. ibid. Noli æmulari in malignantibus: neque zelaveris facientes iniquitatem. ℣. Gloria Patri.

Introit. Ps. 36.

THE mouth of the just shall meditate wisdom, and his tongue shall speak judgment: the law of his God is in his heart. Ps. ibid. Be not emulous of evil doers: nor envy them that work iniquity. ℣. Glory be.

Prayer. Deus, qui.

O GOD, who dost gladden us by the yearly festival of blessed N. thy confessor; grant in thy mercy that we who keep his birthday may also follow the pattern of his life. Through our Lord.

Lesson. Ecclus 31. Beatus vir.

BLESSED is the man that is found without blemish, and that hath not gone after gold, nor put his trust in money nor in treasures. Who is he, and we will praise him? for he hath done wonderful things in his life. Who hath been tried thereby, and made perfect, he shall have glory everlasting: he that could have transgressed, and hath not transgressed, and could do evil things, and hath not done them: therefore are his goods established in the Lord, and all the church of the saints shall declare his alms.

Graduale. Ps. 91.

Justus ut palma florebit: sicut cedrus Libani multiplicabitur in domo Domini. ℣. Ad annuntiandum mane misericordiam tuam, et

Gradual. Ps. 91.

The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus in the house of the Lord. ℣. To show forth thy

veritatem tuam per noctem. Alleluia, alleluia. ℣. Jac. 1. Beatus vir, qui suffert tentationem: quoniam, cum probatus fuerit, accipiet coronam vitæ. Alleluia.

mercy in the morning, and thy truth in the night. Alleluia, alleluia. ℣. Jas 1. Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life. Alleluia.

After Septuagesima instead of Alleluia and Verse is said:

Tractus. Ps. 111. Beatus vir, qui timet Dominum: in mandatis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generatio rectorum benedicetur. ℣. Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Tract. Ps. 111. Blessed is the man that feareth the Lord: he delights exceedingly in his commandments. ℣. His seed shall be mighty upon earth; the generation of the righteous shall be blessed. ℣. Glory and wealth shall be in his house, and his justice remaineth for ever.

At Eastertide instead of the Gradual is said:

Alleluia, alleluia. ℣ Jac. 1. Beatus vir, qui suffert tentationem: quoniam, cum probatus fuerit, accipiet coronam vitæ. Alleluia. ℣. Eccli 45. Amavit eum Dominus, et ornavit eum: stolam gloriæ induit eum. Alleluia.

Alleluia, alleluia. ℣. Jas 1. Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life. Alleluia. ℣. Ecclus 45. The Lord loved him, and adorned him: he clothed him with a robe of glory. Alleluia.

✠ Gospel. Luke 12. Sint lumbi vestri.

AT that time: Jesus said to his disciples: Let your loins be girt, and lamps burning in your hands, and you yourselves like to men who wait for their lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants whom the Lord, when he cometh, shall find watching. Amen I say to you, that he will gird himself, and make them sit down to meat, and passing will minister unto them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. But this know

ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. Be you, then, also ready; for at what hour you think not, the Son of man will come.

Offertorium. Ps. 88. Veritas mea, et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus.

Offertory. Ps. 88. My truth and my mercy shall be with him: and in my name shall his horn be exalted.

Secret. Laudis tibi.

IN memory of thy saints, O Lord, we offer to thee a sacrifice of praise: by its means we hope to be delivered both from present and from future evils. Through our Lord.

Communio. Matth. 24. Beatus servus, quem, cum venerit Dñs, invenerit vigilantem: amen dico vobis, super omnia bona sua constituet eum.

Communion. Matt. 24. Blessed is that servant, whom, when the Lord shall come, he shall find watching: amen I say to you, he shall set him over all his goods.

Postcommunion. Refecti.

WE who are refreshed by food and drink from heaven, humbly beseech thee, our God, that we may be guarded by the prayers of him in whose memory we have received them. Through our Lord.

Another MASS of the COMMON of a CONFESSOR

Introitus. Ps. 91. Justus ut palma florebit: sicut cedrus Libani multiplicabitur: plantatus in domo Dñi: in atriis domus Dei nostri. Ps. ibid. Bonum est confiteri Domino: et psallere nomini tuo, Altissime. ℣. Gloria Patri.

Introit. Ps. 91. THE just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus: planted in the house of the Lord, in the courts of the house of our God. Ps. ibid. It is good to give praise to the Lord; and to sing to thy name, O Most High. ℣. Glory be.

Prayer. Adesto.

GIVE ear, O Lord, to our humble prayers, which we present to thee on the festival of blessed N. thy confessor; and may we who trust not

in our own righteousness, be helped by the prayers of him who was well-pleasing to thee. Through our Lord.

Lesson. 1 Cor. 4. Spectaculum facti.

BRETHREN: We are made a spectacle to the world, and to angels and to men. We are fools for Christ's sake, but you are wise in Christ: we are weak, but you are strong: you are honourable, but we without honour. Even unto this hour we both hunger and thirst, and are naked, and are buffeted, and have no fixed abode, and we labour working with our own hands. We are reviled, and we bless: we are persecuted, and we suffer it: we are blasphemed, and we entreat: we are made as the refuse of this world, the offscouring of all, even until now. I write not these things to confound you, but I admonish you as my dearest children in Christ Jesus our Lord.

Graduale. Ps. 36. Os justi meditabitur sapientiam, et lingua ejus loquetur judicium. ℣. Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus. Alleluia, alleluia. ℣. Ps. 111. Beatus vir, qui timet Dominum: in mandatis ejus cupit nimis. Allel.

Gradual. Ps. 36. The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. ℣. The law of his God is in his heart: and his steps shall not be supplanted. Alleluia, alleluia. ℣. Ps. 111. Blessed is the man that feareth the Lord: he delights exceedingly in his commandments. Alleluia.

After Septuagesima instead of Alleluia and Verse is said:

Tractus. Ps. 111. Beatus vir, qui timet Dominum: in mandatis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generatio rectorum benedicetur. ℣. Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Tract. Ps. 111. Blessed is the man that feareth the Lord: he delights exceedingly in his commandments. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. ℣. Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

At Eastertide instead of the Gradual is said:

Alleluia, alleluia. ℣. Ps. 111. Beatus vir, qui timet Dominum: in mandatis ejus cupit nimis. Alleluia. ℣. Osee 14. Justus germinabit sicut lilium: et florebit in æternum ante Dominum. Alleluia.

Alleluia, alleluia. ℣. Ps. 111. Blessed is the man that feareth the Lord: he delights exceedingly in his commandments. Alleluia. ℣. Osee 14. The just shall spring as the lily: and flourish for ever before the Lord. Alleluia.

✠ Gospel. Luke 12. Nolite timere.

AT that time: Jesus said to his disciples: Fear not, little flock, for it hath pleased your Father to give you a kingdom. Sell what you possess, and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not; where no thief approacheth, nor moth corrupteth: for where your treasure is, there will your heart be also.

Offertorium. Ps. 20. In virtute tua, Domine, lætabitur justus, et super salutare tuum exsultabit vehementer: desiderium animæ ejus tribuisti ei.

Offertory. Ps. 20. In thy strength, O Lord, the just shall joy, and in thy salvation he shall rejoice exceedingly: thou hast given him his heart's desire.

Secret. Præsta.

GRANT, we beseech thee, almighty God, that the offerings which we humbly make to thee may be well pleasing to thee for the sake of the honour of thy saints, and may cleanse us both in body and soul. Through our Lord.

Communio. Matth. 19. Amen dico vobis: quod vos, qui reliquistis omnia, et secuti estis me, centuplum accipietis, et vitam æternam possidebitis.

Communion. Matt. 19. Amen I say to you, that you who have left all things, and followed me, shall receive a hundredfold, and possess life everlasting.

Postcommunion. Quæsumus.

WE beseech thee, almighty God, that we who have received food from heaven, through the intercession of blessed N. thy confessor, may be strengthened by it against all harm. Through our Lord.

Another Epistle and Gospel for a Confessor who was not a bishop.

Lesson. Phil. 3. Quæ mihi fuerunt lucra.

BRETHREN: The things that were gain to me, the same I have counted loss for Christ. Furthermore I count all things to be but loss for the excellent knowledge of Jesus Christ my Lord; for whom I have suffered the loss of all things, and count them but as dung that I may gain Christ; and may be found in him, not having my justice, which is of the law, but that which is of the faith of Christ Jesus, which is of God, justice in faith. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death, if by any means I may attain to the resurrection which is from the dead. Not as though I had already attained, or were already perfect; but I follow after, if I may by any means apprehend wherein I am also apprehended by Christ Jesus.

✠ Gospel. Luke 19 Homo quidam nobilis.

AT that time: Jesus said to his disciples: A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And calling his ten servants, he gave them ten pounds, and said to them: Trade till I come. But his citizens hated him, and they sent an embassage after him, saying: We will not have this man to reign over us. And it came to pass that he returned, having received the kingdom; and he commanded his servants to be called, to whom he had given the money, that he might know how much every man had gained by trading. And the first came, saying: Lord, thy pound hath gained ten pounds. And he said to him: Well done, thou good servant, because thou hast been faithful in a little, thou shalt have power over ten cities. And the second came, saying: Lord, thy pound hath gained five pounds. And he said to him, Be thou also over five cities. And another came, saying: Lord, behold, here is thy pound, which I have kept laid up in a napkin. For I feared thee, because thou art an austere man; thou takest up what thou didst not lay down, and thou reapest what thou didst not sow. He saith to him: Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking

up what I did not lay down, and reaping that which I did not sow. And why then didst thou not give my money into the bank, that at my coming I might have exacted it with usury? And he said to them that stood by: Take the pound away from him, and give it to him that hath the ten pounds. And they said to him, Lord, he hath ten pounds. But I say to you, that to every one that hath shall be given, and he shall abound, and from him that hath not, even that which he hath shall be taken from him.

The COMMON of CONFESSORS who were ABBOTS

Introitus. Ps. 36. OS justi meditabitur sapientiam, et lingua ejus loquetur judicium: lex Dei ejus in corde ipsius. Ps. ibid. Noli æmulari in malignantibus: neque zelaveris facientes iniquitatem. ℣. Gloria Patri.

Introit. Ps. 36. THE mouth of the just shall meditate wisdom; and his tongue shall speak judgment. The law of his God is in his heart. Ps. ibid. Be not emulous of evil doers, nor envy them that work iniquity. ℣. Glory be.

Prayer. Intercessio nos.

LET blessed N. the abbot plead for us before thee, we beseech thee, O Lord; so that what we may not have through any merit of ours, we may win by his prayers. Through our Lord.

Lesson. Ecclus 45. Dilectus Deo.

HE was beloved of God and men, whose memory is in benediction; he made him like the saints in glory, and magnified him in the fear of his enemies; and with his words he made prodigies to cease; he glorified him in the sight of kings, and gave him commandments in the sight of his people, and showed him his glory; he sanctified him in his faith and meekness, and chose him out of all flesh; for he heard him and his voice, and brought him into a cloud; and he gave him commandments before his face, and a law of life and instruction.

Graduale. Ps. 20 Dñe, prævenisti eum in benedictionibus dulcedinis: posuisti in capite ejus coronam de lapide pre-

Gradual. Ps. 20. O Lord, thou hast prevented him with blessings of sweetness: thou hast set on his head a crown of precious

tioso. ℣. Vitam petiit a te, et tribuisti ei longitudinem dierum in sæculum sæculi. Alleluia, alleluia. ℣. Ps. 91. Justus ut palma florebit: sicut cedrus Libani multiplicabitur. Alleluia.

stones. ℣. He asked life of thee, and thou hast given him length of days for ever and ever. Alleluia, alleluia. ℣. Ps. 91. The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus. Alleluia.

After Septuagesima, instead of Alleluia and Verse, is said:

Tractus. Ps. 111. Beatus vir, qui timet Dominum: in mandatis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generatio rectorum benedicetur. ℣. Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Tract. Ps. 111. Blessed is the man that feareth the Lord; he delights exceedingly in his commandments. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. ℣. Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

At Eastertide instead of the Gradual is said:

Alleluia, alleluia. ℣. Ps. 91. Justus ut palma florebit: sicut cedrus Libani multiplicabitur. Alleluia. ℣. Osee 14. Justus germinabit sicut lilium: et florebit in æternum ante Dominum. Alleluia.

Alleluia, alleluia. ℣. Ps 91. The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus. Alleluia. ℣. Osee 14. The just shall spring as the lily: and flourish for ever before the Lord. Allel.

✠ Gospel. Matt. 19. Ecce nos reliquimus.

AT that time: Peter said to Jesus: Behold we have left all things, and have followed thee, what therefore shall we have? And Jesus said to them, Amen I say to you, that you who followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall possess life everlasting.

Offertorium. Ps. 20. Desiderium animæ ejus

Offertory. Ps. 20 Thou hast given him his heart's

tribuisti ei, Domine, et voluntate labiorum ejus non fraudasti eum: posuisti in capite ejus coronam de lapide pretioso.

desire, O Lord, and hast not withholden from him the will of his lips; thou hast set on his head a crown of precious stones.

Secret. Sacris altaribus.

LET the prayers of the holy abbot N. win from thee, we beseech thee, O Lord, that the victims which we lay upon thine altars may avail us unto salvation. Through our Lord.

Communio. Lucæ 12. Fidelis servus et prudens, quem constituit Dominus super familiam suam: ut det illis in tempore tritici mensuram.

Communion. Luke 12. A faithful and wise steward, whom the Lord has set over his family; to give them their measure of wheat in due season.

Postcommunion. Protegat.

MAY thy sacrament which we have taken, and the pleading of blessed N., the abbot, shield us, O Lord; so that we may both share in those blessings which gave glory to his life and enjoy his intercession before thee. Through our Lord.

The COMMON of a VIRGIN and MARTYR

Introitus. Ps. 118. LOQUEBAR de testimoniis tuis in conspectu regum, et non confundebar; et meditabar in mandatis tuis, quæ dilexi nimis. Ps. ibid. Beati immaculati in via: qui ambulant in lege Domini. ℣. Gloria Patri.

Introit. Ps. 118. I SPOKE of thy testimonies before kings, and I was not ashamed: I meditated also on thy commandments, which I loved exceedingly. Ps. ibid. Blessed are the undefiled in the way: who walk in the law of the Lord. ℣. Glory be.

Prayer. Deus qui.

O GOD, who amongst the marvels of thy mighty power hast granted the triumph of martyrdom even to weak women; grant in thy mercy that we who keep the birthday of blessed N., thy virgin and martyr, may, by her example, advance nearer to thee. Through our Lord.

Lesson. Ecclus 51. Confitebor tibi.

I WILL give glory to thee, O Lord my king, and I will praise thee, O God my saviour. I will give glory to thy name: for thou hast been a helper and protector to me, and hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies; and in the sight of them that stood by, thou hast been my helper; and thou hast delivered me, according to the multitude of the mercy of thy name, from them that did roar, prepared to devour. Out of the hands of them that sought my life, and from the gates of afflictions which compassed me about. From the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt. From the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue, my soul shall praise the Lord even to death, because thou deliverest them that wait for thee, and savest them out of the hands of the nations, O Lord our God.

Graduale. Ps. 44. Dilexisti justitiam, et odisti iniquitatem. ℣. Propterea unxit te Deus, Deus tuus, oleo lætitiæ. Allel., alleluia. ℣. Ps. 44. Adducentur regi virgines post eam: proximæ ejus afferentur tibi in lætitia. Alleluia.

Gradual. Ps. 44. Thou hast loved justice, and hated iniquity. ℣. Therefore God, thy God, hath anointed thee with the oil of gladness. Alleluia, allel. ℣. Ps. 44. After her shall virgins be brought to the King, her neighbours shall be brought to thee with gladness. Alleluia.

After Septuagesima instead of Alleluia and Verse is said:

Tractus. Veni, sponsa Christi, accipe coronam, quam tibi Dominus præparavit in æternum: pro cujus amore sanguinem tuum fudisti. ℣. Ps. 44. Dilexisti justitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo lætitiæ præ consortibus tuis. ℣. Spe-

Tract. Come, O spouse of Christ, receive the crown which the Lord hath prepared for thee for ever: for love of whom thou didst shed thy blood. ℣. Ps. 44. Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy

cie tua et pulchritudine tua, intende, prospere procede, et regna.

fellows. ℣. With thy comeliness and thy beauty; set out, proceed prosperously, and reign.

At Eastertide instead of the Gradual is said:

Alleluia, alleluia. ℣. Ps. 44. Adducentur regi virgines post eam, proximæ ejus afferentur tibi in lætitia. Alleluia. ℣. Specie tua et pulchritudine tua, intende, prospere procede, et regna. Alleluia.

Alleluia, alleluia. ℣. Ps. 44. After her shall virgins be brought to the King: her neighbours shall be brought to thee with gladness. Alleluia. ℣. With thy comeliness and thy beauty, set out, proceed prosperously, and reign. Alleluia.

✠ Gospel. Matt. 25. Simile erit regnum.

AT that time: Jesus spoke to his disciples this parable: The kingdom of heaven shall be like to ten virgins, who, taking their lamps, went out to meet the bridegroom and the bride. And five of them were foolish, and five wise: but the five foolish, having taken their lamps, did not take oil with them, but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept: and at midnight there was a cry made, Behold, the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps: and the foolish said to the wise, Give us of your oil, for our lamps are gone out. The wise answered, saying, Lest perhaps there be not enough for us and for you, go you rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut; but at last come also the other virgins, saying, Lord, Lord, open to us: but he answering, said: Amen I say to you, I know you not. Watch ye, therefore, because you know not the day nor the hour.

Offertorium. Ps. 44. Afferentur regi virgines post eam: proximæ ejus afferentur tibi in lætitia et exsultatione: adducentur in templum Regi Domino.

Offertory. Ps. 44. After her shall virgins be brought to the King: her neighbours shall be brought to thee with gladness and rejoicing; they shall be brought into the temple to the King our Lord.

Secret. Suscipe.

RECEIVE, O Lord, the offerings which we bring on the festival of blessed N., thy virgin and martyr, by whose intercession we hope to be delivered. Through our Lord.

Communio. Psalm. 118
Confundantur superbi, quia injuste iniquitatem fecerunt in me: ego autem in mandatis tuis exercebor, in tuis justificationibus, ut non confundar.

Communion. Psalm 118.
Let the proud be ashamed, because they have done unjustly towards me: but I will be employed in thy commandments, in thy justifications, that I may not be confounded.

Postcommunion Auxilientur.

LET the mysteries which we have received help us, O Lord; and through the intercession of blessed N., thy virgin and martyr, may they guard and shield us for evermore. Through our Lord.

Another MASS for a VIRGIN and MARTYR

Introitus. Ps. 118.
ME exspectaverunt peccatores, ut perderent me; testimonia tua, Domine, intellexi: omnis consummationis vidi finem: latum mandatum tuum nimis. Ps. ibid. Beati immaculati in via: qui ambulant in lege Domini. ℣. Gloria Patri.

Introit. Ps. 118.
THE wicked have waited for me to destroy me: I have understood thy testimonies, O Lord: I have seen an end of all perfection: thy commandment is exceeding broad. Ps. ibid. Blessed are the undefiled in the way: who walk in the law of the Lord. ℣. Glory be.

Prayer. Indulgentiam.

LET blessed N. thy virgin and martyr, win for us pardon from thee, O Lord, we beseech thee; for both by her chastity and by her confession of thy power she ever pleased thee well. Through our Lord.

Lesson. Ecclus 51. Domine Deus.

O LORD my God, thou hast exalted my dwelling-place upon the earth, and I have prayed for death to pass away. I called upon the Lord, the Father of my Lord, that he would not leave me in the day of my trouble, and in the time of the proud, without help. I will praise thy name continually, and will praise it with thanksgiving; and my prayer was heard,

 Me Exspectaverunt and thou hast saved me from destruction, and hast delivered me from the evil time. Therefore I will give thanks and praise thee, O Lord our God.

Graduale. Ps. 45. Adjuvabit eam Deus vultu suo: Deus in medio ejus non commovebitur. ℣. Fluminis impetus lætificat civitatem Dei: sanctificavit tabernaculum suum Altissimus. Allel., allel. ℣. Hæc est virgo sapiens, et una de numero prudentum. Alleluia.

Gradual. Ps. 45. God will help her with his countenance: God is in the midst of her, she shall not be moved. ℣. The stream of the river maketh the city of God joyful; the Most High hath sanctified his own tabernacle. Alleluia, alleluia. ℣. This is a wise virgin, and one of the number of the prudent. Alleluia.

After Septuagesima instead of Alleluia and Verse is said:

Tractus. Veni, sponsa Christi, accipe coronam, quam tibi Dominus præparavit in æternum: pro cujus amore sanguinem tuum fudisti. ℣. **Ps. 44.** Dilexisti justitiam et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo lætitiæ præ consortibus tuis. ℣. Specie tua, et pulchritudine tua, intende, prospere procede, et regna.

Tract. Come, O spouse of Christ, receive the crown which the Lord hath prepared for thee for ever: for love of whom thou didst shed thy blood. **Ps. 44.** Thou hast loved justice, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. ℣. With thy comeliness and thy beauty set out, proceed prosperously, and reign.

At Eastertide instead of the Gradual is said:

Alleluia, alleluia. ℣. Hæc est virgo sapiens, et una de numero prudentum. Alleluia. ℣. **Sap. 4.** O quam pulchra est casta generatio cum claritate! Alleluia.

Alleluia, alleluia. ℣. This is a wise virgin, and one of the number of the prudent. Alleluia. ℣. **Wisd. 4.** Oh, how beautiful is the chaste generation with glory! Alleluia.

✠ **Gospel. Matt. 13.** Simile est regnum.

AT that time: Jesus spoke this parable to his disciples: The kingdom of heaven is like unto a treasure hidden in a field; which a man having

found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like to a merchant seeking good pearls. Who, when he had found one pearl of great price, went his way, and sold all that he had, and bought it. Again, the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes; which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. Have ye understood all these things? They say to him, Yea. He said unto them, Therefore every scribe instructed in the kingdom of heaven is like to a man who is a householder, who bringeth forth out of his treasure new things and old.

Offertorium. Psalm. 44. Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum, et in sæculum sæculi.

Offertory. Psalm 44. Grace is poured abroad in thy lips: therefore hath God blessed thee for ever, and for ages of ages.

Secret. Hostias tibi.

IN thy bounty receive, O Lord, the victims which we set apart for thee by the merits of blessed N., thy virgin and martyr; and grant that they may help us for evermore. Through our Lord.

Communio. Psalm 118. Feci judicium et justitiam, Domine, non calumnientur mihi superbi: ad omnia mandata tua dirigebar, omnem viam iniquitatis odio habui.

Communion. Psalm 118. I have done judgment and justice, O Lord; let not the proud calumniate me: I was directed to all thy commandments; I have hated all wicked ways.

Postcommunion. Divini muneris.

WE who have taken our fill from the gifts of thy bounty, beseech thee, O Lord our God, that through the intercession of blessed N. thy virgin and martyr, we may partake thereof for evermore. Through our Lord.

Another Gospel for a Virgin Martyr.

✠ Gospel. Matt. 19. Accesserunt.

AT that time: There came to Jesus the pharisees tempting him and saying: Is it lawful for a man to put away his wife for every cause? Who answering, said to them: Have ye not read that he who made man from the beginning made them male and female? And he said: For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore they are not two but one flesh. What therefore God hath joined together let no man put asunder. They say to him, Why then did Moses command to give a bill of divorce and to put away? He saith to them: Because Moses, by reason of the hardness of your heart, permitted you to put away your wives, but from the beginning it was not so. And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and he that shall marry her that is put away committeth adultery. His disciples say to him: If the case of a man with his wife be so, it is not expedient to marry. Who said to them: All men take not this word, but they to whom it is given. For there are eunuchs who were born so from their mother's womb; and there are eunuchs who were made so by men; and there are eunuchs who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take it.

The COMMON of many VIRGIN MARTYRS

All is said as above for one Virgin Martyr, except the Prayers, which are said as follows, and the Epistle, p. 778.

Prayer. Da nobis.

GRANT, we beseech thee, O Lord our God, that we may reverence with unceasing devotion the triumphs of thy holy virgins and martyrs, N. and N.; and although we cannot pay them the honour that is their due, let us at least present to them our humble service. Through our Lord.

Secret. Intende.

LOOK, O Lord, we beseech thee, on the gifts which are laid upon thine altars in honour of the festival of thy holy virgins and martyrs, N. and

N. and even as by these mysteries thou didst raise them to glory, so by means of them grant us thy forgiveness. Through our Lord.

Postcommunion. Præsta.

GRANT, O Lord, we beseech thee, through the intercession of thy holy virgins and martyrs that what we take into our mouths we may receive with a clean heart. Through our Lord.

The COMMON of a VIRGIN who was not a Martyr

Introitus. Ps. 44.

DIlexisti justitiam et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo lætitiæ præ consortibus tuis. Ps. ibid. Eructavit cor meum verbum bonum: dico ego opera mea Regi. ℣. Gloria Patri.

Introit. Ps. 44.

THou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. Ps. ibid. My heart hath uttered a good word: I speak my works to the King. ℣. Glory be.

Prayer. Exaudi.

GRACIOUSLY hear us, O God our saviour; and grant that we who are gladdened by the festival of blessed N., thy virgin, may learn therefrom loving devotion towards thee. Through our Lord.

Lesson. 2 Cor. 10, 11. Qui gloriatur.

BRETHREN: He that glorieth let him glory in the Lord. For not he that commendeth himself is approved, but he whom God commendeth. Would to God you could bear with some little of my folly, but do bear with me. For I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

Graduale. Psalm 44.

Specie tua, et pulchritudine tua intende, prospere procede, et regna. ℣. Propter veritatem et mansuetudinem, et justitiam: et deducet te mirabiliter dextera tua. Alleluia, alleluia. ℣. Adducentur regi virgines

Gradual. Psalm 44.

With thy comeliness and thy beauty; set out, proceed prosperously, and reign. ℣. Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully. Alleluia, alleluia. ℣. After her shall virgins be

post eam: proximæ ejus afferentur tibi in lætitia. Alleluia.

brought to the King: her neighbours shall be brought to thee with gladness. Alleluia.

After Septuagesima instead of Alleluia and Verse is said:

Tractus. Psalm 44. Audi, filia, et vide, et inclina aurem tuam: quia concupivit rex speciem tuam. ℣. Vultum tuum deprecabuntur omnes divites plebis: filiæ regum in honore tuo. ℣. Adducentur regi virgines post eam: proximæ ejus afferentur tibi. ℣. Afferentur in lætitia et exsultatione: adducentur in templum regis.

Tract. Psalm 44. Hearken, O daughter, and see, and incline thy ear: for the King hath greatly desired thy beauty. ℣. All the rich among the people shall entreat thy countenance: the daughters of kings in thy honour. ℣. After her shall virgins be brought to the King: her neighbours shall be brought to thee. ℣. They shall be brought with gladness and rejoicing: they shall be brought into the temple of the King.

At Eastertide instead of the Gradual is said:

Alleluia, alleluia. ℣. Ps. 44. Adducentur regi virgines post eam: proximæ ejus afferentur tibi in lætitia. Alleluia. ℣. Specie tua, et pulchritudine tua, intende, prospere procede, et regna. Allel.

Alleluia, alleluia. ℣. Ps. 44. After her shall virgins be brought to the King: her neighbours shall be brought to thee in gladness. Alleluia. ℣. With thy comeliness and thy beauty, set out, proceed prosperously, and reign. Allel.

✠ Gospel. Matt. 25. Simile erit.

AT that time: Jesus spoke to his disciples this parable: The kingdom of heaven shall be like to ten virgins, who, taking their lamps, went out to meet the bridegroom and the bride. And five of them were foolish, and five wise: but the five foolish, having taken their lamps, did not take oil with them, but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept: and at midnight there was a cry made, Behold, the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps: and the foolish said to the wise, Give us of

your oil, for our lamps are gone out. The wise answered, saying, Lest perhaps there be not enough for us and for you, go you rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut; but at last come also the other virgins, saying, Lord, Lord, open to us: but he answering, said, Amen I say to you, I know you not. Watch ye, therefore, because you know not the day nor the hour.

Offertorium. Ps. 44. Filiæ regum in honore tuo, astitit regina a dextris tuis in vestitu deaurato, circumdata varietate.

Offertory. Ps. 44. The daughters of kings in thy honour: the queen stood on thy right hand, in gilded clothing, surrounded with variety.

Secret. Accepta.

MAY the sacrifice of thy holy people be received by thee, O Lord, in honour of thy saints, through whose merits they know that they have received help in trouble. Through our Lord.

Communio. Matth. 25. Quinque prudentes virgines acceperunt oleum in vasis suis cum lampadibus: media autem nocte clamor factus est: Ecce sponsus venit, exite obviam Christo Domino.

Communion. Matt. 25. The five wise virgins took oil in their vessels with the lamps: and at midnight there was a cry made, Behold the bridegroom cometh: go ye forth to meet Christ our Lord.

Postcommunion. Satiasti.

THOU hast fed thy servants, O Lord, with holy gifts; we beseech thee ever to comfort us by the intercession of her whose festival we are keeping. Through our Lord.

Another MASS of a VIRGIN who was not a Martyr

Introitus. Ps. 44. Vultum tuum deprecabuntur omnes divites plebis: adducentur regi virgines post eam: proximæ ejus adducentur tibi in lætitia et exsultatione. Psalm ibid. Eructavit cor meum ver-

Introit. Ps. 44. ALL the rich among the people shall entreat thy countenance: after her shall virgins be brought to the King; her neighbours shall be brought to thee in gladness and rejoicing. Ps. ibid.

bum bonum: dico ego opera mea regi. ℣. Gloria Patri.

My heart hath uttered a good word: I speak my works to the King. ℣. Glory be.

Prayer. Exaudi.

GRACIOUSLY hear us, O God our saviour; and grant that we who are gladdened by the festival of blessed N., thy virgin, may learn therefrom loving devotion towards thee. Through our Lord.

Lesson. 1 Cor. 7. De virginibus.

BRETHREN: Concerning virgins I have no commandment of the Lord; but I give counsel, as having obtained mercy of the Lord to be faithful. I think therefore that this is good for the present necessity, for a man so to be. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But if thou take a wife, thou hast not sinned; and if a virgin marry, she hath not sinned; nevertheless, such shall have tribulation of the flesh. But I spare you. This therefore I say, brethren, The time is short; it remaineth, that they also who have wives, be as if they had none; and they that weep, as though they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as if they used it not: for the fashion of this world passeth away. But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God; but he that is with a wife is solicitous for the things of the world, how he may please his wife; and he is divided: and the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and in spirit: in Christ Jesus our Lord.

Graduale. Ps. 44. Concupivit rex decorem tuum, quoniam ipse est Dominus Deus tuus. ℣. Audi, filia, et vide, et inclina aurem tuam. Alleluia, alleluia. ℣. Hæc est virgo sapiens, et una de numero prudentum. Alleluia.

Gradual. Ps. 44. The King hath greatly desired thy beauty, for he is the Lord thy God. ℣. Hearken, O daughter, and see, and incline thy ear. Alleluia, alleluia. ℣. This is a wise virgin, and one of the number of the prudent. Alleluia.

After Septuagesima instead of Alleluia and Verse is said:

Tractus. Ps. 44. Quia concupivit Rex speciem tuam. ℣. Vultum tuum deprecabuntur omnes divites plebis: filiæ regum in honore tuo. ℣. Adducentur Regi virgines post eam: proximæ ejus afferentur tibi. ℣. Afferentur in lætitia et exsultatione: adducentur in templum Regis.

Tract. Ps. 44. For the King hath greatly desired thy beauty. ℣. All the rich among the people shall entreat thy countenance: the daughters of kings in thy honour. ℣. After her shall virgins be brought to the King: her neighbours shall be brought to thee. They shall be brought with gladness and rejoicing: they shall be brought into the temple of the King.

At Eastertide instead of the Gradual is said:

Alleluia, alleluia. ℣. Hæc est virgo sapiens, et una de numero prudentum. Alleluia. ℣. Sap. 4. O quam pulchra est casta generatio cum claritate! Alleluia.

Alleluia, alleluia. ℣. This is a wise virgin, and one of the number of the prudent. Alleluia. ℣. Wisd. 4. O how beautiful is the chaste generation with glory! Alleluia.

Gospel. Matt. 13. Simile est regnum, p. 772

Or the Gospel, Matt. 25, p. 776.

Offertorium. Psalm. 44. Afferentur Regi virgines post eam: proximæ ejus afferentur tibi in lætitia et exsultatione: adducentur in templum Regi Domino.

Offertory. Psalm 44. After her shall virgins be brought to the King: her neighbours shall be brought to thee with gladness and rejoicing: they shall be brought into the temple to the King our Lord.

Secret. Accepta.

MAY the sacrifice of thy holy people be received by thee, O Lord, in honour of thy saints, through whose merits they know that they have been helped in trouble. Through our Lord.

Communio. Matth. 13. Simile est regnum cœlorum homini negotiatori, quærenti bonas margaritas: inventa autem una pretiosa mar-

Communion. Matt. 13. The kingdom of heaven is like to a merchant seeking good pearls; who when he had found one pearl of great price, gave all that

garita, dedit omnia sua, he had, and bought it. et comparavit eam.

Postcommunion. Satiasti.

THOU hast fed thy servants, O Lord, with holy gifts; we beseech thee ever to comfort us by the intercession of her whose festival we are keeping. Through our Lord.

For a HOLY WOMAN who was a MARTYR, but not a Virgin

Introitus. Ps. 118.

ME exspectaverunt peccatores, ut perderent me: testimonia tua, Domine, intellexi: omnis consummationis vidi finem: latum mandatum tuum nimis. Ps. ibid. Beati immaculati in via: qui ambulant in lege Domini. ℣. Gloria Patri.

Introit. Ps. 118.

THE wicked have waited for me to destroy me: I have understood thy testimonies, O Lord: I have seen an end of all perfection: thy commandment is exceedingly broad. Ps. ibid. Blessed are the undefiled in the way: who walk in the law of the Lord. ℣. Glory be.

Prayer. Deus qui.

O GOD, who amongst the marvels of thy mighty power hast given the triumph of martyrdom even to weak women; grant in thy mercy that we who keep the birthday of blessed N., thy martyr, may by her example advance nearer to thee. Through our Lord.

For more than one martyr: Prayer. Da nobis.

GRANT, we beseech thee, O Lord our God, that we may reverence with unceasing devotion the triumphs of thy holy martyrs N. and N. and although we cannot pay them the honour that is their due, let us at least present to them our humble service. Through our Lord.

Lesson. Ecclus 51. Confitebor tibi, p. 769.

Graduale. Ps. 44. Dilexisti justitiam, et odisti iniquitatem. ℣. Propterea unxit te Deus, Deus tuus, oleo lætitiæ. Alleluia, alleluia. ℣. Specie tua, et pulchritudine tua intende, prospere pro-

Gradual. Ps. 44. Thou hast loved justice, and hated iniquity. ℣. Therefore God, thy God, hath anointed thee with the oil of gladness. Alleluia, alleluia. ℣. With thy comeliness and thy beauty, set

cede, et regna. Alleluia. out, proceed prosperously, and reign. Alleluia.

After Septuagesima, instead of Alleluia and Verse is said:

Tractus. Veni, Sponsa Christi, accipe coronam, quam tibi Dominus præparavit in æternum: pro cujus amore sanguinem tuum fudisti. ℣. Ps. 44. Dilexisti justitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus oleo lætitiæ præ consortibus tuis. ℣. Specie tua, et pulchritudine tua, intende, prospere procede, et regna.

Tract. Come, O Spouse of Christ, receive the crown which the Lord hath prepared for thee for ever: for love of whom thou didst shed thy blood. ℣. Ps. 44. Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. ℣. With thy comeliness and thy beauty, set out, proceed prosperously, and reign.

At Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. ℣. ibid. Specie tua, et pulchritudine tua, intende, prospere procede, et regna. Alleluia. ℣. Propter veritatem, et mansuetudinem, et justitiam: et deducet te mirabiliter dextera tua. Alleluia.

Alleluia, alleluia. ℣. Ps. ibid. With thy comeliness, and thy beauty; set out, proceed prosperously, and reign. Alleluia. ℣. Because of truth, and meekness and justice: and thy right hand shall conduct thee wonderfully. Alleluia.

Gospel. Matt. 13. Simile est regnum, p. 772.

Offertorium. Psalm. 44. Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum, et in sæculum sæculi, alleluia.

Offertory. Psalm 44. Grace is poured abroad in thy lips: therefore hath God blessed thee for ever, and for ages of ages, alleluia.

Secret. Suscipe.

RECEIVE, O Lord, the offerings which we bring on the festival of blessed N thy martyr, by whose intercession we hope to be delivered. Through our Lord.

For more than one martyr: Secret. Intende.

LOOK, O Lord, we beseech thee, on the gifts which are laid upon thine altars in honour of the festival of thy holy martyrs, N. and N.; and even

as by these mysteries thou didst raise them to glory, so by means of them grant us thy forgiveness. Through our Lord.

Communio. Psalm. 118. Principes persecuti sunt me gratis, et a verbis tuis formidavit cor meum: lætabor ego super eloquia tua, quasi qui invenit spolia multa.

Communion. Psalm 118. Princes have persecuted me without cause; and my heart hath been in awe of thy words: I will rejoice at thy words, as one that hath found great spoil.

Postcommunion. Auxilientur.

LET the mysteries which we have received help us, O Lord; and through the intercession of blessed N., thy martyr, may they guard and shield us for evermore. Through our Lord.

For more than one Martyr: Postcommunion. Praesta.

GRANT, O Lord, we beseech thee, through the intercession of thy holy martyrs, that what we take into our mouths we may receive with a clean heart. Through our Lord.

For a HOLY WOMAN who was neither a Virgin nor Martyr

Introitus. Ps. 118. COGNOVI, Dñe, quia æquitas judicia tua, et in veritate tua humiliasti me: confige timore tuo carnes meas, a mandatis tuis timui. Ps. ibid. Beati immaculati in via: qui ambulant in lege Domini. ℣. Gloria Patri.

Introit. Ps. 118. I KNOW, O Lord, that thy judgments are equity, and in thy truth thou hast humbled me: pierce thou my flesh with thy fear; I am afraid of thy commandments. Ps. ibid. Blessed are the undefiled in the way: who walk in the law of the Lord. ℣. Glory be.

Prayer. Exaudi.

GRACIOUSLY hear us, O God our saviour; and grant that we who are gladdened by the festival of blessed N. may learn therefrom loving devotion towards thee. Through our Lord.

Lesson. Prov. 31. Mulierem fortem.

WHO shall find a valiant woman? the price of her is as of things brought from afar off, and from the uttermost coasts. The heart of her husband trusteth in her, and he shall have no need

of spoils. She will render him good and not evil all the days of her life. She hath sought wool and flax, and hath wrought by the counsel of her hands: she is like the merchant's ship, she bringeth her bread from afar: and she hath risen in the night, and given a prey to her household, and victuals to her maidens: she hath considered a field, and bought it; with the fruit of her hands she hath planted a vineyard. She hath girded her loins with strength, and hath strengthened her arm. She hath tasted and seen that her traffic is good; her lamp shall not be put out in the night. She hath put out her hand to strong things, and her fingers have taken hold of the spindle. She hath opened her hand to the needy, and stretched out her hands to the poor. She shall not fear for her house in the cold of snow; for all her domestics are clothed with double garments. She hath made for herself clothing of tapestry; fine linen and purple is her covering. Her husband is honourable in the gates, when he sitteth among the senators of the land. She made fine linen and sold it, and delivered a girdle to the Chanaanite. Strength and beauty are her clothing: and she shall laugh in the latter day. She hath opened her mouth to wisdom, and the law of clemency is on her tongue: she hath looked well to the paths of her house, and hath not eaten her bread idle. Her children rose up, and called her blessed; her husband, and he praised her. Many daughters have gathered together riches; thou hast surpassed them all. Favour is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her works praise her in the gates.

Graduale. Psalm. 44. Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum. ℣. Propter veritatem, et mansuetudinem, et justitiam: et deducet te mirabiliter dextera tua. Alleluia, alleluia. ℣. Specie tua, et pulchritudine tua, intende, prospere

Gradual. Psalm 44. Grace is poured abroad in thy lips: therefore hath God blessed thee for ever. ℣. Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully. Alleluia, alleluia. ℣. With thy comeliness and thy beauty set out, pro-

procede, et regna. Allel. ceed prosperously, and reign. Alleluia.

After Septuagesima, instead of Alleluia and ℣., is said:

Tractus. Veni, sponsa Christi, accipe coronam, quam tibi Dominus præparavit in æternum. ℣. Ps. 44. Dilexisti justitiam et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo lætitiæ præ consortibus tuis. ℣ Specie tua, et pulchritudine tua, intende, prospere procede, et regna.

Tract. Come, O Spouse of Christ, receive the crown which the Lord hath prepared for thee for ever. ℣. Ps. 44. Thou hast loved justice and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. ℣. With thy comeliness and thy beauty, set out, proceed prosperously, and reign.

At Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. ℣. ibid. Specie tua, et pulchritudine tua intende, prospere procede, et regna. Alleluia. ℣. Propter veritatem, et mansuetudinem, et justitiam: et deducet te mirabiliter dextera tua. Alleluia.

Alleluia, alleluia. ℣. ibid. With thy comeliness and thy beauty set out, proceed prosperously, and reign. Alleluia. ℣. Because of truth and meekness and justice; and thy right hand shall conduct thee wonderfully. Alleluia.

Gospel. Matt. 13. Simile est regnum, as on p. 772.

Offertorium. Ps. 44. Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum, et in sæculum sæculi.

Offertory Ps. 44. Grace is poured abroad in thy lips: therefore hath God blessed thee for ever, and for ages of ages.

Secret. Accepta.

MAY the sacrifice of thy holy people be received by thee, O Lord, in honour of thy saints, through whose merits they know that they have been helped in trouble. Through our Lord.

Communio. Psalm 44. Dilexisti justitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo lætitiæ præ consortibus tuis.

Communion. Psalm 44. Thou hast loved justice, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Postcommunion. Satiasti.

THOU who hast fed thy servants, O Lord, wiht holy gifts; we beseech thee ever to comfort us by the intercession of her whose festival we are keeping. Through our Lord.

Another Epistle for a Widow

Lesson. 1 Tim. 5. Viduas honora.

DEARLY beloved: Honour widows, that are widows indeed. But if any widow have children, or grandchildren; let her learn first to govern her own house, and to make a return of duty to her parents; for this is acceptable before God. But she that is a widow indeed and desolate, let her trust in God, and continue in supplications and prayers night and day. For she that liveth in pleasures is dead while she is living. And this give in charge, that they may be blameless. But if any man hath not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel. Let a widow be chosen of no less than threescore years of age, who hath been the wife of one husband, having testimony for her good works, if she have brought up children, if she have received to harbour, if she have washed the saints' feet, if she have ministered to them that suffer tribulation, if she have diligently followed every good work.

On the ANNIVERSARY of the DEDICATION of a CHURCH

Introitus. Gen. 28. Terribilis est locus iste: hic domus Dei est, et porta cœli: et vocabitur aula Dei. Ps. 83 Quam dilecta tabernacula tua, Domine virtutum! concupiscit, et deficit anima mea in atria Domini. ℣. Gloria Patri.

Introit. Gen. 28. TERRIBLE is this place: it is the house of God, and the gate of heaven; and shall be called the court of God. Ps. 83. How lovely are thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. ℣ Glory be.

Prayer. Deus qui.

O GOD, who year by year bringest round once more the day of the consecration of this thy holy tempie, and summonest us, still hale and well, to take part again and again in these holy mysteries,

graciously hear thy people's prayer, and grant that whosoever shall enter into this holy temple to ask good things from thee may receive with joy whatever he shall ask. Through our Lord.

Lesson. Apoc. 21.

IN those days: I saw the holy city, the new Jerusalem, coming down out of heaven, from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying, Behold the tabernacle of God with men; and he will dwell with them: and they shall be his people, and God himself with them shall be their God: and God shall wipe away all tears from their eyes; and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away. And he that sat on the throne said, Behold, I make all things new.

Graduale. Locus iste a Deo factus est, inæstimabile sacramentum, irreprehensibilis est. ℣. Deus, cui adstat Angelorum chorus, exaudi preces servorum tuorum. Alleluia, alleluia. ℣. Ps. 137. Adorabo ad templum sanctum tuum: et confitebor nomini tuo. Alleluia.

Gradual. This place was made by God, a priceless covenant and without reproach. ℣. O God, before whom stands the choir of angels, graciously hear the prayers of thy servants. Alleluia, alleluia. ℣. Ps. 137. I will worship towards thy holy temple; and I will give glory to thy name. Alleluia.

After Septuagesima, instead of Alleluia and Verse, is said:

Tractus. Ps. 124. Qui confidunt in Domino, sicut mons Sion: non commovebitur in æternum, qui habitat in Jerusalem. ℣. Montes in circuitu ejus: et Dominus in circuitu populi sui, ex hoc nunc, et usque in sæculum.

Tract. Ps. 124. They that trust in the Lord shall be as Mount Sion: he shall not be moved for ever that dwelleth in Jerusalem. ℣. Mountains are round about it: so the Lord is round about his people, from henceforth now and for ever.

At Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. ℣. Ps. 137. Adorabo ad templum sanctum tuum, et

Alleluia, alleluia. ℣. Ps. 137. I will worship towards thy holy temple; and

confitebor nomini tuo. Alleluia. ℣. Bene fundata est domus Domini supra firmam petram. Alleluia.

I will give glory to thy name. Alleluia. ℣. The house of the Lord is well founded upon a firm rock. Alleluia.

✠ Gospel. Luke 19.

AT that time: Jesus, entering in, walked through Jericho. And behold, there was a man named Zachæus, who was the chief of the publicans, and he was rich; and he sought to see Jesus who he was, and he could not for the crowd, because he was low of stature. And running before, he climbed up into a sycamore tree that he might see him, for he was to pass that way. And when Jesus was come to the place, looking up, he saw him, and said to him, Zachæus, make haste and come down, for this day I must abide in thy house. And he made haste and came down, and received him with joy. And when all saw it, they murmured, saying that he was gone to be a guest with a man that was a sinner. But Zachæus standing, said to the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have wronged any man of any thing, I restore him fourfold. Jesus said to him, This day is salvation come to this house; because he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost. Creed.

Offertorium. 1 Par. 29. Domine Deus, in simplicitate cordis mei lætus obtuli universa: et populum tuum, qui repertus est, vidi cum ingenti gaudio: Deus Israel, custodi hanc voluntatem. Alleluia.

Offertory. 1 Par. 29. O Lord God, in the simplicity of my heart I have joyfully offered all these things; and I have seen with great joy thy people which are present: O God of Israel, keep this will. Alleluia.

Secret. Annue. (The part in parenthesis is only said in the church of which the dedication is being kept.)

GIVE ear, O Lord, unto our prayers (and let all those who within the precincts of this temple are keeping the anniversary day of its dedication become well-pleasing unto thee both in body and in soul by full and true devotion); so that we who offer up this sacrifice to thee may by thy help be found worthy to win thine everlasting reward. Through.

The Common Preface is said, even in Lent: or even if there occur any Commemoration or Common Octave (not being of any mystery of Our Lord) which has a proper preface.

Communio. Matth. 21. Domus mea, domus orationis vocabitur, dicit Dominus: in ea omnis, qui petit, accipit: et qui quærit, invenit, et pulsanti aperietur.

Communion. Matt. 21 My house shall be called the house of prayer, saith the Lord: every one that asks therein receives; and he who seeks, finds; and to him who knocks, it shall be opened.

Postcommunion. Deus qui.

O GOD, who out of living and chosen stones buildest up an everlasting dwelling-place for thy majesty: help thy people, who humbly pray to thee, and whatever material room thy church may set apart for thy worship, let it bring also spiritual increase. Through our Lord.

During the octave of the Dedication of a Church and on the octave-day mass is said as on the anniversary day of the Dedication; but within the octave the second Prayer is that of the Blessed Virgin Mary, p. 795; the third, Ecclesiæ, or for the Pope, p. 797. On the actual day of the Dedication and throughout its octave, and also when the observance of the Dedication of some other Church makes it necessary to change the Prayer, mass is said as above, with the exception of the Prayers, which are as follows:

Prayer. Deus qui.

O GOD, who, though unseen, upholdest all things and yet for the salvation of mankind showest them visible signs of thy mighty power; give glory to this temple by virtue of thy dwelling herein; and let all who come hither to pray, in whatever trouble they shall cry to thee, win comfort and blessings from thee. Through our Lord.

Secret. Deus qui.

O GOD, who art thyself the giver of whatever we dedicate to thee, pour forth thy blessing upon this house of prayer; so that all who shall call upon thy name herein may enjoy thy protection and help. Through our Lord.

Postcommunion. Quæsumus.

WE beseech thee, almighty God, to lend the ears of thy loving-kindness to all who pray to thee in this place which we, all unworthy, have dedicated to thy name. Through our Lord.

On the actual day of the Dedication of an Altar, mass is said as above, except the Prayers, which are as follows:

Prayer. Deus qui.

O GOD, who dost compact together thy saints and build for thyself therewith an everlasting dwelling; give heavenly increase to thy building, so that we may evermore be helped by the merits of those whose relics we lovingly gather together in this place. Through our Lord.

Secret. Descendat.

LET thy holy Spirit come down upon this altar, O Lord, we beseech thee; let him hallow these gifts of thy people and meetly cleanse the hearts of those who receive them. Through our Lord . . . in the unity of the same.

Postcommunion. Omnipotens.

ALMIGHTY, everlasting God, hallow by thy blessing and grace of heaven this altar, which is set up in honour of thy name; show forth thy help to all who hope in thee, so that they may receive here grace from the sacraments and an answer to their prayers. Through our Lord.

The COMMON for Feasts of the BLESSED VIRGIN MARY

Mass Salve sancta parens p. 795, but with the following changes:

In Advent instead of the ℣. after the Gradual Post partum is said:

Alleluia, alleluia. ℣. Luc. 1. Ave Maria, gratia plena, Dominus tecum: benedicta tu in mulieribus, alleluia.

Alleluia, alleluia. ℣. Luke 1. Hail Mary, full of grace, the Lord is with thee: blessed art thou among women, alleluia.

After Septuagesima the Alleluia and its ℣ are omitted, and in place thereof is said the tract Gaude Maria Virgo, p. 793.

In Eastertide the Introit, Alleluia, and Communion are as on p. 794, but the ordinary Offertory is used with Alleluia added at the end

Masses of OUR LADY on Saturday which may also be used as Votive Masses of Our Lady according to the season.

I.—From Advent till Christmas.

Introitus. Is. 45. Rorate, cœli, desuper, et nubes pluant justum: aperiatur terra, et germinet Salvatorem. Ps. 84. Benedixisti, Domine, terram tuam: avertisti captivitatem Jacob. ℣. Gloria Patri.

Introit. Isa. 45. Drop down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened and bud forth a Saviour. Ps. 84. Lord, thou hast blessed thy land; thou hast turned away the captivity of Jacob. ℣. Glory be.

Prayer. Deus qui de beatæ.

O GOD, who didst please that thy Word should take flesh at the message of an angel, in the womb of the blessed Virgin Mary, grant to us thy suppliants that we who believe her to be truly the mother of God may be helped by her intercession with thee. Through the same Lord.

Second Prayer of the Feria: third of the Holy Spirit.

Lesson. Isa. 7.

IN those days: The Lord spoke to Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above. And Achaz said, I will not ask, and I will not tempt the Lord. And he said, Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

Graduale. Ps. 23. Tollite portas, principes, vestras, et elevamini, portæ æternales, et introibit Rex gloriæ. ℣. Quis ascendet in montem Domini, aut quis stabit in loco sancto ejus? Innocens manibus, et mundo corde. Alleluia, alleluia. ℣. Lucæ 1. Ave, Maria, gratia plena: Do-

Gradual. Ps. 23. Lift up your gates, O ye princes; and be ye lifted up, O eternal gates: and the King of glory shall enter in. ℣. Who shall ascend into the mountain of the Lord, or who shall stand in his holy place? The innocent in hands and clean of heart. Alleluia,

minus tecum: benedicta tu in mulieribus. Alleluia. alleluia. ℣. Luke 1. Hail, Mary, full of grace: the Lord is with thee; blessed art thou among women. Alleluia.

✠ Gospel. Luke 1. Missus est.

AT that time: The angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel being come in, said unto her: Hail full of grace, the Lord is with thee; blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the Angel said to her, Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the most High, and the Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob for ever. And of his kingdom there shall be no end. And Mary said to the Angel, How shall this be done, because I know not man? And the angel answering, said to her, The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word.

Offert. Lucæ 1. Ave, Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui.

Offertory. Luke 1. Hail Mary, full of grace: the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb.

Secret.

STRENGTHEN, O Lord, in our minds, we beseech thee, the mysteries of the true faith; that we who confess him that was conceived of the Virgin to be true God and man, may by the power of his saving resurrection deserve to arrive at eternal gladness. Through the same.

Preface, Et te in veneratione, p. 28.

Comm. Isaiæ 7. Ecce virgo concipiet, et pariet filium: et vocabitur nomen ejus Emmanuel.

Comm. Isa. 7. Behold a virgin shall conceive, and bring forth a son; and his name shall be called Emmanuel.

Postcommunion.

POUR forth, we beseech thee, O Lord, thy grace into our hearts; that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may by his passion and cross be brought to the glory of his resurrection. Through.

II.—From the Octave of the Epiphany, or in Votive Masses from December 26. to February 1 inclusive.

Introit. Vultum, p. 777.

Prayer, Secret and Postcommunion as on p. 98, for the Commemoration of Our Lady.

Second Prayer of the Holy Spirit: Third for the Pope. Ecclesiæ, or

Epistle as at the second mass of Christmas, p. 75.

Grad. Ps. 44. Speciosus forma præ filiis hominum: diffusa est gratia in labiis tuis. ℣. Eructavit cor meum verbum bonum: dico ego opera mea regi: lingua mea calamus scribæ velociter scribentis. Alleluia, alleluia. ℣. Post partum, Virgo, inviolata permansisti: Dei genitrix, intercede pro nobis. Alleluia.

Gradual. Ps. 44. Thou art beautiful above the sons of men: grace is poured abroad in thy lips. ℣. My heart hath uttered a good word; I speak my works to the King: my tongue is the pen of a scrivener that writeth swiftly. Alleluia, alleluia. ℣. After childbirth thou didst remain a virgin: O mother of God, intercede for us. Alleluia.

After Septuagesima, instead of the Alleluia and ℣., is said:

Tractus. Gaude, Maria Virgo, cunctas hæreses sola interemisti. ℣. Quæ Gabrielis Archangeli dictis credidisti. ℣. Dum Virgo Deum et hominem genuisti: et post partum, Virgo, inviolata perman-

Tract. Rejoice, O virgin Mary; thou alone hast brought all heresy to nought. ℣. Thou didst believe in the archangel Gabriel's word. ℣. While yet a virgin thou didst conceive God and man; and

sisti. ℣. Dei Genitrix, intercede pro nobis.

after childbirth, O Virgin, didst remain inviolate. ℣. O Mother of God, make intercession for us.

Gospel as at the second mass of Christmas, p. 76.

Offert. Felix namque es, sacra Virgo Maria, et omni laude dignissima: quia ex te ortus est sol justitiæ, Christus Deus noster.

Offertory. Happy art thou, O holy Virgin Mary, and most worthy of all praise; for out of thee rose up the sun of righteousness, Christ our Lord.

Communio. Beata viscera Mariæ Virginis, quæ portaverunt æterni Patris Filium.

Communion. Blessed is the womb of the Virgin Mary, which bore the Son of the everlasting Father.

III.—From February 3 until the Saturday after Sexagesima, or in Votive Masses until Wednesday in Holy Week inclusive.

Mass, Salve sancta Parens as below from Pentecost to Advent, p. 795, except:

Graduale. Benedicta et venerabilis es, Virgo Maria, quæ sine tactu pudoris, inventa es Mater Salvatoris. ℣. Virgo Dei genitrix, quem totus non capit orbis, in tua se clausit viscera, factus homo. Alleluia, alleluia. ℣. Num. 17. Virga Jesse floruit: Virgo Deum et hominem genuit: pacem Deus reddidit, in se reconcilians ima summis. Alleluia.

Gradual. Thou art blessed and venerable, O Virgin Mary, who without intercourse with man didst become the Mother of our Saviour. ℣. Virgin Mother of God, he whom the whole world cannot hold, becoming man, was shut up within thy womb. Alleluia, alleluia. ℣. Num. 17. The rod of Jesse hath blossomed: a virgin hath brought forth God and man: God hath restored peace, reconciling in himself the lowest with the highest. Alleluia.

After Septuagesima, instead of the Alleluia and ℣., is said:

Tractus. Gaude, Maria Virgo, cunctas hæreses sola interemisti. ℣. Quæ Gabrielis Archangeli di-

Tract. Rejoice, O Virgin Mary, thou alone hast brought all heresy to nought. ℣. Thou didst

ctis credidisti. ℣. Dum Virgo Deum et hominem genuisti; et post partum, Virgo, inviolata permansisti. ℣. Dei genitrix, intercede pro nobis.

believe in the archangel Gabriel's word. ℣. While yet a virgin thou didst conceive God and man; and after childbirth, O Virgin thou didst remain inviolate. ℣. Mother of God, make intercession for us.

Offert. Felix namque es, sacra Virgo Maria, et omni laude dignissima: quia ex te ortus est sol justitiæ, Christus Deus noster.

Offertory. Happy art thou, O holy Virgin Mary, and most worthy of all praise; for out of thee rose up the sun of righteousness, Christ our Lord.

IV.—From Easter to Pentecost.

Introitus. Sedulius.

SAlve, sancta Parens, enixa puerpera regem: qui cœlum terramque regit in sæcula sæculorum, alleluia, alleluia. Ps. 44. Eructavit cor meum verbum bonum: dico ego opera mea regi. ℣. Gloria Patri.

Introit. Sedulius.

HAil, holy Mother, who didst bring forth the King, who ruleth heaven and earth for ever and ever. Ps. 44. My heart hath uttered a good word; I speak my works to the King. ℣. Glory be.

The Prayers and Epistle as in the following mass, p. 795.

ALleluia, alleluia. ℣. Num. 17. Virga Jesse floruit: Virgo Deum et hominem genuit: pacem Deus reddidit, in se reconcilians ima summis. Alleluia. ℣. Luc. 1. Ave Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus. Alleluia.

ALleluia, alleluia. ℣. Num. 17. The rod of Jesse hath blossomed: a Virgin hath brought forth God and man: God hath restored peace, reconciling in himself the lowest with the highest. Alleluia. ℣. Luke 1. Hail, Mary, full of grace; the Lord is with thee: blessed art thou among women. Alleluia.

✠ Gospel. John 19.

AT that time: There stood by the cross of Jesus his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalene. When Jesus therefore

had seen his mother and the disciple standing, whom he loved, he saith to his mother: Woman, behold thy son. After that he saith to the disciple: Behold thy mother. And from that time the disciple took her to his own.

Offertorium. Beata es, Virgo Maria, quæ omnium portasti Creatorem: genuisti qui te fecit, et in æternum permanes Virgo, alleluia.

Offertory. Blessed art thou O Virgin Mary, who didst bear the Creator of all things: thou didst bring forth him who made thee, and remainest a virgin for ever. Alleluia.

Communio. Beata viscera Mariæ Virginis, quæ portaverunt æterni Patris Filium, alleluia.

Communion. Blessed is the womb of the Virgin Mary, which bore the Son of the everlasting Father. Alleluia.

V.—From the Saturday after the Octave of Corpus Christi, or in Votive Masses from Monday of the first week after the Octave of Pentecost, until the Saturday before the First Sunday of Advent, inclusive.

Introitus. Sedulius.

SAlve, sancta Parens, enixa puerpera regem: qui cœlum terramque regit in sæcula sæculorum. **Ps. 44.** Eructavit cor meum verbum bonum: dico ego opera mea regi. ℣. Gloria Patri.

Introit. Sedulius.

HAil, holy Mother, who didst bring forth the King, who ruleth heaven and earth for ever. **Ps. 44.** My heart hath uttered a good word; I speak my works to the King. ℣. Glory be.

Prayer. Concede.

GRANT, we beseech thee, O Lord God, to us thy servants, that we may evermore enjoy health of mind and body, and by the glorious intercession of blessed Mary, ever a virgin, may be delivered from present sorrows and enjoy everlasting gladness. Through our Lord.

Second Prayer of the Holy Spirit, Third Ecclesiæ **or for the Pope.**

Lesson. Ecclus 24.

FROM the beginning and before the world was I created, and unto the world to come I shall not cease to be, and in the holy dwelling place I have ministered before him. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. And I took root in an honourable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints.

Graduale. Benedicta et venerabilis es, virgo Maria: quæ sine tactu pudoris inventa es mater Salvatoris. ℣. Virgo Dei genitrix, quem totus non capit orbis, in tua se clausit viscera, factus homo. Alleluia, alleluia. ℣. Post partum, Virgo inviolata permansisti: Dei Genitrix, intercede pro nobis. Alleluia.

Gradual. Thou art blessed and venerable, O Virgin Mary, who without intercourse with man didst become the Mother of our Saviour. ℣. Virgin Mother of God, he whom the whole world cannot hold, becoming man, was shut up within thy womb. Alleluia, alleluia. ℣. After childbirth, O Virgin, thou didst remain inviolate: O Mother of God, make intercession for us. Alleluia.

✠ Gospel. Luke 11.

AT that time: As Jesus was speaking to the multitudes, a certain woman from the crowd, lifting up her voice, said to him: Blessed is the womb that bore thee, and the breasts that gave thee suck. But he said, Yea rather, blessed are they who hear the word of God, and keep it.

Offert. Lucæ 1. Ave, Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui.

Offert. Luke 1. Hail Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb.

Secret Tua Domine.

BY thy gracious mercy, O Lord, and by the intercession of blessed Mary, ever a virgin, may this offering avail us for peace and welfare, both during our present life and for life everlasting. Through.

Communio. Beata viscera Mariæ Virginis, quæ

Communion. Blessed is the womb of the Virgin

portaverunt æterni Patris Filium.

Mary, which bore the Son of the Eternal Father.

Postcommunion. Sumptis.

GRANT, O Lord, that we who have received these helps unto salvation, may be everywhere defended by the intercession of blessed Mary, ever a virgin, in whose honour we have offered up these gifts to thy majesty. Through our Lord.

At Votive Masses of the Blessed Virgin Mary, the second Prayer is said of the office of the day, and the third of the Holy Ghost, as below. But when mass of the Blessed Virgin Mary is said on a Saturday, the second Prayer will be of the Holy Ghost and the third, Ecclesiæ tuæ, or Deus omnium, as below.

Of the Holy Ghost: Prayer. Deus qui.

O GOD, who didst instruct the hearts of the faithful by the light of the Holy Spirit, grant that we may be truly wise in the same Spirit, and ever rejoice in his consolation.

Against the persecutors of the church: Prayer. Ecclesiæ tuæ.

MERCIFULLY hear, O Lord, we beseech thee, the prayers of thy church; that, overcoming all hostility and error, she may freely and securely serve thee. Through our Lord.

Or for the Pope: Prayer. Deus omnium.

O GOD, the shepherd and ruler of all the faithful, mercifully look upon thy servant N, whom thou hast been pleased to appoint pastor over thy church; grant, we beseech thee, that both by word and example he may edify those over whom he is set, and, together with the flock committed to his care, may attain everlasting life. Through our Lord.

Of the Holy Ghost: Secret. Munera.

HALLOW, O Lord, we beseech thee, the gifts which we offer up; and cleanse our hearts by the light of the Holy Ghost.

For the church. Protege.

PROTECT us, O Lord, who assist at thy mysteries: that, cleaving to divine things, we may serve thee both in body and mind. Through our Lord.

Or for the Pope. Oblatis.

BE appeased, O Lord, we beseech thee, by the gifts we offer: and govern by thy continual protection thy servant N, whom thou hast been pleased

to appoint as pastor over thy church. Through our Lord.

Of the Holy Ghost: Postcommunion. Sancti Spiritus.

MAY our hearts be cleansed, O Lord, by the inpouring of the Holy Ghost; and may he make them fruitful by watering them with the dew of his grace.

Against the persecutors of the church: Postcommunion. Quæsumus.

WE beseech thee, O Lord our God, that thou wouldst not suffer to be exposed to human dangers those whom thou givest to rejoice in this divine participation. Through our Lord.

Or for the Pope: Postcommunion. Hæc nos.

MAY the partaking of this divine sacrament protect us, we beseech thee, O Lord; and ever save and defend thy servant N., whom thou hast been pleased to appoint as pastor over thy church, together with the flock committed to his care. Through.

But if Mass of Our Lady on Saturday is to be said within a Simple Octave of any Feast of Our Lady, it is said as on that Feast, but with the second and third prayers as noted above according to the season.

VOTIVE MASSES

I.—VOTIVE MASSES WHICH MAY BE SAID IN CHOIR IN PLACE OF THE MASS OF THE DAY ON AN ORDINARY FERIA.

On any day of the week when Office is said of the feria (except on the ferias of Advent or Lent, Ember Days, Rogation Days or Vigils), and the Mass of a preceding Sunday impeded on its own day, or a conventual Mass for the Dead is not to be said according to the Rubrics: for the Conventual Mass may be said one of the following Votive Masses as they are disposed throughout the week: and commemoration shall be made therein of the feria whereof office is said, and one of the prayers assigned for the season by the rubrics added.

If any of the following Masses be said in Eastertide Alleluia is added twice at the end of the Introit, and once at the end of the Offertory and Communion, if it is not already found in those places.

i.—On Monday

MASS of the MOST HOLY TRINITY

All as on Trinity Sunday, p. 398, without commemoration of the Sunday, except:

Introitus. Tob. 13. BEnedicta sit sancta Trinitas, atque indivisa unitas: confitebimur ei, quia fecit nobiscum misericordiam suam. Ps. 8. Domine, Dñs noster: quam admirabile est nomen tuum in universa terra! ℣. Gloria Patri.

Introit. Tob. 13. BLessed be the holy Trinity, and undivided unity: we will give glory to him, because he hath showed his mercy to us. Ps. 8. O Lord our Lord, how wonderful is thy name in all the earth! ℣. Glory be.

Lesson. 2 Cor. 13.

BRETHREN: Rejoice, be perfect, take exhortation, be of one mind, have peace; and the God of peace and of love be with you. The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen.

Graduale. Dan. 3. Benedictus es, Domine, qui intueris abyssos, et sedes super Cherubim. ℣. Benedictus es, Domine, in firmamento cœli, et laudabilis in sæcula. Allel., alleluia. ℣. Benedictus es, Domine Deus patrum nostrorum, et laudabilis in sæcula. Alleluia.

Graduale. Dan. 3. Blessed art thou, O Lord, who beholdest the depths and sittest upon the Cherubim. ℣. Blessed art thou, O Lord, in the firmament of heaven, and worthy of praise for ever. Alleluia, alleluia. ℣. Blessed art thou, O Lord God of our fathers, and worthy of praise for ever. Alleluia.

After Septuagesima, instead of Alleluia and Verse, is said:

Tractus. Te Deum Patrem ingenitum, te Filium unigenitum, te Spiritum sanctum Paraclitum, sanctam et individuam Trinitatem to-

Tract. With our whole heart and voice we confess thee, we praise thee, we bless thee, God the Father unbegotten, thee the only-begotten Son,

to corde confitemur, laudamus, atque benedicimus. ℣. Quoniam magnus es tu, et faciens mirabilia: tu es Deus solus. ℣. Tibi laus, tibi gloria, tibi gratiarum actio, in sæcula sempiterna, O beata Trinitas!

thee the Holy Ghost, the Paraclete, the holy and undivided Trinity. ℣. For thou art great, and dost wonderful things: thou alone art God. ℣. To thee be praise, to thee glory, to thee thanksgiving for ever and ever, O blessed Trinity!

At Eastertide, instead of the Gradual, the following is said:

Alleluia, alleluia. ℣. Dan. 3. Benedictus es, Domine Deus patrum nostrorum, et laudabilis in sæcula. Alleluia. ℣. Benedicamus Patrem et Filium cum sancto Spiritu. Alleluia.

Alleluia, alleluia. ℣. Dan. 3. Blessed art thou, O Lord God of our fathers, and worthy of praise for ever. Alleluia. ℣. Let us bless the Father and the Son with the Holy Ghost. Alleluia.

✠ Gospel. John 15, 16.

AT that time: Jesus said to his disciples: When the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me: and you shall give testimony, because you are with me from the beginning. These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you will think that he doth a service to God. And these things will they do to you, because they have not known the Father, nor me. But these things I have told you, that, when the hour shall come, you may remember that I told you.

Offertorium. Tob. 12. Benedictus sit Deus Pater, unigenitusque Dei Filius, sanctus quoque Spiritus: quia fecit nobiscum misericordiam suam.

Offertory. Tob. 12. Blessed be God the Father, and the only-begotten Son of God, and also the Holy Ghost; because he hath shown his mercy towards us.

ii.—On Tuesday

MASS of the ANGELS

As on May 8, p. 568, except.

Lesson. Apoc. 5.

IN those days: I heard the voice of many angels round about the throne, and the living creatures and the ancients; and the number of them was thousands of thousands, saying with a loud voice: The lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction. And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them: I heard all saying: To him that sitteth on the throne, and to the Lamb, benediction, and honour, and glory, and power, for ever and ever. And the four living creatures said: Amen. And the four and twenty ancients fell down on their faces, and adored him that liveth for ever and ever.

Graduale. Ps. 148. Laudate Dominum de cœlis: laudate eum in excelsis. ℣. Laudate eum omnes angeli ejus, laudate eum omnes virtutes ejus. Alleluia, alleluia. ℣. **Ps. 137.** In conspectu Angelorum psallam tibi: adorabo ad templum sanctum tuum, et confitebor nomini tuo. Alleluia.

Gradual. Ps. 148. Praise ye the Lord from the heavens; praise ye him from the high places. ℣. Praise ye him, all his angels; praise ye him all his hosts. Alleluia, alleluia. **Ps. 137.** I will sing praise to thee in the sight of the angels: I will worship towards thy holy temple, and I will give glory to thy name. Allel.

After Septuagesima, instead of Alleluia and ℣., is said:

Tractus. Ps. 102. Benedícite Dñm, omnes Angeli ejus: potentes virtute, qui facitis verbum ejus. ℣. Benedicite Domino, omnes virtutes ejus: ministri ejus, qui facitis voluntatem ejus. ℣. Benedicite Domino, omnia opera ejus: in omni loco dominationis

Tract. Ps. 102. Bless the Lord, all ye his angels: ye that are mighty in strength, and execute his word, hearkening to the voice of his orders. ℣. Bless the Lord, all ye his hosts: ye ministers of his that do his will. ℣. Bless the Lord, all his works: in every place of his domi-

ejus, benedic, anima mea, Domino.

nion, O my soul, bless thou the Lord.

At Eastertide, instead of the Gradual is said:

Alleluia, alleluia. ℣. Ps. 137. In conspectu Angelorum psallam tibi: adorabo ad templum sanctum tuum, et confitebor nomini tuo. Alleluia. ℣. Matth. 28. Angelus Dñi descendit de cœlo, et accedens revolvit lapidem, et sedebat super eum. Alleluia.

Alleluia, alleluia. ℣. Ps. 137. I will sing praise to thee, in the sight of the angels: I will worship toward thy holy temple, and will give glory to thy name. Alleluia. ℣. Matt. 28. An angel of the Lord descended from heaven: and coming, rolled back the stone, and sat upon it. Alleluia.

✠ Gospel. John 1.

AT that time: Jesus saw Nathanael coming to him: and he saith of him: Behold an Israelite indeed, in whom there is no guile. Nathanael saith to him: Whence knowest thou me? Jesus answered, and said to him: Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered him, and said: Rabbi, thou art the Son of God, thou art the king of Israel. Jesus answered, and said to him: Because I said unto thee, I saw thee under the fig-tree, thou believest: greater things than these shalt thou see. And he said to him: Amen, amen I say to you, you shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

Offertorium. Apoc. 8. Stetit Angelus juxta aram templi, habens thuribulum aureum in manu sua: et data sunt ei incensa multa: et ascendit fumus aromatum in conspectu Dei.

Offertory. Apoc. 8. An angel stood near the altar of the temple, having a golden censer in his hand; and there was given to him much incense: and the smoke of the perfumes ascended before God.

Comm. Angeli, Archangeli, Throni et Dominationes, Principatus et Potestates, Virtutes cœlorum, Cherubim atque Seraphim, Dominum benedicite in æternum.

Comm. Angels, archangels, thrones and dominions, principalities, and powers, the virtues of the heavens, cherubim and seraphim, bless ye the Lord for ever.

Postcommunion.

WE who are filled with blessings from heaven, humbly entreat thee, O Lord, that what we celebrate with this poor worship of ours may become of profit to us by the help of the holy angels and archangels. Through our Lord.

iii.—On Wednesday

MASS of St JOSEPH

All as on his feast, p. 557: but out of Eastertide the **Alleluia** is omitted at the end of the Introit, Offertory and Communion.

Or the following:

MASS of the HOLY APOSTLES PETER and PAUL

Introitus. Ps. 138.

MIhi autem nimis honorati sunt amici tui Deus: nimis confortatus est principatus eorum. Ps. ibid. Domine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. ℣. Gloria Patri.

Introit. Ps. 138.

TO me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened. Ps. ibid. Lord, thou hast proved me, and known me: thou hast known my sitting down, and my rising up. ℣. Glory be.

Prayer, Secret and Postcommunion as on the octave-day of SS. Peter and Paul, p. 622.

Lesson. Acts, 5.

IN those days: By the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch. But of the rest no man durst join himself to them; but the people magnified them. And the multitude of men and women that believed in the Lord was more increased; insomuch, that they brought forth the sick into the streets, and laid them on beds and couches; that when Peter came, his shadow, at least, might overshadow any of them, and they might be delivered from their infirmities. And there came also together to Jerusalem a multitude out of the neighbouring cities, bringing sick persons, and such as were troubled with unclean spirits, who were all healed.

Grad. Ps. 44. Constitues eos principes super omnem terram: memores erunt nominis tui, Domine. ℣. Pro patribus tuis nati sunt tibi filii: propterea populi confitebuntur tibi.
Alleluia, alleluia. ℣. Ps. 138. Nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. Alleluia.

Grad. Ps. 44. Thou shalt make them princes over all the earth: they shall remember thy name, O Lord. ℣. Instead of thy fathers, sons are born to thee: therefore shall peoples praise thee.
Alleluia, alleluia. ℣. Ps. 138. To me thy friends, O God, are made exceedingly honourable; their principality is exceedingly strengthened. Alleluia.

After Septuagesima, instead of Alleluia and ℣.. is said:

Tractus. Ps. 125. Qui seminant in lacrymis, in gaudio metent. ℣. Euntes ibant, et flebant, mittentes semina sua. ℣. Venientes autem venient cum exsultatione, portantes manipulos suos.

Tract. Ps. 125. They that sow in tears shall reap in joy. ℣. Going they went and wept, casting their seeds. ℣. But coming they shall come with joyfulness, carrying their sheaves.

Ecce nos reliquimus omnia, p. 767.

Ps. 18. In omnem terram exivit sonus eorum: et in fines orbis terræ verba eorum.

Offertory. Ps. 18. Their sound went forth into all the earth; and their words to the ends of the world.

Preface of the Apostles, p. 30.

Comm. Matth. 19. Vos qui secuti estis me, sedebitis super sedes, judicantes duodecim tribus Israel.

Comm. Matt. 19. You who have followed me shall sit upon seats, judging the twelve tribes of Israel.

At Eastertide the Mass, Protexisti, as in the Common of one Martyr, is said, except the Prayers, Epistle, Gospel and Preface, which are as above.
Or the following:

MASS of ALL HOLY APOSTLES

Out of Eastertide the Mass is as on the Feast of SS. Simon and Jude, p. 706, except as follows:
In the Prayer, Secret and Postcommunion the words Simon and Jude are omitted.

After Septuagesima the Alleluia and its ℣ are omitted, and in place thereof is said the Tract Qui seminant, p. 804.

Gospel, Matt. 19, p. 767.

In Eastertide the Mass is as above, except for the Introit and Alleluia, which are from the Mass Protexisti, p. 746: the Offertory, which is Constitues, p. 590, with a double Alleluia added: and the Communion, as follows:

Communio. Ps. 18. In omnem terram exivit sonus eorum: et in fines orbis terræ verba eorum. Alleluia, alleluia.

Communion. Ps. 18. Their sound is gone out into all the earth, and their words unto the ends of the world. Alleluia, alleluia.

The foregoing masses of All Apostles, within and without Eastertide respectively, may also be used as Votive Masses of any Apostle who has no proper Mass appointed in the Missal: but in such case the prayers are as on the Feast of St. Andrew, p. 473, the name of the Apostle being inserted.

Moreover, there may be said on Wednesday the Mass of the Principal Patron of the Town or City, Diocese, Province or Nation, or of the Titular of the particular Church, or of the Title or Canonised Founder of the Order or Congregation.

iv.—On Thursday

MASS of the HOLY GHOST

Mass as on Whitsunday, p. 380, except the following:

In the Introit the Alleluias are omitted.

At the Prayer and also at the Preface the words hodierna die, on this day, are left out.

Lesson as on Tuesday in Whitsun week, p. 386.

Graduale. Ps. 32. Beata gens, cujus est Dominus Deus eorum: populus, quem elegit Dominus in hereditatem sibi. ℣. Verbo Domini cœli firmati sunt: et spiritu oris ejus omnis virtus eorum. Al-

Gradual. Ps. 32. Blessed is the nation whose God is the Lord: the people whom he hath chosen for his inheritance. ℣ By the word of the Lord the heavens were established: and all the power of them

leluia, alleluia. ℣. (Hic genuflectitur.) Veni, sancte Spiritus, reple tuorum corda fidelium: et tui amoris in eis ignem accende. Alleluia.

by the spirit of his mouth. Alleluia, alleluia. ℣. (Here all kneel.) Come, Holy Spirit, fill the hearts of thy faithful, and kindle in them the fire of thy love. Alleluia.

After Septuagesima, instead of the Alleluia and ℣, is said:

Tractus. Ps. 103. Emitte Spiritum tuum, et creabuntur: et renovabis faciem terræ. ℣. O quam bonus et suavis est, Dñe, Spiritus tuus in nobis! ℣. (Hic genuflectitur.) Veni, sancte Spiritus, reple tuorum corda fidelium: et tui amoris in eis ignem accende.

Tract. Ps. 103. Send forth thy Spirit, and they shall be created; and thou shalt renew the face of the earth. ℣. O Lord, how good and sweet is thy Spirit within us! ℣. (Here kneel.) Come, O holy Spirit, fill the hearts of thy faithful, and kindle in them the fire of thy love.

At Eastertide, instead of the Gradual, is said: **Alleluia, alleluia,** as on Whitsunday, p. 381.

The Sequence is not said: but **Alleluia** is said at the end of the Gradual.

Alleluia is not said at the end of the Offertory and of the Communion.

Or the following:

MASS of the MOST HOLY SACRAMENT of the EUCHARIST

All is said as on Corpus Christi, p. 403, save that **Alleluia** is not said at the Introit, Offertory and Communion. The Sequence is not said, but **Alleluia** is said at the end of the Gradual. After Septuagesima instead of **Alleluia** and ℣., is said:

Tractus. Malach. 1. Ab ortu solis usque ad occasum, magnum est nomen meum in gentibus. ℣. Et in omni loco sacrificatur, et offertur nomini meo oblatio munda: quia magnum est nomen meum in gentibus. ℣. Prov. 9. Venite, comedite pa-

Tract. Mal. 1. From the rising of the sun even to the going down, my name is great among the gentiles. ℣ And in every place there is sacrifice, and there is offered to my name a clean offering: for my name is great among the gentiles. ℣. Prov. 9. Come.

nem meum: et bibite vinum, quod miscui vobis.

eat my bread: and drink the wine, which I have mingled for you.

At Eastertide instead of the Graduals is said:

Alleluia, alleluia. ℣. Luc. 24. Cognoverunt discipuli Dominum Jesum in fractione panis. Alleluia. ℣. Joan. 6. Caro mea vere est cibus, et sanguis meus vere est potus: qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in eo. Alleluia.

Alleluia, alleluia. ℣. Luke 24. The disciples knew the Lord Jesus in the breaking of the bread. Alleluia. ℣. John 6. My flesh is meat indeed, and my blood is drink indeed; he that eateth my flesh and drinketh my blood abideth in me, and I in him. Alleluia.

v.—On Friday

MASS of the HOLY CROSS

Introitus. Gal. 6.

NOs autem gloriari oportet in Cruce Dñi nostri Jesu Christi: in quo est salus, vita, et resurrectio nostra: per quem salvati, et liberati sumus. Ps. 66. Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri. ℣. Gloria Patri.

Introit. Gal. 6.

BUt it behoves us to glory in the cross of our Lord Jesus Christ: in whom is our salvation, life, and resurrection; by whom we are saved and delivered. Ps. 66. May God have mercy on us, and bless us; may he cause the light of his countenance to shine upon us, and may he have mercy on us. ℣. Glory be.

Prayer.

O GOD, who by the precious blood of thine only-begotten Son wast pleased to hallow the standard of the cross, whereby we are quickened; grant we beseech thee, that those who rejoice in paying honour to that same holy cross may likewise enjoy thy protection, wheresoever they may be. Through the same.

Lesson. Phil. 2.

BRETHREN: Christ became for us obedient unto death, even the death of the cross. For which cause God also hath exalted him, and given him a name which is above every name (here all kneel) that in the name of Jesus every knee should bow, of those

which are in heaven, on earth and under the earth. And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

Grad. Phil. 2. Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis. ℣. Propter quod et Deus exaltavit illum, et dedit illi nomen, quod est super omne nomen.

Alleluia, alleluia. ℣. Dulce lignum, dulces clavos, dulcia ferens pondera: quæ sola fuisti digna sustinere Regem cœlorum, et Dñm. Alleluia.

Grad. Phil. 2. Christ became obedient for us unto death, even the death of the cross. ℣. Wherefore God also hath exalted him, and hath given him a name which is above every name.

Alleluia, alleluia. ℣. Sweet the wood, sweet the nails, sweet the burden which thou barest; for thou alone wast worthy to carry the king of heaven and the Lord. Alleluia.

After Septuagesima, instead of Alleluia and ℣ is said:

Tractus. Adoramus te, Christe, et benedicimus tibi: quia per Crucem tuam redemisti mundum. ℣. Tuam crucem adoramus, Domine, tuam gloriosam recolimus passionem: miserere nostri, qui passus es pro nobis. ℣. O Crux benedicta, quæ sola fuisti digna portare regem cœlorum et Dominum.

Tract. We adore thee, O Christ, and we bless thee; for by thy cross thou hast redeemed the world. ℣. We adore thy cross, O Lord; we pay honour to thy glorious passion. Have mercy on us, who didst suffer for us. ℣. O blessed cross, who alone wast worthy to bear the king of heaven and the Lord.

At Eastertide instead of the Gradual is said:

Alleluia, alleluia. ℣. Ps. 95. Dicite in gentibus, quia Dominus regnavit a ligno. Alleluia. ℣. Dulce lignum, dulces clavos, dulcia ferens pondera: quæ sola fuisti digna sustinere regem cœlorum, et Dominum. Alleluia.

Alleluia, alleluia. ℣. Ps. 95. Say ye among the gentiles, that the Lord hath reigned from the tree. Alleluia. ℣. Sweet the wood, sweet the nails, sweet the burden which thou barest; for thou alone wast worthy to carry the king of heaven and the Lord. Alleluia.

℣ Gospel. Matt. 20.

AT that time: Jesus took the twelve disciples apart, and said to them: Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests and the scribes, and they shall condemn him to death. And shall deliver him to the gentiles to be mocked, and scourged, and crucified, and the third day he shall rise again.

Offert. Protege, Domine, plebem tuam, per signum sanctæ crucis, ab omnibus insidiis inimicorum omnium: ut tibi gratam exhibeamus servitutem, et acceptabile fiat sacrificium nostrum.

Offertory. Shield thy people, O Lord, by the sign of the holy cross from every wile of every foe; that we may present to thee a pleasing service, and that our sacrifice may be received by thee.

Secret.

LET this offering, O Lord, we beseech thee, cleanse us from all sin, even as on the altar of the cross it took away the sins of the whole world. Through.

Preface of the Cross, p. 21.

Communio. Per signum Crucis de inimicis nostris libera nos, Deus noster.

Communion. By the sign of the cross deliver us from our enemies, O thou, who art our God.

Postcommunion.

BE nigh unto us, O Lord our God, and let those who by thy grace rejoice in paying honour to the holy cross be shielded also by its virtue for evermore. Through our Lord.

At Eastertide, instead of the first Prayer, is said:

Prayer.

O GOD, who wast pleased that thy Son should undergo the shameful punishment of the cross, so that thou mightest deliver us from the power of the fiend; grant that we thy servants may win the grace of the resurrection. Through the same.

Or the following:

MASS of the PASSION of our LORD JESUS CHRIST

Introitus. Philip. 2.

HUmiliavit semetipsum Dominus Jesus Christus usque ad

Introit. Phil. 2

THe Lord Jesus Christ humbled himself unto death, even the death of

mortem, mortem autem crucis: propter quod et Deus exaltavit illum, et donavit illi nomen, quod est super omne nomen. Ps. 88. Misericordias Domini in æternum cantabo: in generationem et generationem. ℣. Gloria Patri.

the cross; wherefore God also hath exalted him, and hath given him a name which is above every name. Ps. 88. The mercies of the Lord I will sing for ever: to generation and generation. ℣. Glory, etc.

Prayer.

O LORD Jesus Christ, who didst come down to earth from the bosom of thy Father in heaven, and didst shed thy precious blood to wash away our sins, we humbly entreat thee that on the judgment day, at thy right hand, we may be found worthy to hear from thee those words: Come, ye blessed: who livest.

Lesson. Zach. 12, 13.

THUS saith the Lord: I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of prayers: and they shall look upon me, whom they have pierced: and they shall mourn for him as one mourneth for an only son, and they shall grieve over him as the manner is to grieve for the death of the first-born. In that day there shall be a great lamentation in Jerusalem, and it shall be said: What are these wounds in the midst of thy hands? And he shall say: With these I was wounded in the house of them that loved me. Awake, O sword, against my shepherd, and against the man that cleaveth to me, saith the Lord of hosts: strike the shepherd, and the sheep shall be scattered: saith the Lord almighty.

Graduale. Ps. 68. Improperium exspectavit cor meum, et miseriam: et sustinui, qui simul mecum contristaretur, et non fuit: consolantem me quæsivi, et non inveni. ℣. Dederunt in escam meam fel, et in siti mea potaverunt me aceto.

Gradual. Ps. 68. My heart hath expected reproach and misery: and I looked for one that would grieve together with me, and there was none: I sought one that would comfort me, and I found none. ℣. They gave me gall for my food, and in my thirst they gave me vinegar to drink.

Alleluia, alleluia. ℣. Ave rex noster: tu solus nostros es miseratus errores: Patri obediens, ductus es ad crucifigendum, ut agnus mansuetus ad occisionem. Alleluia.

Alleluia, alleluia. ℣. Hail thou our king: thou alone hast had compassion on our errors; obedient to the Father, thou wert led to be crucified, like a meek lamb to the slaughter Alleluia.

After Septuagesima, instead of the Alleluia and ℣., is said:

Tractus. Is. 53. Vere languores nostros ipse tulit, et dolores nostros ipse portavit. ℣. Et nos putavimus eum quasi leprosum, et percussum a Deo, et humiliatum. ℣. Ipse autem vulneratus est propter iniquitates nostras, attritus est propter scelera nostra. ℣. Disciplina pacis nostræ super eum: et livore ejus sanati sumus.

Tract. Is. 53. Surely he hath borne our infirmities, and carried our sorrows. ℣. And we have thought him as it were a leper, and as one struck by God and afflicted. ℣. But he was wounded for our iniquities, he was bruised for our sins. ℣. The chastisement of our peace was upon him: and by his bruises we are healed.

At Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. ℣. Ave, rex noster: tu solus nostros es miseratus errores: Patri obediens, ductus es ad crucifigendum, ut agnus mansuetus ad occisionem. Alleluia. ℣. Tibi gloria, hosanna: tibi triumphus et victoria: tibi summæ laudis et honoris corona. Alleluia.

Alleluia, alleluia. ℣. Hail thou our King: thou alone hast had mercy on our transgressions: in obedience to the Father, thou wast led to be crucified like a meek lamb to the slaughter. Alleluia. ℣. To thee be glory, hosanna: to thee be triumph and victory: to thee a crown of highest praise and honour. Alleluia.

✠ Gospel. John 19.

AT that time: Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop, put it to his mouth. Jesus

therefore when he had taken the vinegar, said: It is consummated. And bowing his head he gave up the ghost. Then the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the sabbath day (for that was the great sabbath day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came: and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true.

Offertorium. Insurrexerunt in me viri iniqui: absque misericordia quæsierunt me interficere: et non pepercerunt in faciem meam spuere: lanceis suis vulneraverunt me, et concussa sunt omnia ossa mea.

Offertory. Wicked men rose up against me: pitilessly they sought to kill me: they even spat in my face: with their spears they wounded me, and all my bones were shaken.

Secret.

MAY the sacrifice which we offer up to thee, O Lord, through the passion of thy only-begotten Son, which pleads for us, ever quicken and guard us: who liveth.

Preface of the Cross, p. 21.

Comm. Ps. 21. Foderunt manus meas, et pedes meos: dinumeraverunt omnia ossa mea.

Comm. Ps. 21. They have dug my hands and feet: they have numbered all my bones.

Postcommunion.

O LORD Jesus Christ, Son of the living God, who at the sixth hour didst mount the gibbet of the cross for the redemption of the world and shed thy precious blood that our sins might be washed away; we humbly beseech thee that after our death thou wouldst suffer us to pass with joy through the gates of heaven: who livest.

vi.—On Saturday

Mass of Our Lady is said, as above, pp. 790-797.

Outside the Conventual Mass, on any day not impeded according to the rubrics, the Votive Masses assigned above for the various days of the week may be said. Moreover, Votive Masses may be said of the Immaculate Conception of Our Lady, or of her Seven Dolours: also of all Canonised Saints mentioned in the Roman Martyrology, the Mass whereof is taken from the Proper, if there be any, or otherwise from the Common, with such necessary changes as may be assigned in the Proper. But if their names are not in the Kalendar, the whole Mass is to be of the Common, and if there be several Common Masses, the choice is left to the Celebrant.

Moreover, Votive Masses for various purposes may be said, as below, provided that the Masses for the Day of Creation or Coronation of a Pope, and the anniversary thereof, and those for the Anniversary of the Election or Consecration of a Bishop, may not be said as Low Masses.

II.—OTHER VOTIVE MASSES FOR VARIOUS OCCASIONS

MASS for the ELECTION of a POPE when the See is vacant.

The Mass of the Holy Ghost is said, or else the following:

Introitus. 1 Reg. 2.

SUscitabo mihi sacerdotem fidelem, qui juxta cor meum et animam meam faciet: et ædificabo ei domum fidelem, et ambulabit coram Christo meo cunctis diebus. Ps. 131. Memento, Domine, David: et omnis mansuetudinis ejus. ℣. Gloria Patri.

Introit. 1 Kings 2.

I Will raise me up a faithful priest, who shall do according to my heart and my soul: and I will build him a faithful house: and he shall walk all his days before my anointed. Ps. 131. O Lord, remember David, and all his meekness. ℣. Glory be.

Prayer. Supplici.

WE offer our humble prayers to thee, O Lord, that in thy boundless mercy thou wouldst appoint for the holy Roman church a pontiff who, by his zeal for us, shall be well-pleasing unto thee and by his good government shall ever be honoured of thy people for the glory of thy name. Through our Lord.

Lesson. Heb. 4, 5.

BRETHREN: Let us go therefore with confidence to the throne of grace: that we may obtain mercy and find grace in seasonable aid. For every high-priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins: Who can have compassion on them that are ignorant and that err: because he himself also is compassed with infirmity; and therefore he ought, as for the people, so also for himself, to offer for sins. Neither doth any man take the honour to himself, but he that was called by God, as Aaron was. So Christ also did not glorify himself that he might be made a high-priest; but he that said unto him, Thou art my Son, this day have I begotten thee. As he saith also in another place, Thou art a priest for ever, according to the order of Melchisedech. Who in the days of his flesh with a strong cry and tears offering up prayers and supplications to him that was able to save him from death was heard for his reverence.

Grad. Lev. 21. Pontifex sacerdos magnus inter fratres suos, super cujus caput fusum est unctionis oleum, et cujus manus in sacerdotio consecratæ sunt, vestitusque est sanctis vestibus: debuit per omnia fratribus similari. ℣. **Hebr. 2.** Ut misericors fieret, et fidelis pontifex ad Deum: ut repropitiaret delicta populi.

Grad. Lev. 21. The high-priest, the priest great among his brethren, upon whose head the oil of unction hath been poured, and whose hands have been consecrated for the priesthood, and who hath been vested with the holy vestments: it behoved him in all things to be made like to his brethren. ℣. **Heb. 2.** That he might become a merciful and faithful high-priest with God

to make a reconciliation for the sins of the people.

Alleluia, alleluia. ℣. Lev. 21. Sacerdos sit sanctus, sicut et ego sanctus sum, Dominus, qui sanctifico vos. Alleluia.

Alleluia, alleluia. ℣. Lev. 21. Let the priest be holy as I am holy, the Lord who sanctify you. Alleluia.

After Septuagesima, instead of the Alleluia and ℣., is said:

Tractus. Ps. 131. Surge, Domine, in requiem tuam: tu et arca sanctificationis tuæ. ℣. Sacerdotes tui induantur justitiam, et sancti tui exsultent. ℣. Propter David servum tuum, non avertas faciem Christi tui.

Tract. Ps. 131. Arise, O Lord, into thy resting-place; thou and the ark, which thou hast sanctified. ℣. Let thy priests be clothed with justice, and let thy saints rejoice. ℣. For thy servant David's sake turn not away the face of thy anointed.

At Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. ℣. Levit. 21. Sacerdos sit sanctus, sicut et ego sanctus sum, Dominus, qui sanctifico vos. Alleluia. ℣. Joan. 10. Ego sum pastor bonus: et cognosco oves meas, et cognoscunt me meæ. Alleluia.

Alleluia, alleluia. ℣. Lev. 21. Let the priest be holy, as I am holy, the Lord who sanctify you. Alleluia. ℣. John 10. I am the good shepherd, and I know my sheep, and mine know me. Alleluia.

✠ Gospel. John 14.

AT that time: Jesus said to his disciples: If you love me, keep my commandments. And I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever. The Spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him: but you shall know him; because he shall abide with you, and shall be in you. I will not leave you orphans, I will come to you. Yet a little while: and the world seeth me no more. But you see me: because I live, and you shall live. In that day you shall know that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them; he it is that loveth me. And he that loveth me, shall be loved of my Father: and I will love him, and will manifest myself to him.

Offert. 3 Esd. 5. Non participentur sancta, donec exsurgat pontifex in ostensionem et veritatem.

Offert. 3 Esdras 5. They shall not partake of holy things, until a high-priest shall arise for evidence and truth.

Secret. Tuæ nobis.

OUT of the fulness of thy loving-kindness grant us, O Lord, that for the sake of these holy offerings which we reverently make to thee, in the government of holy mother church we may enjoy the rule of a pontiff who shall be well-pleasing to thy majesty. Through our Lord.

Comm. Exod. 29. Veste sancta utetur pontifex, qui fuerit constitutus, et ingredietur tabernaculum testimonii, ut ministret in sanctuario.

Communion. Exod. 29. The high priest who shall be appointed shall wear the holy vesture, and shall enter into the tabernacle of the testimony, to minister in the sanctuary.

Postcommunion. Pretiosi.

MAY we who are refreshed by the sacrament of thy precious body and blood, O Lord, be gladdened by the marvellous favour of thy majesty, in granting to us a pope who shall train thy people in virtue and fill the souls of the faithful with sweet spiritual fragrance: who livest.

On the day of the Creation and Coronation of a Pope and on its anniversary, mass is said as on the Chair of St Peter, January 18, p. 491, with the prayer, O God the shepherd . . . of all the faithful, as in the following mass, substituting the words thy Church for the Church of N., and omitting the Prayers of SS. Peter and Paul. The Creed is said. Preface of Apostles, p. 30

At the CONSECRATION of a BISHOP

Mass is said of the Office of the Day, but the following Prayers are said under one ending with the Prayer of the Mass:

Prayer.

HEAR our prayers, almighty God, and by thy power fulfil that which is to be done by our humble ministry. Through our Lord.

Secret, as said by the consecrating bishop.

RECEIVE, O Lord, the gifts which we offer up to thee in behalf of this thy servant, that thou mayest mercifully keep in him thy gifts. Through.

Secret, said by the newly consecrated bishop.

RECEIVE, O Lord, the gifts which we offer up to thee in behalf of me thy servant, that thou mayest mercifully keep in me thy gifts. Through.

Within the action: said by the consecrating bishop.

WE therefore beseech thee, O Lord, to be appeased and to receive this offering which we thy servants and likewise thy whole household do make to thee. We make it also on behalf of this servant of thine whom thou hast vouchsafed to advance to the order of bishops. In thy mercy keep in him thy gifts, so that by divine grace he may accomplish what by divine grace he has received. Order our days in thy peace, and command that we be rescued from eternal damnation and received into the fold of thine elect. Through our Lord.

Within the action: said by the newly consecrated bishop.

WE therefore beseech thee, O Lord, to be appeased and to receive this offering which we thy servants and thy whole household do offer up for me also, thy servant, whom thou hast vouchsafed to advance to the order of bishops. In thy mercy keep in me thy gifts, so that by divine grace I may accomplish what by divine grace I have received. Order our days, etc.

Postcommunion. Plenum.

WE pray thee, O Lord, fulfil in us thy mercy, and graciously make us such to be and so to persevere, that we may be able to please thee in all things. Through our Lord.

On the ANNIVERSARY of the ELECTION or CONSECRATION of a BISHOP

Mass, Sacerdotes tui, p. 753, except:

Prayer.

O GOD, the shepherd and ruler of all the faithful, mercifully look upon thy servant N., whom thou hast been pleased to appoint as pastor over the church

of N. grant him, we beseech thee, that both by word and example he may edify those over whom he is set, and together with the flock committed to his care, may attain life everlasting. Through our Lord.

Epistle, Omnis pontifex, p. 755.

Gospel, Videte, vigilate, p. 756. The Creed is said.

Secret. Oblatis.

BE appeased, O Lord, we beseech thee, by the gifts we offer: and govern by thy continual protection thy servant N. whom thou hast been pleased to appoint as pastor over the church of N. Through our Lord.

Postcommunion Hæc nos.

MAY the partaking of this divine sacrament protect us, we beseech thee, O Lord; and ever save and defend thy servant N. whom thou hast been pleased to appoint as pastor over thy church of N.; together with the flock committed to his care: who liveth.

At the BESTOWAL of HOLY ORDERS

On the Saturdays of the four Ember Weeks, and on the Saturday of the Fourth Week in Lent, Mass is said of the Saturday, and on other days, of the Office of the Day: but the following prayers are added to the first Prayer, under one ending:

Prayer.

WE pray thee, O Lord, hear the prayers of those who humbly pray together, guard and continually defend those who with devout hearts worship thee, that we may not be hindered by any trouble, but may always freely serve thee. Through our Lord.

Secret.

WE pray thee, O Lord, fulfil thy sacraments, that we may worthily offer up these gifts to thee. Through our Lord.

Postcommunion.

IN thy mercy, lift up, O Lord, by thine abiding help those whom thou dost refresh by thy sacraments; so that we may receive the fruit of thy redemption both in these mysteries and in the conduct of our lives: who livest.

MASS for a BRIDEGROOM and BRIDE

If the nuptial blessing is to be given on a Sunday or on a feast of obligation or a double of the first or second class, the mass of the Sunday or feast is said, with a commemoration from the following mass for bridegroom and bride, and with the rest there given for the communion and completion of the blessing. But if the nuptial blessing is given on any other day, the following votive mass is said:

Introitus. Tob. 7 et 8. DEus Israel conjungat vos: et ipse sit vobiscum, qui misertus est duobus unicis: et nunc, Domine, fac eos plenius benedicere te. Ps. 127. Beati omnes, qui timent Dominum: qui ambulant in viis ejus. ℣. Gloria Patri.

Introit. Tobias 7 and 8. MAY the God of Israel join you together: and may he be with you, who was merciful to two only children: and now, O Lord, make them bless thee more fully. Ps. 127. Blessed are all they that fear the Lord, that walk in his ways. ℣. Glory.

Prayer.

GRACIOUSLY hear us, almighty and merciful God, that what is done by our ministry may be abundantly fulfilled with thy blessing. Through.

Lesson. Eph. 5.

BRETHREN: Let women be subject to their husbands as to the Lord; for the husband is the head of the wife, as Christ is the head of the church: he is the saviour of his body. Therefore, as the church is subject to Christ, so also let the wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the church, and delivered himself up for it; that he might sanctify it, cleansing it by the laver of water in the word of life; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish. So also ought men to love their wives as their own bodies. He that loveth his wife loveth himself: for no man ever hated his own flesh, but nourisheth and cherisheth it; as also Christ doth the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall cleave to his wife; and they shall be two in one flesh.

This is a great sacrament; but I speak in Christ and in the church. Nevertheless, let every one of you in particular love his wife as himself, and let the wife fear her husband.

Graduale. Ps. 127. Uxor tua sicut vitis abundans in lateribus domus tuæ. ℣. Filii tui sicut novellæ olivarum in circuitu mensæ tuæ. Alleluia, alleluia. ℣. Ps. 19. Mittat vobis Dominus auxilium de sancto: et de Sion tueatur vos. Alleluia.

Gradual. Ps. 127. Thy wife shall be as a fruitful vine on the sides of thy house. ℣. Thy children as olive plants round about thy table. Alleluia, alleluia. ℣. Ps. 19. May the Lord send you help from the sanctuary, and defend you out of Sion. Alleluia.

After Septuagesima, instead of Alleluia and ℣., is said:

Tractus. Ps. 127. Ecce sic benedicetur omnis homo, qui timet Dominum. ℣. Benedicat tibi Dominus ex Sion: et videas bona Jerusalem omnibus diebus vitæ tuæ. ℣. Et videas filios filiorum tuorum: pax super Israel.

Tract. Ps. 127. Behold, thus shall the man be blessed that feareth the Lord. ℣. May the Lord bless thee out of Sion; and mayest thou see the good things of Jerusalem all the days of thy life. ℣. And mayest thou see thy children's children: peace upon Israel.

At Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. ℣. Ps. 19. Mittat vobis Dominus auxilium de sancto: et de Sion tueatur vos. Alleluia. ℣. Ps. 133. Benedicat vobis Dominus ex Sion, qui fecit cœlum et terram. Alleluia.

Alleluia, alleluia. ℣. Ps. 19. May the Lord send you help from the sanctuary, and defend you out of Sion. Alleluia. ℣. Ps. 133. May the Lord out of Sion bless you, he that made heaven and earth. Alleluia.

✠ Gospel. Matt. 19.

AT that time: The pharisees came to Jesus, tempting him and saying, Is it lawful for a man to put away his wife for every cause? Who answering, said to them, Have ye not read, that he who made man from the beginning, made them male and female? and he said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore now they

are not two but one flesh. What, therefore, God hath joined together, let no man put asunder.

Offertorium. Ps. 30. In te speravi, Domine; dixi: Tu es Deus meus: in manibus tuis tempora mea.

Offertory. Ps. 30. In thee, O Lord, have I hoped: I said, Thou art my God; my times are in thy hands.

Secret

RECEIVE, we beseech thee, O Lord, the offering we make to thee on behalf of the holy bond of wedlock; and even as this institution is the gift of thy bounty, so dispose of it according to thy will. Through.

After the Pater noster the priest stands at the epistle corner of the altar, and turning towards the bridegroom and bride kneeling before the altar, says over them the following prayers:

Let us pray. Propitiare.

BE appeased, O Lord, by our humble prayers, and graciously further this thine institution, which thou hast ordained for the increase of mankind; so that what is joined together by thine authority may be kept by thy help. Through our Lord.

Let us pray. Deus qui potestate.

O GOD, who by thy mighty power didst make all things out of nothing; who having set in order the beginnings of the universe and made man to God's image, didst appoint woman to be his inseparable helpmeet, in such wise that the woman's body took its beginning from the flesh of man, thereby teaching that what thou hadst been pleased to institute from one principle might never lawfully be put asunder. O God, who hast hallowed wedlock by a mystery so excellent that in the marriage-bond thou didst foreshow the union of Christ with the church. O God, by whom woman is joined to man, and that fellowship which thou didst ordain from the beginning is endowed with a blessing which alone was not taken away either by the punishment for the first sin or by the sentence of the flood; look in thy mercy upon this thy handmaid, who is to be joined in wedlock and entreats protection and strength from thee. Let the yoke of love and of peace be upon her. True and chaste, let her wed in Christ; and let her ever follow the pattern of holy women: let her be dear to her husband like Rachel; wise like Rebecca; long-lived and faithful like Sara. Let the father of sin work

none of his evil deeds within her. Let her ever be knit to the faith and to the commandments. Let her be true to one wedlock and shun all sinful embraces. Let her fortify her weakness by strong discipline. Let her be grave in demeanour and honoured for her modesty. Let her be well taught in heavenly lore. Let her be fruitful in offspring. Let her life be good and sinless. May she win the rest of the blessed in the kingdom of heaven. May they both see their children's children unto the third and fourth generation, and may they reach the old age which they desire. Through the same Lord.

The priest turns towards the altar and says the Libera nos, and at the usual time communicates the newly-married couple.

Communio. Ps. 127. Ecce sic benedicetur omnis homo, qui timet Dominum: et videas filios filiorum tuorum: pax super Israel.

Communion. Ps. 127. Behold, thus shall every man be blessed that feareth the Lord; and mayest thou see thy children's children: peace upon Israel.

Postcommunion. Quæsumus.

WE beseech thee, almighty God, to accompany the institutions of thy providence with thy gracious favour; that thou mayest keep in lasting peace those whom thou joinest in lawful union. Through our Lord.

Having said Benedicamus Domino or Ite Missa est, the priest, before blessing the people, turns to the bridegroom and bride, and says:

MAY the God of Abraham, the God of Isaac, and the God of Jacob be with you, and may he fulfil his blessing in you: that you may see your children's children even to the third and fourth generation, and afterwards may you have life everlasting, by the grace of our Lord Jesus Christ: who with the Father.

The priest seriously admonishes them to be faithful to each other; to observe continence at times of prayer (especially on fasts and solemn festivals); to love each other, and to live in the fear of God. Then he sprinkles them with holy water, and finishes the mass as usual.

MASS FOR THE PROPAGATION OF THE FAITH

The Prayer, Secret and Postcommunion of this Mass are added to all Masses said on the last Sunday but one of October in every year.

Introitus. Ps. 67. DEUS misereatur nostri et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri. Ut cognoscamus in terra viam tuam, in omnibus gentibus salutare tuum. ℣. idem. Confiteantur tibi populi, Deus: confiteantur tibi populi omnes. ℣. Gloria Patri.

Introit. Ps. 67. GOD be merciful to us and bless us: may he cause the light of his countenance to shine upon us, and be merciful to us. That we may know thy way upon earth, thy salvation in all nations. ℣. idem. Let all the people praise thee, O God: let all people give praise to thee. ℣. Glory be.

Prayer.

O GOD, who desirest that all men should be saved, and that all should come to the knowledge of the truth: send forth, we beseech thee, labourers into thy harvest, and give them to speak thy word with all trust: that thy words may run and be glorified: and that all nations may know thee, the one true God, and him whom thou hast sent, Jesus Christ, thy Son our Lord: who with thee liveth.

Lesson, Ecclus. 36, as on p. 157, with the following added:

GIVE testimony to them that are thy creatures from the beginning, and raise up the prophecies which the former prophets spake in thy name. Reward them that patiently wait for thee, that thy prophets may be found faithful: and hear the prayers of thy servants according to the blessing of Aaron over thy people, and direct us into the way of justice, and let all know that dwell upon the earth that thou art God, the beholder of all ages.

Graduale. Ps. 62. Confiteantur tibi populi, Deus, confiteantur tibi populi omnes; terra dedit fructum suum. ℣. Benedicat nos, Deus, Deus noster,

Gradual. Ps. 62. Let the people praise thee, O God, let all the people give praise to thee: the earth hath yielded her fruit. ℣. May God, our God, bless

benedicat nos Deus: et metuant eum omnes fines terræ.

us, may God bless us: and all the ends of the earth fear him.

Alleluia, alleluia. ℣. Ps. 99. Jubilate Deo omnis terra, servite Domino in lætitia: introite in conspectu ejus in exsultatione. Alleluia.

Alleluia, alleluia. ℣. Ps. 99. O sing joyfully unto God, all the earth, serve ye the Lord with gladness: come into his presence with exceeding joy. Alleluia.

After Septuagesima, instead of Alleluia and ℣. is said:

Tractus. Ps. 95. Annuntiate inter gentes gloriam Domini; in omnibus populis mirabilia ejus. ℣. Quoniam magnus Dominus, et laudabilis nimis: terribilis est super omnes deos. ℣. Quoniam omnes dii gentium dæmonia: Dominus autem cælos fecit.

Tract. Ps. 95. Tell forth the glory of the Lord among the Gentiles: his wonders among all people. ℣. For great is the Lord, and exceedingly to be praised: he is to be feared among all gods. ℣. For all the gods of the heathen are devils: but the Lord made the heavens.

At Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. ℣. Ps. 99. Jubilate Deo, omnis terra, servite Domino in lætitia: introite in conspectu ejus in exsultatione. Alleluia. ℣. Scitote quoniam Dominus ipse est Deus: ipse fecit nos, et non ipsi nos. Alleluia.

Alleluia, alleluia. ℣. Ps. 99. O sing joyfully unto God, all the earth, serve ye the Lord with gladness: come into his presence with exceeding joy. Alleluia. ℣. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves. Alleluia.

✠ Gospel. Matt. 9.

AT that time: Jesus went about all the cities and towns, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing every disease and every infirmity. And seeing the multitudes, he had compassion on them, because they were distressed, and lying like sheep that have no shepherd. Then saith he to the disciples: The harvest truly is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

Offert. Ps. 28. Afferte Domino, patriæ gentium,

Offert. Ps. 28. Bring unto the Lord, O ye kindred of

afferte Domino gloriam et honorem, afferte Domino gloriam nomini ejus: tollite hostias et introite in atria ejus, adorate Dominum in atrio sancto ejus.

the Gentiles, bring unto the Lord glory and honour: bring unto the Lord glory unto his name: bring sacrifices and come into his courts, adore ye the Lord in his holy court.

Secret.

BEHOLD, O God, our protector, and look upon the face of thine Anointed, who gave himself a redemption for all: and bring about that from the rising of the sun even unto the setting thereof thy Name may be adored among the Gentiles, and that in every place a clean offering be sacrificed and offered in thy name. Through the same.

Communio. Ps. 116. Laudate Dominum, omnes gentes, laudate eum, omnes populi: quoniam confirmata est super nos misericordia ejus, et veritas Domini manet in æternum.

Communion. Ps. 116. Praise the Lord, all ye nations, praise the Lord, all ye people: because his mercy is confirmed upon us, and the truth of the Lord endureth for ever.

Postcommunion.

REFRESHED by this gift of our redemption, we beseech thee, O Lord, that by means of this help to everlasting salvation true faith may ever advance. Through.

The following epistle may be used in the above Mass in place of the Lesson there given.

Epistle. 1 Tim. 2.

I DESIRE that first of all prayers, supplications, intercessions and thanksgivings be made for all men: for kings, and for all that are in high stations: that we may lead a quiet and a peaceable life in all piety and chastity. For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth. For there is one God, and one Mediator of God and men, the man Christ Jesus: who gave himself a redemption for all, a testimony in due times; whereunto I am appointed a preacher and an apostle (I say the truth, I lie not), a teacher of the Gentiles in faith and truth.

MASS against the HEATHEN

Introit, Exsurge, as on Sexagesima Sunday, p. 118.

Prayer.

ALMIGHTY, everlasting God, in whose hand are the power and the government of every realm; look upon and help the Christian people, that the heathen nations who trust in the fierceness of their own might, may be crushed by the power of thine arm. Through our Lord.

Lesson, Esther 13, as on the Wednesday after the Second Sunday in Lent, p. 167.

Graduale. Ps. 82. Sciant gentes quoniam nomen tibi Deus: tu solus Altissimus super omnem terram. ℣. Deus meus, pone illos ut rotam, et sicut stipulam ante faciem venti. Alleluia, alleluia. ℣. Ps. 79. Excita, Domine, potentiam tuam, et veni; ut salvos facias nos. Alleluia.

Gradual. Ps. 82. Let the gentiles know the Lord is thy name; thou alone art the Most High over all the earth. ℣ O my God, make them like a wheel and as stubble before the wind. Alleluia, alleluia. ℣. Ps. 79. Stir up thy might, O Lord, and come to save us. Alleluia.

After Septuagesima, instead of Alleluia and ℣., is said:

Tractus. Ps. 78. Adjuva nos Deus salutaris noster: et propter honorem nominis tui, Domine, libera nos: et propitius esto peccatis nostris, propter nomen tuum. ℣. Nequando dicant gentes: Ubi est Deus eorum? et innotescat in nationibus coram oculis nostris. Vindica sanguinem servorum tuorum, qui effusus est: intret in conspectu tuo gemitus compeditorum.

Tract. Ps. 78. Help us, O God our Saviour, and for the glory of thy name, O Lord, deliver us: and forgive us our sins for thy name's sake. ℣. Lest they should say among the gentiles, Where is their God? and let him be made known among the nations before our eyes. ℣. Avenge the blood of thy servants which hath been shed; let the sighing of the prisoners come in before thee.

At Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. ℣. Ps. 79. Excita, Dñe, potentiam tuam, et veni; ut salvos facias nos. Alleluia. ℣. Deus virtutum, convertere, respice de cœlo, et vide, et visita vineam istam: et perfice eam, quam plantavit dextera tua. Alleluia.

Alleluia, alleluia. ℣. Ps. 79. Stir up thy might, O God, and come to save us. Alleluia. ℣. Turn again, O God of Hosts, look down, and see, and visit thy vineyard, and perfect that which thy right hand hath planted. Alleluia.

Gospel. Luke 11, as on p. 369.

Offertorium. Ps. 17. Populum humilem salvum facies: et oculos superborum humiliabis: quoniam quis Deus præter te, Domine?

Offertory. Ps. 17. Thou wilt save the humble people: and wilt bring down the eyes of the proud: for who is God but thou, O Lord?

Secret. Sacrificium.

LOOK, O Lord, upon the sacrifice which we offer up; that thou mayest deliver thy champions from the wickedness of the heathen, and place them safe under thy protection. Through our Lord.

Communio. Ps. 118. In salutari tuo anima mea, et in verbum tuum speravi: quando facies de persequentibus me judicium? Iniqui persecuti sunt me, adjuva me, Domine Deus meus.

Communion. Ps. 118. My soul hath trusted in thy salvation and in thy word: when wilt thou execute judgment upon them that persecute me? The wicked have persecuted me: help me, O Lord my God.

Postcommunion. Protector.

LOOK upon us, O Lord, our protector, and defend thy champions from peril of the heathen; so that all disturbance may be ended and they may freely serve thee. Through our Lord.

MASS for the HEALING of SCHISM

Introitus. Ps. 105. SALVOS nos fac, Dñe Deus noster, et congrega nos de nationibus:

Introit. Ps. 105. SAVE us, O Lord our God, and gather us from among the nations,

ut confiteamur nomini sancto tuo, et gloriemur in laude tua. Ps. ibid. Confitemini Dño, quoniam bonus: quoniam in sæculum misericordia ejus. ℣. Gloria Patri.

that we may give thanks to thy holy name, and may glory in thy praise. Ps. ibid. Praise the Lord, for he is good: for his mercy is to everlasting. ℣. Glory be.

Prayer. Deus qui errata.

O GOD, who settest straight what has gone astray, and gatherest together what is scattered, and keepest what thou hast gathered together, we beseech thee in thy mercy to pour down on Christian people the grace of union with thee, that putting aside disunion and attaching themselves to the true shepherd of thy church, they may be able to render thee due service. Through our Lord.

Lesson. Ephes. 4.

BRETHREN: I beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience supporting one another in charity; careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in all. But to every one of us is given grace according to the measure of the giving of Christ; until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ; that henceforth we be no more children tossed to and fro and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness by which they lie in wait to deceive. But doing the truth in charity, we may in all things grow up in him who is the head, even Christ; from whom the whole body being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body unto the edifying of itself in charity. This then I say and testify in the Lord: that henceforward you walk not as also the gentiles walk in the vanity of their mind. Having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts. Who despair-

ing, have given themselves up to lasciviousness, unto the working of all uncleanness, unto covetousness. But you have not so learned Christ: if so be that you have heard him, and have been taught in him, as the truth is in Jesus our Lord.

Graduale. Ps. 121. Rogate quæ ad pacem sunt Jerusalem: et abundantia diligentibus te. ℣. Fiat pax in virtute tua: et abundantia in turribus tuis.

Alleluia, alleluia. ℣. Ps. 147. Lauda Jerusalem, Dominum: lauda Deum tuum, Sion. Alleluia.

Gradual. Ps. 121. Pray ye for the things that are for the peace of Jerusalem, and abundance for them that love thee. ℣. Let peace be in thy strength, and abundance in thy towers.

Alleluia, alleluia. ℣. Ps. 147. Praise the Lord, O Jerusalem; praise thy God, O Sion. Alleluia.

After Septuagesima, instead of Alleluia and ℣., is said:

Tractus. Ps. 75. Notus in Judæa Deus, in Israel magnum nomen ejus. ℣. Et factus est in pace locus ejus, et habitatio ejus in Sion. ℣. Ibi confregit potentias arcuum, scutum, gladium et bellum.

Tract. Ps. 75. In Judea God is known; his name is great in Israel. ℣. His place is in peace, and his abode is in Sion. ℣. Thence hath he broken the power of bows, the shield, the sword, and the battle.

At Eastertide instead of the Gradual, is said:

Alleluia, alleluia. ℣. Ps. 147. Lauda Jerusalem, Dominum: lauda Deum tuum, Sion. Alleluia. ℣. Qui posuit fines tuos pacem, et adipe frumenti satiat te. Alleluia.

Alleluia, alleluia. ℣. Ps. 147. Praise the Lord, O Jerusalem; praise thy God, O Sion. Alleluia. ℣. Who hath placed peace in thy borders, and filleth thee with the fat of corn. Alleluia.

✠ Gospel. John 17.

AT that time: Jesus lifting up his eyes to heaven, said: Holy Father, keep them in thy name whom thou hast given me; that they may be one, as we also are. While I was with them, I kept them in thy name. Those whom thou gavest me have I kept; and none of them is lost, but the son of perdition, that the scripture may be fulfilled. And now I come to thee;

and these things I speak in the world, that they may have my joy filled in themselves. I have given them thy word, and the world hath hated them, because they are not of the world; as I also am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. They are not of the world, as I also am not of the world. Sanctify them in truth. Thy word is truth. As thou hast sent me into the world, I also have sent them into the world. And for them do I sanctify myself, that they also may be sanctified in truth. And not for them only do I pray, but for them also who through their word shall believe in me; that they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given to them; that they may be one, as we also are one: I in them, and thou in me; that they may be made perfect in one.

Offert. Rom. 15. Det vobis Deus idipsum sapere in alterutrum: ut unanimes uno ore honorificetis Deum nostrum.

Offert. Rom. 15. May God give you to be of one mind one toward another: that with one mind and one mouth you may glorify our God.

Secret. Munera.

HALLOW these gifts which we offer up to thee, O Lord, for union among the Christian people; and by means of these grant us the grace of union and peace within thy church. Through our Lord.

Comm. 1 Cor. 10. Unus panis, et unum corpus multi sumus, omnes qui de uno pane et de uno calice participamus.

Communion. 1 Cor. 10. We, being many, are one bread and one body; all who partake of one bread and of one cup.

Postcommunion. Hæc tua.

EVEN as this thy holy communion, which we have taken, foreshows the union of the faithful in thee, O Lord, so, we beseech thee, may it bring about reunion in thy church. Through our Lord.

MASS in Time of WAR

Introit, Reminiscere, as on p. 159.

Prayer. Deus, qui conteris.

O GOD, who bringest wars to nought and shieldest by thy power all who hope in thee, overthrowing those that assail them; help thy servants who implore thy mercy; so that the fierce might of their enemies may be brought low and we may never cease to praise and thank thee. Through our Lord.

Lesson. Jerem. 42.

IN those days: The captains of the warriors came near and said to Jeremias the prophet: Pray for us to the Lord thy God. And the word of the Lord came to Jeremias. And he called all the chiefs of the warriors and all the people from the least to the greatest. And he said to them: Thus saith the Lord the God of Israel, to whom you sent me, to present your supplications before him: If you will be quiet, and remain in this land, I will build you up, and not pull you down: I will plant you, and not pluck you up: for now I am appeased for the evil that I have done to you. Fear not because of the king of Babylon, of whom you are greatly afraid: fear him not, saith the Lord: for I am with you to save you, and to deliver you from his hand. And I will show mercies to you, and will take pity on you, and will cause you to dwell in your own land: saith the Lord almighty.

Graduale. Ps. 76. Tu es Deus, qui facis mirabilia solus: notam fecisti in gentibus virtutem tuam. ℣. Liberasti in brachio tuo populum tuum, filios Israel et Joseph. Alleluia, alleluia. ℣. Ps. 58. Eripe me de inimicis meis, Deus meus: et ab insurgentibus in me libera me. Alleluia.

Gradual. Ps. 76. Thou art the God that doest wonders: thou hast made thy power known among the nations. ℣. With thy arm thou hast delivered thy people, the children of Israel and Joseph. Alleluia, alleluia. ℣. Ps. 58. Deliver me from my enemies, O my God, and defend me from them that rise up against me. Alleluia.

After Septuagesima, instead of Alleluia and ℣., is said:

Tractus. Ps. 102. Domine, non secundum pecca-

Tract. Ps. 102. O Lord, not according to the sins

ta nostra, quæ fecimus nos: neque secundum iniquitates nostras retribuas nobis. ℣. Ps. 78. Domine, ne memineris iniquitatum nostrarum antiquarum: cito anticipent nos misericordiæ tuæ, quia pauperes facti sumus nimis. ℣. Adjuva nos, Deus salutaris noster: et propter gloriam nominis tui, Domine, libera nos: et propitius esto peccatis nostris, propter nomen tuum.

which we have committed: nor according to our iniquities do thou reward us. ℣. Ps. 78. Remember not, O Lord, our former iniquities: let thy mercies speedily prevent us, for we are become exceeding poor. Help us, O God our Saviour, and for the glory of thy name deliver us: and forgive us our sins for thy name's sake.

At Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. ℣. Ps. 58. Eripe me de inimicis meis, Deus meus: et ab insurgentibus in me libera me. Alleluia. ℣. Ego autem cantabo fortitudinem tuam: et exsultabo mane misericordiam tuam. Alleluia.

Alleluia, alleluia. ℣. Ps. 58. Deliver me from my enemies, O my God, and defend me from them that rise up against me. Alleluia. ℣. But I will sing of thy strength, and will extol thy mercy in the morning. Alleluia.

✠ Gospel. Matt. 24.

AT that time: The disciples came to Jesus privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the consummation of the world? And Jesus answering, said to them: Take heed that no man seduce you: For many will come in my name, saying, I am Christ: and they will seduce many. And you shall hear of wars, and rumours of wars. See that ye be not troubled. For these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be pestilences, and famines, and earthquakes in places. Now all these are the beginnings of sorrows.

Offertorium. Ps. 17. Populum humilem salvum facies, Domine, et oculos superborum humiliabis:

Offertory. Ps. 17. Thou wilt save the humble people, O Lord, and wilt bring down the eyes of the

quoniam quis Deus præter te, Domine?

proud: for who is God but thou, O Lord?

Secret. Sacrificium.

BE appeased, O Lord, and look upon the sacrifice which we offer up: that it may deliver us from all the evil of war, and establish us under thy sure protection. Through our Lord.

Communio. Ps. 30. Inclina aurem tuam: accelera, ut eripias nos.

Communion. Ps. 30. Bow down thy ear to us, make haste to deliver us.

Postcommunion. Deus regnorum.

O GOD, who hast dominion over all realms and kings, who by striking healest, and by pardoning savest; stretch out over us thy mercy, so that by thy power we may enjoy peace and tranquillity and use them for our healing and amendment. Through.

MASS for PEACE

Introit, Da pacem, as on p. 455.

Prayer. Deus, a quo sancta.

O GOD, from whom are holy desires, right counsels, and just works; give to thy servants that peace which the world cannot give; that our hearts may be disposed to obey thy commandments, and the fear of enemies being removed, our times, by thy protection, may be peaceful. Through our Lord.

Lesson. 2 Mach. 1.

TO the brethren, the Jews that are throughout Egypt; the brethren, the Jews that are in Jerusalem, and in the land of Judea, send health and good peace. May God be gracious to you, and remember his covenant that he made with Abraham, and Isaac, and Jacob, his faithful servants. And give you all a heart to worship him, and to do his will with a great heart, and a willing mind. May he open your heart in his law, and in his commandments, and send you peace. May he hear your prayers, and be reconciled unto you, and never forsake you in the evil time.

Graduale. Ps. 121. Rogate quæ ad pacem sunt Jerusalem; et abundantia diligentibus te. ℣. Fiat pax in virtute tua, et abundantia in turribus

Gradual. Ps. 121. Pray ye for the things that are for the peace of Jerusalem: and abundance for them that love thee. ℣. Let peace be in thy strength:

tuis. Alleluia, alleluia. ℣. Ps. 147. Lauda, Jerusalem, Dominum: lauda Deum tuum, Sion. Alleluia.

and abundance in thy towers. Alleluia, alleluia. ℣. Ps. 147. Praise the Lord, O Jerusalem: praise thy God, O Sion. Alleluia.

After Septuagesima, instead of Alleluia and ℣., is said:

Tractus. Ps. 75. Notus in Judæa Deus, in Israel magnum nomen ejus. ℣. Et factus est in pace locus ejus, et habitatio ejus in Sion. ℣. Ibi confregit potentias arcuum, scutum, gladium, et bellum.

Tract. Ps. 75. In Judea God is known, his name is great in Israel. ℣. And his place is in peace, and his abode in Sion. ℣. There hath he broken the powers of bows, the shield, the sword and the battle.

At Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. ℣. Ps. 147. Lauda, Jerusalem, Dominum: lauda Deum tuum, Sion. Alleluia. ℣. Qui posuit fines tuos pacem, et adipe frumenti satiat te. Alleluia.

Alleluia, alleluia. ℣. Ps. 147. Praise the Lord, O Jerusalem: praise thy God, O Sion. Alleluia. ℣. Who hath placed peace in thy borders: and filleth thee with the fat of corn. Allel.

Gospel. John 20, as on Low Sunday, p. 358, down to the words, whose sins you shall retain, they are retained.

Offert. Ps. 134. Laudate Dominum, quia benignus est: psallite nomini ejus, quoniam suavis est: omnia quæcumque voluit, fecit in cœlo et in terra.

Offertory. Ps. 134. Praise ye the Lord, for the Lord is good: sing ye to his name, for it is sweet: whatsoever the Lord pleased he hath done in heaven and in earth.

Secret. Deus qui.

O GOD, who sufferest not the nations who believe in thee to be overwhelmed by any peril; vouchsafe to receive the prayers and offerings of thy servants, that, in thy mercy thou wouldst grant peace to Christendom and make them secure against all their enemies. Through our Lord.

Communio. Joan. 14. Pacem relinquo vobis: pacem meam do vobis, dicit Dominus.

Comm. John 14. Peace I leave with you: my peace I give unto you, saith the Lord.

Postcommunion. Deus, auctor pacis.

O GOD, the author and lover of peace, to know whom is to live, to serve whom is to reign; shield thy suppliants from all assaults, so that we who trust in thy protection may fear no foe. Through.

MASS for DELIVERANCE from MORTALITY in time of PESTILENCE

Introitus. 2 Reg. 24. REcordare, Dñe, testamenti tui, et dic Angelo percutienti: Cesset jam manus tua, et non desoletur terra, et ne perdas omnem animam viventem. **Ps. 79.** Qui regis Israel, intende: qui deducis, velut ovem, Joseph. ℣. Gloria Patri.

Introit. 2 Kings 24. REmember, O Lord, thy covenant, and say to the destroying angel: Hold now thy hand, and let not the land be made desolate, neither let every living thing be destroyed. **Ps. 79.** Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep. ℣. Glory be.

Prayer. Deus qui non mortem.

O GOD, who desirest not the death but the repentance of sinners, mercifully look upon thy people who return to thee; and grant that they, being devoted to thee, may by thy mercy be delivered from the scourges of thine anger. Through our Lord.

Lesson. 2 Kings 24.

IN those days: The Lord sent a pestilence upon Israel, from the morning unto the time appointed, and there died of the people from Dan to Bersabee seventy thousand men. And when the angel of the Lord had stretched out his hand over Jerusalem to destroy it, the Lord had pity on the affliction, and said to the angel that slew the people: It is enough, now hold thy hand. And the angel of the Lord was by the thrashing floor of Areuna the Jebusite. And David said to the Lord, when he saw the angel striking the people: It is I, I am he that have sinned, I have done wickedly; these that are the sheep, what have they done? let thy hand, I beseech thee, be turned against me and against my father's house. And Gad came to David that day, and said: Go up and build an altar to the Lord in the thrashing floor of Areuna the Jebusite. And David went up according to the word of Gad which the Lord had com-

manded him. And David built there an altar to the Lord, and offered holocausts and peace-offerings; and the Lord became merciful to the land, and the plague was stayed from Israel.

Graduale. Ps. 106. Misit Dominus verbum suum, et sanavit eos: et eripuit eos de morte eorum. ℣. Confiteantur Domino misericordiæ ejus: et mirabilia ejus filiis hominum. Alleluia, alleluia. ℣. Ps. 68. Salvum me fac, Deus, quoniam intraverunt aquæ usque ad animam meam. Alleluia.

Gradual. Ps. 106. The Lord sent his word, and healed them: he delivered them from their destructions. ℣. Let the mercies of the Lord give glory to him, and his wonderful works to the children of men. Alleluia, alleluia. ℣. Ps. 68. Save me, O God, for the waters are come in even unto my soul. Allel.

After Septuagesima, instead of Alleluia and ℣., is said, Tract Domine non secundum, as p. 129.

At Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. ℣. Ps. 68. Salvum me fac, Deus, quoniam intraverunt aquæ usque ad animam meam. Alleluia. ℣. Zach. 8. Salvabo populum meum Israel in die malo, et ero eis in Deum in veritate, et justitia. Alleluia.

Alleluia, alleluia. ℣. Ps. 68. Save me, O God, for the waters are come in even unto my soul. Alleluia. ℣. Zach. 8. I will save my people Israel in the evil day, and I will be their God in truth, and in justice. Alleluia.

Gospel. Luke 4, p. 191.

Offert. Num. 16. Stetit pontifex inter mortuos et vivos, habens thuribulum aureum in manu sua: et offerens incensi sacrificium, placavit iram Dei, et cessavit quassatio a Domino.

Offert. Num. 16. The priest stood between the dead and the living, having in his hand a golden censer: and offering the sacrifice of incense, he appeased the anger of God, and the plague ceased from the Lord.

Secret. Subveniat nobis.

LET the sacrifice which we now offer up succour us, O Lord; may it wholly release us from sin and deliver us from ruin and destruction. Through.

Comm. Lucæ 6. Multitudo languentium, et qui vexabantur a spiritibus

Communion. Luke 6. A multitude of the sick, and those that were troubled

immundis, veniebant ad eum: quia virtus de illo exibat, et sanabat omnes.

with unclean spirits, came to him; for virtue went out from him, and he healed them all.

Postcommunion. Exaudi nos.

HEAR us, O God of our salvation, and deliver thy people from the terrors of divine anger, and make them secure by the bountifulness of thy mercy. Through our Lord.

MASS for beseeching the GRACE of the HOLY SPIRIT

The Mass is Spiritus Domini, as on p. 805, but with the following prayers:

Prayer.

O GOD, before whom every heart lieth open, to whom every will doth speak, and from whom no secret is hidden: purify the thoughts of our hearts by the inpouring of the Holy Ghost, that we may attain to love thee perfectly, and to praise thee worthily. Through . . . in the unity of the same.

Secret.

MAY this oblation, we beseech thee, O Lord, cleanse away the stains of our hearts: that they may become worthy dwelling-places of the Holy Spirit. Through . . . in the unity of the same.

Postcommunion.

GRANT, we beseech thee, almighty God, that by our assiduous prayers we may deserve to have with us the Holy Spirit: that by means of his grace we may both be delivered from all temptations, and obtain the pardon of our sins. Through . . . in the unity of the same.

MASS for the REMISSION of SINS

Introit. Misereris, as on Ash Wednesday, p. 127.

Prayer. Exaudi.

HEAR, O Lord, we beseech thee, the prayers of thy suppliants and punish not the sins of those who confess unto thee; but in thy bounty grant us both forgiveness and peace. Through our Lord.

Lesson. Rom. 7:

BRETHREN: I am delighted with the law of God, according to the inward man: but I see another law in my members, fighting against the law of my

mind, and captivating me in the law of sin, that is in my members. Unhappy man that I am, who shall deliver me from the body of this death? The grace of God, by Jesus Christ our Lord.

Graduale. Ps. 78. Propitius esto, Domine, peccatis nostris, nequando dicant gentes: Ubi est Deus eorum? ℣. Adjuva nos, Deus salutaris noster: et propter honorem nominis tui, Domine, libera nos. Alleluia, alleluia. ℣. **Ps. 7.** Deus judex justus, fortis, et patiens: numquid irascetur per singulos dies? Alleluia.

Gradual. Ps. 78. Forgive us our sins, O Lord, lest they should say among the gentiles, Where is their God? ℣. Help us, O God our Saviour; and for the glory of thy name, O Lord, deliver us. Alleluia, alleluia. ℣. **Ps. 7.** God is a just judge, strong and patient: is he angry every day? Alleluia.

After Septuagesima, instead of Alleluia and ℣., is said the Tract, De profundis, as on p. 116.

At Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. ℣. **Ps. 7.** Deus judex justus, fortis, et patiens: numquid irascetur per singulos dies? Alleluia. ℣. **Ps. 50.** Auditui meo dabis gaudium et lætitiam: et exsultabunt ossa humiliata. Alleluia.

Alleluia, alleluia. ℣. **Ps. 7.** God is a just judge, strong and patient: is he angry every day? Alleluia. ℣. **Ps. 50.** To my hearing thou shalt give joy and gladness: and the bones that have been humbled shall rejoice. Alleluia.

✠ **Gospel. Luke 11**

AT that time: Jesus said to his disciples: Ask and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And which of you if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he reach him a scorpion? If you then, being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him?

Offertorium. Ps. 101. Domine, exaudi orationem

Offertory. Ps. 101. O Lord, hear my prayer: and let

meam: et clamor meus ad te perveniat.
my cry come to thee.

Secret. Hostias.

WE offer up to thee, O Lord, a sacrifice of atonement and praise; that thou mayest both mercifully pardon our sins and guide our wavering hearts. Through our Lord.

Comm. Luc. 11. Petite, et accipietis: quærite, et invenietis: pulsate, et aperietur vobis. Omnis enim, qui petit, accipit: et qui quærit, invenit: et pulsanti aperietur.

Comm. Luke 11. Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened to you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Postcommunion. Præsta.

GRANT, eternal Saviour, that we who by means of this gift receive forgiveness of sins, may henceforth avoid sin. Through our Lord.

MASS for PILGRIMS or TRAVELLERS

Introit, Redime me, p. 162.

Prayer. Adesto, Domine.

GIVE heed, O Lord, to our humble prayers, and set thy servants in the fair way of thy salvation; so that amidst all the changes of their way through this life they may ever be sheltered by thy help. Thro.'

Lesson. Gen. 28.

IN those days: Jacob being departed from Bersabee, went on to Haran. And when he was come to a certain place, and would rest in it after sunset, he took of the stones that lay there, and putting under his head, slept in the same place. And he saw in his sleep a ladder standing upon the earth, and the top thereof touching heaven; the angels also of God ascending and descending by it, and the Lord leaning upon the ladder, saying to him: I am the Lord God of Abraham thy father, and the God of Isaac. The land, wherein thou sleepest, I will give to thee and to thy seed. And thy seed shall be as the dust of the earth: thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and thy seed all the tribes of the earth shall be blessed. And I will be thy keeper whithersoever thou goest, and will bring

thee back into this land: neither will I leave thee, till I shall have accomplished all that I have said. And when Jacob awaked out of sleep, he said: Indeed the Lord is in this place, and I knew it not. And trembling, he said, How terrible is this place! this is no other but the house of God, and the gate of heaven. And Jacob, arising in the morning, took the stone, which he had laid under his head, and set it up for a title, pouring oil upon the top of it. And he called the name of the city Bethel, which before was called Luza. And he made a vow, saying: If God shall be with me, and shall keep me in the way by which I walk, and shall give me bread to eat, and raiment to put on, and I shall return prosperously to my father's house; the Lord shall be my God. And this stone, which I have set up for a title, shall be called the house of God: and of all things that thou shalt give to me, I will offer tithes to thee.

Graduale. Ps. 22. Si ambulem in medio umbræ mortis, non timebo mala: quoniam tu mecum es, Domine. ℣. Virga tua, et baculus tuus, ipsa me consolata sunt. Alleluia, alleluia. ℣. Ps. 118. Gressus meos dirige secundum eloquium tuum: ut non dominetur mei omnis injustitia. Alleluia.

Gradual. Ps. 22. Though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me, O Lord. ℣. Thy rod and thy staff, they have comforted me. Alleluia, alleluia. ℣. Ps. 118. Direct my steps according to thy word; and let no iniquity have dominion over me. Alleluia.

After Septuagesima, instead of Alleluia and ℣., is said:

Tractus. Ps. 90. Angelis suis Deus mandavit de te, ut custodiant te in omnibus viis tuis. ℣. In manibus portabunt te, ne umquam offendas ad lapidem pedem tuum. ℣. Super aspidem et basiliscum ambulabis, et conculcabis leonem et draconem.

Tract. Ps. 90. God hath given his angels charge over thee, to keep thee in all thy ways. ℣. In their hands they shall bear thee up: lest thou dash thy foot against a stone. ℣. Thou shalt walk upon the asp and the basilisk, and thou shalt trample underfoot the lion and the dragon.

At Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. ℣. Ps. Alleluia, alleluia. ℣. Ps.

118. Gressus meos dirige secundum eloquium tuum: ut non dominetur mei omnis injustitia. Alleluia. ℣. Ps. 121. Lætatus sum in his, quæ dicta sunt mihi: in domum Domini ibimus. Alleluia.

118. Direct my steps according to thy word, and let no iniquity have dominion over me. Alleluia. ℣. Ps. 121. I rejoiced at the things that were said to me: We shall go into the house of the Lord. Alleluia.

✠ Gospel. Matt. 10.

AT that time: Jesus said to his disciples: Go and preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have you received, freely give. Do not possess gold, nor silver, nor money in your purses; nor scrip for your journey, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat. And into whatsoever city or town you shall enter, inquire who in it is worthy, and there abide till you go thence. And when you come into the house, salute it, saying, Peace be to this house. And if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you. And whosoever shall not receive you, nor hear your words; going forth out of that house or city, shake off the dust from your feet.

Offertorium. Ps. 16. Perfice gressus meos in semitis tuis, ut non moveantur vestigia mea: inclina aurem tuam mihi, et exaudi verba mea: mirifica misericordias tuas, qui salvos facis sperantes in te, Domine.

Offertory. Ps. 16. Perfect thou my goings in thy paths, that my footsteps be not moved: O incline thy ear unto me, and hear my words: show forth thy wonderful mercies, thou who savest them that trust in thee, O Lord.

Secret. Propitiare.

BE appeased, O Lord, by our humble prayers, and in thy bounty receive these offerings which we make to thee on behalf of thy servants; send thy grace before them to guide their steps, and sending it with them, be pleased to accompany them in their path; so that by the protection of thy mercy, we may rejoice in their progress and in their safety. Through our Lord.

Communio. Ps. 118. Tu

Comm. Ps. 118. Thou hast

mandasti mandata tua custodiri nimis: utinam dirigantur viæ meæ, ad custodiendas justificationes tuas!

commanded thy commandments to be kept most diligently: O that my ways may be directed to keep thy justifications!

Postcommunion. Tua Domine.

MAY thy sacraments, O Lord, which we have received, preserve thy servants who hope in thee; and defend them from all assaults of the enemy. Through our Lord.

MASS for the SICK

Introit, Exaudi Deus, p. 206.

Prayer. Omnipotens.

ALMIGHTY everlasting God, the eternal salvation of those who believe; hear us in behalf of thy servants that are sick, for whom we humbly crave the help of thy mercy, that, being restored to health, they may render thanks to thee in thy church. Through.

If it be for one sick person only, the prayer is said in the singular.

Lesson. James 5.

BELOVED: Is any of you sad? Let him pray. Is he cheerful in mind? Let him sing. Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man; and the Lord shall raise him up: and if he be in sins, they shall be forgiven him. Confess, therefore, your sins one to another; and pray one for another, that you may be saved.

Graduale. Ps. 6. Miserere mihi, Domine, quoniam infirmus sum: sana me, Domine. ℣. Conturbata sunt omnia ossa mea: et anima mea turbata est valde. Alleluia, alleluia. ℣. Ps. 101. Domine, exaudi orationem meam: et clamor meus ad te perveniat. Alleluia.

Grad. Ps. 6. Have mercy upon me, O Lord, for I am weak: heal me, O Lord. ℣. My bones are troubled, and my soul is troubled exceedingly. Alleluia, alleluia. ℣. Ps. 101. O Lord, hear my prayer, and let my cry come unto thee. Alleluia.

After Septuagesima instead of Alleluia and ℣. is said:

Tractus. Ps. 30. Miserere

Tract. Ps. 30. Have mercy

mei Dñe, quoniam tribulor: conturbatus est in ira oculus meus, anima mea, et venter meus. ℣. Quoniam defecit in dolore vita mea, et anni mei in gemitibus. ℣. Infirmata est in paupertate virtus mea: et ossa mea conturbata sunt.

on me, O Lord, for I am afflicted: my eye is troubled with wrath, my soul, and my belly. ℣. For my life is wasted with grief: and my years in sighs. ℣. My strength is weakened through poverty, and my bones are disturbed.

At Eastertide instead of the Gradual is said:

Alleluia, alleluia. ℣. Ps. 101. Domine exaudi orationem meam: et clamor meus ad te perveniat. Alleluia. Ps. 27. In Deo speravit cor meum, et adjutus sum: et refloruit caro mea, et ex voluntate mea confitebor ei. Allel.

Alleluia, alleluia. ℣. Ps. 101. Hear, O Lord, my prayer: and let my cry come to thee. Alleluia. Ps. 27. In God hath my heart trusted, and I have been helped: and my flesh hath flourished again, and with my will I will give praise to him. Alleluia.

Gospel, Matt. 8, as on the third Sunday after Epiphany, p. 109, beginning at the words: When he had entered into Capharnaum.

Offert. Ps. 54. Exaudi, Deus, orationem meam, et ne despexeris deprecationem meam: intende in me, et exaudi me.

Offertory. Ps. 54. Hear, O God, my prayer, and despise not my supplication: be attentive to me, and hear me.

Secret. Deus, cujus nutibus.

O GOD, by whose decree each moment of our lives passes by, receive the prayers and victims of thy servants on behalf of those for whom in their sickness we crave thy mercy; so that we may rejoice in the safety of those at whose danger we were afraid. Through our Lord.

Communio. Ps. 30. Illumina faciem tuam super servum tuum, et salvum me fac in tua misericordia: Domine, non confundar, quoniam invocavi te.

Communion. Ps. 30. Make thy face to shine upon thy servant, and save me in thy mercy: let me not be confounded, O Lord, for I have called upon thee.

Postcommunion. Deus infirmitatis.

O GOD, who art the only defence for the frailty of man; show forth thy might and help thy servants who are sick; so that, succoured by thy bounteous mercy, they may be found worthy to be restored safe and sound to thy holy church. Through.

For a sick person at the approach of death the following prayers are said:

Prayer. Omnipotens.

ALMIGHTY and merciful God, who bestowest on mankind both the remedies of salvation and the gifts of life everlasting: look mercifully upon thy servant who is afflicted with sickness of the body, and refresh the soul which thou madest; so that at the hour of its going hence, it may be found worthy to be borne to thee, its maker, free from all stain of sin, by the hands of holy angels. Through our Lord.

Secret. Suscipe, quæsumus.

RECEIVE, O Lord, we beseech thee, the sacrifice which we offer up on behalf of thy servant who is nigh unto death, and grant that by means of it all his sins may be washed away; so that he who, by thine appointment, is stricken by thy scourges in this life, may win eternal rest in the life to come. Through.

Postcommunion. Quæsumus clementiam.

WE beseech thy clemency, O God almighty, that by the virtue of this sacrament thou wouldst vouchsafe to strengthen thy servant with thy grace; so that at the hour of his death the enemy may not prevail against him, but he may deserve to pass with thy angels to life. Through.

MASS for the GRACE of DYING WELL

Introitus. Ps. 12.

ILlumina oculos meos, ne umquam obdormiam in morte, nequando dicat inimicus meus: Prævalui adversus eum. Ps. ibid. Usquequo, Dñe, obuviscéris me in finem? usquequo avertis faciem tuam a me? ℣. Gloria Patri.

Introit. Ps. 12.

ENlighten my eyes, that I never sleep in death; lest at any time my enemy say, I have prevailed against him. Ps. ibid. How long, O Lord, wilt thou forget me unto the end? How long dost thou turn away thy face from me? ℣. Glory be.

Prayer. Omnipotens.

ALMIGHTY and merciful God, who bestowest upon mankind both the remedies of salvation and the gifts of life everlasting; look mercifully upon us thy servants and refresh the souls which thou madest, that at the hour of their going hence they may be found worthy to be presented without stain of sin, by the hands of the holy angels, to thee their maker. Through our Lord.

Lesson. Rom. 14.

BRETHREN: None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord. Therefore whether we live or whether we die, we are the Lord's. For this end Christ died and rose again; that he might be Lord both of the dead and of the living. But thou, why judgest thou thy brother? for we shall all stand before the judgment seat of Christ. For it is written: As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. Therefore every one of us shall render account to God for himself.

Graduale. Ps. 22. Si ambulem in medio umbræ mortis, non timebo mala: quoniam tu mecum es, Domine. ℣. Virga tua, et baculus tuus, ipsa me consolata sunt. Alleluia, alleluia. ℣. Ps. 30. In te, Domine, speravi, non confundar in æternum: in justitia tua libera me et eripe me: inclina ad me aurem tuam, accelera, ut eripias me. Alleluia.

Gradual. Ps. 22. Though I should walk in the midst of the shadow of death, I will fear no evils: for thou art with me, O Lord. ℣. Thy rod and thy staff they have comforted me. Alleluia, alleluia. ℣. Ps. 30. In thee, O Lord, I have hoped, let me never be confounded: deliver me in thy justice and save me: bow down thy ear to me: make haste to deliver me. Alleluia.

After Septuagesima, instead of Alleluia and ℣., is said the Tract, De necessitatibus, p. 148.

At Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. ℣. Ps. 113. In exitu Israel de Ægypto, domus Jacob de populo barbaro. Alleluia. ℣. Ps. 107. Paratum cor

Alleluia, allel. ℣. Ps. 113. When Israel went out of Egypt, the house of Jacob from a barbarous people. ℣. Ps. 107. My heart is

meum, Deus, paratum cor meum: cantabo, et psallam tibi, gloria mea. Alleluia.

ready, O God, my heart is ready: I will sing, I will give praise with my glory. Alleluia.

✠ Gospel. Luke 21

AT that time: Jesus said to his disciples: Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and that day come upon you suddenly. For as a snare shall it come upon all that sit upon the face of the whole earth. Watch ye, therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of man.

Offertorium. Ps. 30. In te speravi, Domine; dixi: Tu es Deus meus, in manibus tuis tempora mea.

Offertory. Ps. 30. I have put my trust in thee, O Lord: I said, Thou art my God: my lots are in thy hands.

Secret. Suscipe.

RECEIVE, O Lord, we beseech thee, the victim which we offer up to thee for our last days; and grant that by it all our sins may be purged away, so that we who, according to thy appointment, are stricken by thy scourges in this life, may win eternal rest in the life to come. Through our Lord.

Communio. Ps. 70. Dñe, memorabor justitiæ tuæ solius: Deus, docuisti me a juventute mea: et usque in senectam et senium, Deus, ne derelinquas me.

Communion. Ps. 70. O Lord, I will be mindful of thy justice alone: thou hast taught me, O God, from my youth. and unto old age and grey hairs, O God, forsake me not.

Postcommunion.

WE beseech thy clemency, O almighty God, that by virtue of this sacrament thou wouldst vouchsafe to strengthen us thy servants in thy grace; so that at the hour of our death the enemy may not prevail over us, but we may be found worthy to pass in company with thine angels into life everlasting. Through our Lord.

MASS at a TIME of any NECESSITY

Introitus.

SAlus populi ego sum, dicit Dominus: de quacumque tribulatione clamaverint ad me, exaudiam eos: et ero illorum Dominus in perpetuum. **Ps. 77.** Attendite, populе meus, legem meam: inclinate aurem vestram in verba oris mei. ℣. Gloria Patri.

Introit.

I Am the salvation of my people, saith the Lord. In whatever tribulation they shall cry unto me, I will hear them; and I will be their God for ever. **Ps. 77.** Attend, O my people, to my law: incline your ears to the words of my mouth. ℣. Glory be.

Prayer. Ineffabilem.

SHOW us, we beseech thee, O Lord, thine unspeakable mercy, that thou mayest both cleanse us from all our sins, and deliver us from the punishments which they have deserved. Through our Lord.

Lesson. Jer. 14.

IF our iniquities have testified against us, O Lord, do thou it for thy name's sake, for our rebellions are many; we have sinned against thee. O expectation of Israel, the Saviour thereof in time of trouble. But thou, O Lord, art among us, and thy name is called upon us, forsake us not, O Lord our God.

Graduale. Ps. 43. Liberasti nos, Domine, ex affligentibus nos: et eos, qui nos oderunt, confudisti. ℣. In Deo laudabimur tota die: et in nomine tuo confitebimur in sæcula. Alleluia, alleluia. ℣. **Ps. 78.** Propitius esto, Domine, peccatis nostris: nequando dicant gentes: ubi est Deus eorum? Alleluia.

Gradual. Ps. 43. Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. ℣. In God shall we glory all the day long, and in thy name we will give praise for ever. Alleluia, alleluia. ℣. **Ps. 78.** Forgive us our sins, O Lord, lest they should say among the gentiles, where is their God? Alleluia.

After Septuagesima, instead of Alleluia and ℣., is said the Tract, De necessitatibus, p. 148.

At Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. ℣. Ps. 78. Propitius esto, Dñe, peccatis nostris: nequando dicant gentes: Ubi est Deus eorum? Alleluia. ℣. Ps. 30. Exsultabo et lætabor in misericordia tua: quoniam respexisti humilitatem meam: salvasti de necessitatibus animam meam. Alleluia.

Alleluia, alleluia. ℣. Ps. 78. Forgive us our sins, O Lord, lest they should say among the gentiles, where is their God? Alleluia. ℣. Ps. 30. I will be glad and rejoice in thy mercy; for thou hast regarded my humility, thou hast saved my soul out of distresses. Alleluia.

✠ Gospel. Mark 11.

AT that time: Jesus said to his disciples: Have the faith of God. Amen I say to you, that whosoever shall say to this mountain, Be thou removed and be cast into the sea, and shall not stagger in his heart, but believe, that whatsoever he saith shall be done; it shall be done unto him. Therefore I say unto you, all things, whatsoever you ask when ye pray, believe that you shall receive; and they shall come unto you. And when you shall stand to pray, forgive, if you have aught against any man; that your Father also, who is in heaven, may forgive you your sins. But if you will not forgive, neither will your Father that is in heaven, forgive you your sins.

Offertorium. Ps. 137. Si ambulavero in medio tribulationis vivificabis me, Domine: et super iram inimicorum meorum extendes manum tuam, et salvum me faciet dextera tua.

Offertory. Ps. 137. If I walk in the midst of tribulation, thou wilt quicken me; and thou hast stretched forth thy hand against the wrath of my enemies, and thy right hand hath saved me.

Secret. Purificet.

MAY the gift which we now offer up to thee, cleanse us, O Lord, we beseech thee, and make us worthy to partake of the holy repast. Through.

Communio. Ps. 118. Memento verbi tui servo tuo, Domine, in quo mihi spem dedisti: hæc me

Communion. Ps. 118. Be thou mindful of thy word to thy servant, O Lord, in which thou hast given me

consolata est in humilitate mea.

to hope: this hath comforted me in my humiliation.

Postcommunion Præsta.

GRANT, we beseech thee, O Lord, that we who have celebrated these sacrificial rites, may be weaned from all earthly affections and look forward to the fulfilment of this sacrament in heaven. Thro'.

MASS of THANKSGIVING

Mass is said of the Holy Trinity, or of the Holy Spirit, or of Our Lady, or of any canonised Saint mentioned in the Roman Martyrology, the following prayers being added to the Prayers of the Mass under one conclusion:

Prayer.

O GOD, of whose mercies there is no number, and of whose goodness the treasure is infinite; we render thanks to thy most gracious majesty for the gifts thou hast bestowed upon us, evermore beseeching thy clemency, that as thou grantest the petitions of them that ask thee, thou wilt never forsake them, but wilt prepare them for the reward to come. Through our Lord.

Secret.

RECEIVE as a sweet savour this sacrifice together with the thanks which we render to thee, O Lord; evermore keep from harm those whom thou hast deigned graciously to hear and to preserve; and let them serve thee and love thee more and more. Through our Lord.

Postcommunion.

O GOD, who sufferest no one that hopeth in thee to be overmuch stricken, but lendest a kindly ear to prayer; we thank thee for having heard our prayers and granted our desires, and devoutly entreat thee that what we have received may make us worthy to be delivered from all evil. Through.

OCCASIONAL PRAYERS

To be said at the choice of the priest, with those of the proper mass for the day, when it is not a double feast.

TO BEG THE INTERCESSION OF THE SAINTS

Prayer. Concede.

GRANT, we beseech thee, almighty God, that the intercession of holy Mary, mother of God, of all the holy apostles, martyrs, confessors and virgins, and of all thy elect, may ever gladden us; that we who celebrate their merits may enjoy their patronage. Through the same.

Secret. Oblatis.

BE appeased, O Lord, by the gifts which we offer up; and through the intercession of blessed Mary ever a virgin, and of all thy saints, defend us from all dangers. Through our Lord.

Postcommunion. Sumpsimus.

WE have received heavenly sacraments, O Lord, in memory of blessed Mary ever a virgin, and of all thy saints: grant, we beseech thee, that what we celebrate in time, we may obtain in the joys of eternity. Through our Lord.

ANOTHER PRAYER AS ABOVE

Prayer. A cunctis.

DEFEND us, we beseech thee, O Lord, from all dangers of mind and body: and by the intercession of the blessed and glorious Mary, ever Virgin, Mother of God, with blessed Joseph, thy blessed apostles Peter and Paul, and blessed N. and all the saints, mercifully grant us safety and peace: that all adversities and errors being destroyed, thy church may serve thee with secure liberty. Through the same.

In this prayer the names of the holy angels and St. John the Baptist are said before that of St Joseph.

Secret. Exaudi.

GRACIOUSLY hear us, O God our Saviour, and by virtue of this sacrament defend us from all enemies of mind and body; bestowing grace upon us now and glory hereafter. Through our Lord.

Postcommunion. Mundet.

MAY the gift of this divine sacrament which we have offered, cleanse and defend us, we beseech thee, O Lord: and by the intercession of the blessed Virgin Mary, Mother of God, with blessed Joseph, thy holy apostles Peter and Paul, and blessed and all the saints, purify us from all sins and deliver us from all adversities. Through the same.

FOR ALL DEGREES IN THE CHURCH

Prayer. Omnipotens.

ALMIGHTY, everlasting God, by whose spirit the whole body of the church is made holy and governed, mercifully hear our supplications for all orders and degrees therein, that by the gift of thy grace all in their several stations may faithfully serve thee. Through our Lord.

Secret. Da famulis.

GRANT thy servants, O Lord, forgiveness of sins, consolation in life, and constant guidance, that by serving thee they may always be found worthy of thy mercy. Through our Lord.

Postcommunion. Libera.

RELIEVE, we beseech thee, O Lord, from their sins and from their enemies, those who humbly pray to thee; that they may live holily and be unscathed by all harm. Through our Lord.

FOR THE POPE

Prayer. Deus, omnium.

O GOD, the shepherd and ruler of all the faithful, mercifully look upon thy servant **N.**, whom thou hast been pleased to appoint pastor over thy church; grant, we beseech thee, that both by word and example he may edify those over whom he is set, and, together with the flock committed to his care, may attain everlasting life. Through our Lord.

Secret. Oblatis.

BE appeased, O Lord, we beseech thee, by the gifts we offer; and govern by thy continual protection thy servant **N.**, whom thou hast been pleased to appoint as pastor over thy church. Through our Lord.

Postcommunion. Hæc nos.

MAY the partaking of this divine sacrament protect us, we beseech thee, O Lord; and ever save and defend thy servant **N.** whom thou hast been

pleased to appoint as pastor over thy church, together with the flock committed to his care. Through.

FOR THE KING

Prayer. Quæsumus.

WE beseech thee, almighty God, that thy servant N. our king, who by thy mercy hath undertaken the government of this realm, may advance in all virtues; that being meetly adorned therewith, he may be able to avoid the enormity of sin and to come to thee, who art the way, the truth and the life. Through our Lord.

Secret. Munera.

HALLOW, O Lord, we beseech thee, the gifts which we offer up; that they may become for us the body and blood of thy only-begotten Son, and by thy bounty may win for our king health of soul and body, and enable him to fulfil in all things the duties which thou hast imposed upon him. Through.

Postcommunion. Hæc, Domine.

MAY this sacrifice of salvation guard from all harm thy servant N. our king, so that during this life he may keep peace and tranquillity in the church, and hereafter win his everlasting inheritance. Through our Lord.

FOR PASTORS AND THEIR FLOCKS

Prayer. Omnipotens.

ALMIGHTY and everlasting God, who alone dost great wonders, send down upon thy servants, and the flocks entrusted to them, the spirit of thy saving grace; and that they may please thee in truth, pour forth upon them the continual dew of thy blessing. Through our Lord.

Secret. Hostias.

BE appeased, O Lord, and look upon the sacrifice of thy servants, that they may enjoy as a healing remedy what, on their behalf, we offer up in honour of thy name. Through our Lord.

Postcommunion Quos cœlesti.

ACCOMPANY, O Lord, with thy continual help, those whom thou refreshest by this heavenly gift; and grant that those whom thou ceasest not to cherish may be made worthy of eternal redemption. Through our Lord.

FOR A CONGREGATION OR A FAMILY

Prayer. Defende.

KEEP this family from all harm, O Lord, we beseech thee, by the intercession of blessed Mary, ever a virgin; and by thy grace and mercy defend from the snares of the enemy those who entreat thee with their whole heart. Through our Lord.

Secret. Suscipe.

RECEIVE, we beseech thee, almighty God, what we devoutly offer up; and by virtue of this sacrament, shield thy servants from all harm. Through.

Postcommunion. Sumptis.

WE who have received the gifts of redemption, beseech thee, O Lord, that by these rites thou wouldst grant us thy protection and help against all evil. Through our Lord.

FOR MAINTAINING CONCORD IN A CONGREGATION

Prayer. Deus, largitor.

O GOD, the giver of peace and lover of charity, grant to thy servants true concord in accordance with thy will, that we may be delivered from all the temptations which assail us. Through our Lord.

Secret. His sacrificiis.

BE appeased, O Lord, we beseech thee, by this sacrifice; and grant that we who pray to be absolved from our own shortcomings may not be burdened with those of others. Through our Lord.

Postcommunion. Spiritum.

POUR forth on us, O Lord, the spirit of thy charity, that by thy mercy thou mayest make of one mind those whom thou hast fed with the same heavenly food. Through our Lord.

AGAINST THE PERSECUTORS OF THE CHURCH

Prayer. Ecclesiæ.

MERCIFULLY hear, O Lord, we beseech thee, the prayers of thy church; that, overcoming all hostility and error, she may freely and securely serve thee. Through our Lord.

Secret. Protege nos.

PROTECT us, O Lord, who assist at thy mysteries; that cleaving to divine things, we may serve thee both in body and mind. Through our Lord.

Postcommunion. Quæsumus.

WE beseech thee, O Lord our God, that thou wouldst not suffer to be exposed to human dangers those whom thou givest to rejoice in this divine participation. Through our Lord.

AGAINST PERSECUTORS AND EVIL-DOERS

Prayer. Hostium nostrorum.

WE beseech thee, O Lord, to crush the pride of our enemies: and humble their insolence by the might of thy hand. Through our Lord.

Secret. Hujus, Domine.

BY virtue of this mystery, O Lord, may we be cleansed from our own hidden sins and be delivered from the snares of enemies. Through our Lord.

Postcommunion. Protector noster.

LOOK down, O God our protector, and defend us from the perils of enemies: that all trouble being removed, we may freely serve thee. Thro' our Lord.

FOR ANY NECESSITY

Prayer. Deus refugium.

O GOD, our refuge and our strength, who art the author of mercy, hearken to the godly prayers of thy church, and grant that what we ask in faith we may effectually obtain. Through our Lord.

Secret. Da misericors.

GRANT, O merciful God, that this wholesome sacrifice may both free us continually from our own sins, and keep us from all harm. Thro' our Lord.

Postcommunion. Sumpsimus.

WE have received, O Lord, the gifts of thy sacred mystery, humbly beseeching thee that what thou hast commanded us to do in remembrance of thee may win us help in our weakness. Through.

IN ANY TROUBLE

Prayer. Ne despicias.

DESPISE not, almighty God, thy people who cry out in their affliction: but for the glory of thy name be appeased and help those in trouble. Thro.'

Secret. Suscipe.

MERCIFULLY receive, O Lord, the offerings by which thou wouldst be appeased, and by thy powerful mercy restore us to safety. Thro' our Lord.

Postcommunion. Tribulationem.

MERCIFULLY look down upon our tribulation, O Lord, we beseech thee, and turn away the wrath of thy indignation, which we rightly deserve. Through our Lord.

AT A TIME OF FAMINE

Prayer. Da nobis.

GRANT, we beseech thee, O Lord, an answer to our pious supplication; and, thy wrath being appeased, turn away from us this famine, that the hearts of men may know that these scourges proceed from thine anger and cease by thy mercy. Through.

Secret. Deus, qui.

O GOD, who givest strength to the twofold substance of man by the food which is here offered up and renewest it by this sacrament; grant, we beseech thee, that thy help may never be wanting either to our bodies or to our souls. Thro' our Lord.

Postcommunion. Guberna.

PROVIDE, we beseech thee, O Lord, with temporal nourishment those whom thou vouchsafest to fashion by everlasting mysteries. Thro' our Lord.

AT A TIME OF EARTHQUAKE

Prayer. Omnipotens.

ALMIGHTY, everlasting God, who lookest down on the earth and makest it tremble; spare those who are afraid, and be appeased by those who pray to thee; that we who fear thine anger, which shaketh the bowels of the earth, may evermore enjoy thy mercy, which healeth its commotions. Through.

Secret. Deus, qui.

O GOD, who didst firmly establish the earth in its foundations, receive the offerings and prayers of thy people; take away the perils of earthquake, and turn the scourges of thy divine anger into healing remedies for mankind; that those who are of earth and shall return to earth, may rejoice in becoming citizens of heaven by their holy conduct. Through.

Postcommunion. Tuere.

KEEP us, O Lord, we beseech thee, who receive thy holy mysteries, and by thy heavenly power make firm the earth which we see quaking for our sins; so that men may acknowledge in their hearts that these scourges come from thy wrath and cease by thy mercy. Through our Lord.

TO PRAY FOR RAIN

Prayer. Deus, in quo.

O GOD, in whom we live, move, and have our being, grant us seasonable rain, that, when our temporal needs are sufficiently supplied, we may seek with more confidence after things eternal. Through.

Secret. Oblatis.

BE appeased by the gifts which we offer up, O Lord, we beseech thee, and grant us in season the blessing of sufficient rain. Through our Lord.

Postcommunion. Da nobis.

GRANT us wholesome rain, O Lord, we beseech thee, and graciously pour forth showers from heaven on the parched face of the earth. Through.

TO ASK FOR FINE WEATHER

Prayer. Ad te nos.

GRACIOUSLY hear us, O Lord, who cry unto thee, and grant fair weather to us thy suppliants, that we who are justly afflicted for our sins, may experience thy mercy and clemency. Through.

Secret. Præveniat.

MAY thy mercy, we beseech thee, O Lord, ever prevent and follow us; and graciously accept these offerings, which we bring to be consecrated in thy name for our sins, that by the intercession of thy saints they may profit us all unto salvation. Through.

Postcommunion. Quæsumus.

WE beseech thy clemency, almighty God, that thou wouldst restrain the inundation of waters, and vouchsafe to show us the brightness of thy countenance. Through our Lord.

TO AVERT STORMS

Prayer. A domo tua.

WE beseech thee, O Lord, that the spirits of wickedness may be driven away from thy house: and that storms may cease to harass us. Through our Lord.

Secret. Offerimus.

WE offer up to thee, O Lord, praises and gifts, giving thanks for the blessings bestowed upon us and ever humbly praying that more may be given to us. Through our Lord.

Postcommunion. Omnipotens.

ALMIGHTY, everlasting God, who by chastening healest and by forgiving keepest, grant that we who humbly pray to thee, may rejoice in the peace and consolation which we desire, and ever enjoy the gift of thy mercy. Through our Lord.

IN TIME OF CATTLE PLAGUE

Prayer. Deus qui.

O GOD, who even by means of dumb animals dost lessen the toil of man: we most humbly beseech thee that thou suffer us not to lack the use of these thy creatures, but for which we must cease to be. Through.

Secret. Sacrificiis.

BE appeased, O Lord, by the sacrifice we offer up; and in thy mercy deny us not thy help in our great need. Through.

Postcommunion. Benedictionem.

MAY thy faithful people, O Lord, receive from thee a blessing which may save us in body and in soul; ever render thee fitting service: and be enriched by thee with the goo gifts which are an earnest of thy merciful forgiveness. Through.

FOR THE PRIEST HIMSELF

Prayer. Omnipotens.

ALMIGHTY and merciful God, mercifully listen to my lowly prayer, who for no merit of mine, but solely because thy clemency hath no bounds, hast called me to minister to thee in these heavenly mysteries; do thou make me to be a worthy servant of thine altar, so that what my mouth shall utter, may by thee be hallowed and by thee be ratified. Through.

Secret. Hujus Domine.

IN virtue, O Lord, of this sacrament, wash away all stain of sin from my soul, and by thy grace make me worthy to accomplish the duties of the ministry which thou hast laid upon me. Through.

Postcommunion. Omnipotens.

ALMIGHTY and everlasting God, who hast willed that I, though a sinner, should minister at thine altar, and should give praise to the might of thine holy name: for the sake of this sacramental mystery refuse me not the pardon of my sins, that so I may be fitted to render worthy service to thy majesty. Through.

FOR THE GIFT OF TEARS

Prayer. Omnipotens.

ALMIGHTY and most merciful God, who, to quench the thirst of thy people, drewest a fountain of living water out of a rock, draw from our stony hearts tears of compunction, that we may be able to mourn for our sins and win forgiveness for them from thy mercy. Through our Lord.

Secret. Hanc oblationem.

MERCIFULLY look down, O Lord, on the offerings which we make to thy majesty for our sins, and draw from our eyes such streams of tears as may quench the burning flames which we deserve. Through our Lord.

Postcommunion. Gratiam.

MERCIFULLY pour into our hearts, O Lord God, the grace of the Holy Ghost, which by sighs and tears may make us wash away the stains of our sins, and obtain for us, by thy bounty, the

pardon which we desire. Through our Lord . . . in the unity of the same.

FOR THE REMISSION OF SINS

Prayer. Deus qui nullum.

O GOD, who rejectest no one, but art appeased in thy tender mercy by the repentance of the greatest sinners, mercifully regard our humble prayers, and enlighten our hearts, that we may be able to fulfil thy commandments. Through our Lord.

Secret. Præsens.

MAY this sacrifice, O Lord, which we offer thee for our sins, be a gift received by thee; and may it promote the salvation both of the living and the dead. Through our Lord.

Postcommunion. Exaudi.

GRACIOUSLY hear the prayers of thy family, O almighty God; and grant that these sacred mysteries which we have received from thee, may by thy grace be kept clean and whole within us. Thro.'

FOR PUBLIC PENITENTS

Prayer. Omnipotens.

ALMIGHTY and everlasting God, in thy loving kindness release from the chain of sin them that confess to thee, so that the consciousness of past wrongdoing may no longer be a cause of suffering to those whom the fulness of thy merciful forgiveness avails to assurance of pardon. Through.

Secret. Præsta.

OALMIGHTY and merciful God, grant, we beseech thee, that this saving oblation may speedily cleanse thy servants from the guilt of their past transgressions and deliver them from all their distress. Through.

Postcommunion. Omnipotens.

ALMIGHTY and merciful God, whose will it is that every penitent soul that confesses to thee should rather be chastened by suffering than be lost; look down upon these thy servants, and for the sake of the holy sacraments which we have received, turning away thy wrath, pardon them all their sins.

For those under TEMPTATION and AFFLICTION

Prayer. Deus qui justificas.

O GOD, who restorest the wicked, and desirest not the death of a sinner: we humbly beseech thy majesty, that by thy heavenly aid and constant protection thou wouldst graciously defend thy servants who trust in thy mercy: that they may serve thee always, and never be separated from thee by any temptations. Through our Lord.

Secret. Hujus quæsumus.

BY the grace of this mystery, O Lord, cleanse us from our own transgressions and deliver thy servants from all sin. Through our Lord.

Postcommunion. Purificent.

LET the sacraments which we have taken cleanse us, O Lord, we beseech thee; and grant that thy servants may be free from sin, so that those whose souls are bound by guilt may enjoy the fulness of the heavenly remedy. Through our Lord.

FOR REPELLING EVIL THOUGHTS

Prayer. Omnipotens.

ALMIGHTY and most merciful God, listen, we beseech thee, to our prayers: and so free our hearts from temptation to evil thoughts that they may deserve to be accounted worthy dwelling-places of the Holy Ghost. Through.

Secret. Has tibi.

WE offer up to thee, O Lord, this sacrifice for our own salvation, entreating thee to put out of our hearts all evil thoughts: and keeping them thus unsullied, to fill them with that heavenly light which is the grace of the Holy Ghost. Through.

Postcommunion. Deus qui.

O GOD, who enlightenest every man coming into this world, shed upon our hearts, we beseech thee, the brightness of thy grace; make our thoughts to be worthy of thy majesty, and well-pleasing to thee: and enable us sincerely to love thee. Through.

To BEG the GRACE of CONTINENCE

Prayer. Ure igne.

BURN up by the fire of the Holy Ghost, O Lord, our reins and our hearts, that chaste in body we may serve thee, and clean in heart be found well-pleasing to thee. Through.

Secret. Dirumpe.

BREAK, O Lord, the chains of our sins, and in order that in true liberty of spirit and in cleanness of heart we may offer up this sacrifice of praise, restore to us that innocence with which in our baptism thou didst clothe us: and as thou didst then save us by the free gift of thy grace, so save us once more by forgiving us. Through.

Postcommunion. Domine adjutor.

O GOD our help and our protector, succour us by making our flesh and our hearts to blossom forth anew in modesty and chastity, and for the sake of the holy sacrifice which we have offered up to thy divine majesty, suffer us not to fall into any temptation. Through.

TO BEG THE GRACE OF HUMILITY

Prayer. Deus qui.

O GOD, who resistest the proud and givest thy grace to the humble: endue us with that true virtue of humility, the pattern of which thine only-begotten Son himself showed to the faithful: nor may we ever by our pride provoke thee to anger, but rather in lowliness of heart accept from thy hands the gifts of thy grace. Through.

Secret. Hæc oblatio.

MAY this oblation, we beseech thee, O Lord, win for us the grace of true humility, and may it drive out of our hearts the concupiscence of the flesh and of the eyes, together with all worldly ambition, so that living soberly, justly, and piously, we may come to enjoy thine everlasting rewards. Through.

Postcommunion. Hujus Domine.

MAY our partaking of this thy sacrament, O Lord, wash away the stains of our sins and, by the lesson of humility which thou therein hast vouchsafed to us, lead us to the kingdom of heaven. Through.

TO BEG THE GRACE OF PATIENCE

Prayer. Deus qui.

O GOD, who by the patience of thine only begotten Son hast crushed the pride of the old enemy: inspire us, we beseech thee, ever devoutly to have in mind what he endured for our sakes, and thus after his example in long-suffering to bear the troubles which come upon us. Through.

Secret. Munera.

BE appeased, O Lord, we beseech thee, and graciously accept the offerings which with devout fervour we lay at the feet of thy divine majesty, trusting to receive in return from thee the precious gift of holy patience. Through.

Postcommunion. Mysteria.

MAY the most sacred mysteries, O Lord, in which we have taken part, gain for us anew the grace which we had lost: and safeguarding us at all times and in all places, may they impart to us the gift of longsuffering. Through.

TO BEG THE GRACE OF CHARITY

Prayer. Deus qui.

O GOD, who hast appointed that all things be of profit to them that love thee, implant in our hearts an abiding feeling of love of thee: so that no temptation avail to make us waver in the good resolves with which thou mayest inspire us. Through.

Secret. Deus qui.

O GOD, who by thy sacraments and by thy commandments impartest new life to us: perfect our steps in thy paths; and, in virtue of the divine sacrifice we offer up, cause us in very truth to lay hold of that precious gift of love of thee for which thou biddest us to hope. Through.

Postcommunion. Sancti Spiritus.

MAY the grace of the Holy Spirit, we beseech thee, O Lord, enlighten our hearts, and comfort us greatly by filling them with the sweetness of holy charity. Through.

FOR OUR SPECIAL FRIENDS

Prayer. Deus qui caritatis.

O GOD, who by the grace of the Holy Ghost didst pour the gifts of charity into the hearts of thy faithful, grant to thy servants, for whom we entreat thy mercy, health of mind and body; that they may love thee with all their strength, and by perfect love may do what is pleasing to thee. Through our Lord ... in the unity of the same.

Secret. Miserere.

WE beseech thee, O Lord, have mercy on thy servants, for whom we offer up to thy majesty this sacrifice of praise; that by these holy mysteries they may obtain heavenly grace and blessing and win glory and bliss everlasting. Through our Lord.

Postcommunion. Divina.

WE who offer up these divine mysteries, beseech thee, O Lord, that this wholesome sacrament may win welfare and peace for those out of love for whom we have offered these gifts to thy majesty. Through our Lord.

FOR OUR ENEMIES

Prayer. Deus pacis.

O GOD, who lovest and keepest peace and charity, grant to all our enemies true peace and charity, and grant them remission of all their sins; and by thy might deliver us from all their guile. Thro' our Lord.

Secret. Oblatis.

BE appeased, we beseech thee, O Lord, by the gifts which we offer up, and deliver us in thy mercy from our enemies, and grant them the pardon of their sins. Through our Lord.

Postcommunion. Hæc nos.

MAY this communion, O Lord, deliver us from our sins, and defend us from the guile of our enemies. Through our Lord.

FOR PRISONERS AND CAPTIVES

Prayer. Deus qui.

O GOD, who didst break the chains of St. Peter and make him to come forth unscathed: loose the bonds of thy servant now in captivity and grant also to him, for the sake of the merits of thine apostle, to escape unharmed. Through.

Secret. Super nos.

MAY thine abundant blessing, O Lord, we beseech thee, come down upon these our offerings: may it break the chains of him who is in bondage and speedily gladden us with his deliverance therefrom. Through.

Postcommunion. Preces.

MERCIFULLY listen, we beseech thee, O Lord, to our prayers; and for the sake of the sacrament which we have received, loosen the bonds of thy servant who is in captivity. Through.

FOR THOSE AT SEA

Prayer. Deus qui.

O GOD, who didst bring our fathers through the Red Sea, and guide them in safety through the overflowing waters, singing praises to thy holy name, we humbly beseech thee that thou wouldst ever keep from all danger thy servants who are on board ship, granting them a calm voyage and the haven which they desire. Through our Lord.

Secret. Suscipe.

RECEIVE, we beseech thee, O Lord, the prayers of thy servants, with the sacrifice which we offer up, that they for whom we celebrate thy mysteries may be guarded from all danger. Through our Lord.

Postcommunion. Sanctificati.

WE who have been hallowed by this divine sacrament, humbly entreat thy majesty, that thy servants, whom by thy grace we remember in these heavenly mysteries, may be delivered by the wood of the holy cross from all their sins, and rescued by thy mercy from all danger. Through our Lord.

FOR THE WELFARE OF THE LIVING

Prayer. Prætende.

STRETCH forth to thy faithful, O Lord, from heaven the right hand of help: that seeking thee with their whole heart they may be accounted worthy

to receive the good gifts which reverently they ask of thee. Through.

Secret. Propitiare.

LISTEN favourably, we beseech thee, O Lord, to our pleading, and graciously vouchsafe to accept these offerings of thy faithful which together with the prayer that thou wouldst prosper them we lay at thy feet: and that of no one among them the hope may be in vain, nor the prayer of any without avail, grant, we beseech thee, that what we ask in faith, we may in all profitable fulness receive. Through.

Postcommunion. Da fidelibus.

GRANT to thy faithful, we beseech thee, O Lord, steadfastness in faith and truth: that firmly rooted in the love of thee, no temptation may avail to make them cease from cleaving with their whole hearts thereto. Through.

FOR THE LIVING AND THE DEAD

Prayer Omnipotens, **etc., as on p. 128.**

MASSES FOR THE DEAD
In COMMEMORATION of All the FAITHFUL DEPARTED

Introitus.

REquiem æternam dona eis, Domine: et lux perpetua luceat eis. Ps. 64. Te decet hymnus, Deus, in Sion, et tibi reddetur votum in Jerusalem: exaudi orationem meam, ad te omnis caro veniet. Requiem æternam.

Introit.

ETernal rest give to them, O Lord; and let perpetual light shine upon them. Ps. 64. A hymn, O God, becometh thee in Sion; and a vow shall be paid to thee in Jerusalem; hear my prayer; all flesh shall come to thee. Eternal rest.

Prayer. Fidelium.

O GOD, the creator and redeemer of all the faithful, grant to the souls of thy servants departed the remission of all their sins; that through pious supplications they may obtain the pardon which they have always desired: who livest.

Lesson. 1 Cor. 15.

BRETHREN: Behold I tell you a mystery: we shall all indeed rise again, but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall rise again incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? Now the sting of death is sin: and the strength of sin is the law. But thanks be to God, who hath given us the victory through our Lord Jesus Christ.

Graduale. Requiem æternam dona eis, Dñe: et lux perpetua luceat eis. ℣. Ps. 111. In memoria æterna erit justus: ab auditione mala non timebit.

Tractus. Absolve, Dñe, animas omnium fidelium defunctorum ab omni vinculo delictorum. ℣. Et gratia tua illis succurrente, mereantur evadere judicium ultionis. ℣. Et lucis æternæ beatitudine perfrui.

Sequentia.

DIes iræ, dies illa,
Solvet sæclum in favilla:
Teste David cum Sibylla.

Quantus tremor est futurus,
Quando judex est venturus,
Cuncta stricte discussurus!

Tuba mirum spargens sonum

Gradual. Eternal rest give to them, O Lord; and let perpetual light shine upon them. ℣. Ps. 111. The just shall be in everlasting remembrance; he shall not fear the evil hearing.

Tract. Absolve, O Lord, the souls of all the faithful departed from every bond of sins. ℣ And by the help of thy grace may they be enabled to escape the avenging judgment. ℣ And enjoy the happiness of everlasting life.

Sequence.

NIgher still, and still more nigh
Draws the day of prophecy,
Doom'd to melt the earth and sky.

Oh, what trembling there shall be,
When the world its Judge shall see,
Coming in dread majesty!

Hark! the trump, with thrilling tone,

Per sepulcra regionum,
Coget omnes ante thronum.

From sepulchral regions lone,
Summons all before the throne:

Mors stupebit et natura,
Cum resurget creatura,
Judicanti responsura.

Time and death it doth appal
To see the buried ages all
Rise to answer at the call.

Liber scriptus proferetur,
In quo totum continetur,
Unde mundus judicetur.

Now the books are open spread;
Now the writing must be read,
Which condemns the quick and dead:

Judex ergo cum sedebit,
Quidquid latet, apparebit:
Nil inultum remanebit.

Now, before the Judge severe,
Hidden things must all appear;
Nought can pass unpunish'd here.

Quid sum miser tunc dicturus?
Quem patronum rogaturus,
Cum vix justus sit securus?

What shall guilty I then plead?
Who for me will intercede,
When the saints shall comfort need?

Rex tremendæ majestatis,
Qui salvandos salvas gratis,
Salva me, fons pietatis.

King of dreadful majesty,
Who dost freely justify,
Fount of pity, save thou me!

Recordare, Jesu pie,
Quod sum causa tuæ viæ:
Ne me perdas illa die.

Recollect, O Love divine,
'Twas for this lost sheep of thine
Thou thy glory didst resign:

Quærens me, sedisti lassus:
Redemisti crucem passus:
Tantus labor non sit cassus.

Sattest wearied seeking me:
Sufferedst upon the tree:
Let not vain thy labour be.

Juste judex ultionis,
Donum fac remissionis
Ante diem rationis.

Judge of justice, hear my prayer;
Spare me, Lord, in mercy spare;
Ere the reckoning-day appear.

Ingemisco, tamquam reus:
Culpa rubet vultus meus:
Supplicanti parce, Deus.

Lo, thy gracious face I seek;
Shame and grief are on my cheek,
Sighs and tears my sorrow speak.

Qui Mariam absolvisti,
Et latronem exaudisti,
Mihi quoque spem dedisti.

Thou didst Mary's guilt forgive;
Didst the dying thief receive; [me live.
Hence doth hope within

Preces meæ non sunt dignæ:
Sed tu bonus fac benigne,
Ne perenni cremer igne.

Worthless are my prayers, I know,
Yet, oh, cause me not to go
Into everlasting woe.

Inter oves locum præsta,
Et ab hædis me sequestra,
Statuens in parte dextra.

Sever'd from the guilty band,
Make me with thy sheep to stand, [hand.
Placing me on thy right

Confutatis maledictis,
Flammis acribus addictis;
Voca me cum benedictis.

When the cursed in anguish flee
Into flames of misery;
With the blest then call thou me.

Oro supplex, et acclinis,
Cor contritum quasi cinis:
Gere curam mei finis.

Suppliant in the dust I lie;
My heart a cinder, crush'd and dry;
Help me, Lord, when death is nigh.

Lacrymosa dies illa,
Qua resurget ex favilla,
Judicandus homo reus.

Full of tears and full of dread
Is the day that wakes the dead, [blast,
Calling all, with solemn

Huic ergo parce, Deus:
Pie Jesu Domine,
Dona eis requiem. Amen.

From the ashes of the past.
Lord of mercy, Jesu blest,
Grant the faithful light and rest. Amen.

✠ Gospel. John 5.

AT that time: Jesus said to the multitudes of the Jews, Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the

voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, so he hath given to the Son also to have life in himself: and he hath given him power to do judgment, because he is the Son of man. Wonder not at this, for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God; and they that have done good things shall come forth unto the resurrection of life, but they that have done evil, unto the resurrection of judgment.

Offertorium. Dñe Jesu Christe, Rex gloriæ, libera animas omnium fidelium defunctorum de pœnis inferni, et de profundo lacu: libera eas de ore leonis, ne absorbeat eas tartarus, ne cadant in obscurum: sed signifer sanctus Michael repræsentet eas in lucem sanctam: Quam olim Abrahæ promisisti, et semini ejus. ℣. Hostias et preces tibi, Domine, laudis offerimus: tu suscipe pro animabus illis, quarum hodie memoriam facimus: fac eas, Domine, de morte transire ad vitam. Quam olim Abrahæ promisisti, et semini ejus.

Offertory. O Lord Jesus Christ, king of glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit: deliver them from the lion's mouth, that hell may not swallow them up, and they may not fall into darkness, but may the holy standard-bearer Michael lead them into the holy light; which thou didst promise to Abraham and to his seed of old. ℣. We offer to thee, O Lord, sacrifices and prayers: do thou receive them in behalf of those souls whom we commemorate this day. Grant them, O Lord, to pass from death to that life; which thou didst promise to Abraham and to his seed of old.

Secret. Hostias.

MERCIFULLY look down upon this sacrifice which we offer to thee for the souls of thy servants, O Lord, we beseech thee; that to those to whom thou didst grant the merit of Christian faith, thou mayest also grant its reward. Through our Lord.

Preface, p. 32.

Communio. Lux æterna luceat eis, Domine: Cum Sanctis tuis in æternum: quia pius es. ℣. Requiem

Communion. May light eternal shine upon them, O Lord. With thy saints for ever, because thou art

æternam dona eis, Dñe: et lux perpetua luceat eis. Cum Sanctis tuis in æternum: quia pius es.

merciful. ℣. Eternal rest give to them, O Lord; and let perpetual light shine upon them. With thy saints for ever, because thou art merciful.

Postcommunion. Animabus.

WE beseech thee, O Lord, that the prayer of thy suppliants may benefit the souls of thy servants; that thou mayest deliver them from all their sins, and make them partakers of thy redemption: who livest.

After The Lord be with you is said May they rest in peace. ℟. Amen.

The blessing is not given, but the prayer to the Most Holy Trinity is said in secret and the altar kissed; then the Gospel of St John: in read as usual.

For the other two Masses said on All Souls' Day, see above, p. 712

At every mass for the dead the Introit, Gradual, Tract, Offertory, Preface, and Communion are as above.

On the DAY of DECEASE or BURIAL

Prayer. Deus cui.

O GOD, whose property is ever to have mercy and to spare, we humbly beseech thee in behalf of the soul of thy servant ℣, whom thou hast this day called out of this world, that thou wouldst not deliver him (her) into the hands of the enemy, nor forget him for ever, but command the holy angels to take him and lead him to the home of paradise, that forasmuch as in thee he put his hope and trust, he may not endure the pains of hell, but may come to the possession of eternal joys. Through our Lord.

Lesson. 1 Thess. 4

BRETHREN: We will not have you ignorant concerning them that are asleep, that you be not sorrowful, even as others who have no hope; for if we believe that Jesus died and rose again, even so them who have slept through Jesus will God bring with him. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. For the Lord himself shall come down from heaven, with commandment, and with the voice of an archangel, and with the trumpet of God; and the dead who are in

Christ shall rise first. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord. Wherefore comfort ye one another with these words.

✠ Gospel. John 11

AT that time: Martha said to Jesus, Lord, if thou hadst been here, my brother had not died: but now also I know that whatsoever thou wilt ask of God, God will give it thee. Jesus saith to her, Thy brother shall rise again. Martha saith to him, I know that he shall rise again in the resurrection at the last day. Jesus said to her, I am the resurrection and the life: he that believeth in me, although he be dead, shall live; and every one that liveth, and believeth in me, shall not die for ever. Believest thou this? She saith to him, Yea, Lord, I have believed that thou art Christ the Son of the living God, who art come into this world.

Secret. Propitiare.

BE merciful, O Lord, we beseech thee, to the soul of thy servant N, for which we offer up to thee the sacrifice of praise, humbly beseeching thy majesty that, by these holy peace-offerings, it may be found worthy to win everlasting rest. Through our Lord.

Postcommunion. Præsta.

GRANT, we beseech thee, almighty God, that the soul of thy servant N., which has this day departed out of this world, may be cleansed by this sacrifice, and delivered from sins, and may receive forgiveness and everlasting rest. Through our Lord.

On the 3rd, 7th, and 30th days after burial, mass is as above, except the Prayers, which are said as below.

Prayer. Quæsumus.

WE beseech thee, O Lord, that thou wouldst vouchsafe to grant fellowship with thy saints and elect to the soul of thy servant N, whose burial three or seven or thirty days since we commemorate, and wouldst pour upon it the everlasting dew of thy mercy. Through our Lord.

Secret. Munera.

LOOK down favourably, we beseech thee, O Lord, upon the offerings we make on behalf of the soul of thy servant N.; that, being cleansed by heavenly remedies, it may rest in thy mercy. Thro' our Lord.

Postcommunion. Suscipe.

RECEIVE our prayers, O Lord, on behalf of the soul of thy servant N; that, if it is still soiled by any earthly stains, they may be wiped out by thy merciful forgiveness. Through our Lord.

On the ANNIVERSARY DAY of the DEAD

Prayer. Deus indulgentiarum.

O GOD, the Lord of mercies, grant to the souls of thy servants, whose anniversary we are keeping, a place of refreshment, rest, and happiness, and the glory of thy light. Through our Lord.

Lesson. 2 Mach. 12.

IN those days: The most valiant man Judas, making a gathering, sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection (for if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead); and because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.

✠ Gospel. John 6.

AT that time: Jesus said to the multitudes of the Jews, All that the Father giveth me shall come to me; and him that cometh to me I will not cast out: because I came down from heaven, not to do my own will, but the will of him who sent me. Now this is the will of the Father who sent me, that of all that he hath given me, I should lose nothing, but should raise it up again in the last day; and this is the will of my Father that sent me, that every one who seeth the Son, and believeth in him, may have life everlasting; and I will raise him up in the last day.

Secret. Propitiare.

BE favourable, O Lord, to our humble prayers on behalf of the souls of thy servants, whose anniversary is this day commemorated, and for whom we offer up to thee the sacrifice of praise; that thou mayest vouchsafe to grant them fellowship with thy saints. Through our Lord.

Postcommunion. Præsta.

GRANT, we beseech thee, O Lord, that the souls of thy servants, whose anniversary we commemorate, purified by this sacrifice, may obtain pardon and everlasting rest. Through our Lord.

If the anniversary of one person only is being kept, the above Prayers are said in the singular number.

The COMMON MASS for the DEAD

All as on pp. 865-870, except:

For bishops or priests deceased: Prayer. Deus qui.

O GOD, who didst raise thy servants to the dignity of bishops or priests in the apostolic priesthood; grant, we beseech thee, that they may be joined in fellowship with thine apostles for evermore. Through our Lord.

For deceased brethren, kinsfolk and benefactors: Prayer. Deus veniæ.

O GOD, who grantest forgiveness and desirest the salvation of mankind; we beseech thee in thy mercy to grant that the brethren of our congregation with their kinsfolk and benefactors who have passed out of this life, by the intercession of blessed Mary ever a virgin and of all thy saints may partake of everlasting bliss.

For all the faithful departed: Prayer. Fidelium.

O GOD, the creator and redeemer of all the faithful; grant to the souls of thy servants departed the remission of all their sins, that through pious supplications they may obtain the pardon which they have always desired: who livest.

Lesson. Apoc. 14.

IN those days: I heard a voice from heaven, saying to me, Write, Blessed are the dead, who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labours, for their works follow them.

✠ Gospel. John 6. Ego sum panis.

AT that time: Jesus said to the multitudes of the Jews, I am the living bread, which came down from heaven. If any man eat of this bread he shall live for ever: and the bread that I will give, is my flesh for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his

flesh to eat? Then Jesus said to them, Amen, amen, I say unto you, Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life; and I will raise him up in the last day.

For bishops or priests deceased: Secret. Suscipe.

RECEIVE, O Lord, we beseech thee, the sacrifice which we offer up on behalf of the souls of thy servants who are bishops or priests; so that those whom in this world thou didst raise to episcopal or priestly rank may, by thy command, be gathered to thy saints in the kingdom of heaven. Through our Lord.

For deceased brethren, kinsfolk and benefactors: Secret. Deus cujus.

O GOD, whose mercy is boundless, favourably receive our humble prayers, and by means of these sacraments of our salvation, grant to the souls of our brethren, kinsfolk and benefactors, who by thy grace did confess thy name, the remission of all their sins.

For all the faithful departed: Secret. Hostias.

LOOK down in thy mercy, we beseech thee, O Lord, upon this sacrifice, which we offer up to thee for the souls of thy servants; that to those to whom thou didst grant the merit of Christian faith, thou mayest also grant its reward. Through our Lord.

For bishops or priests deceased: Postcommunion. Prosit.

WE beseech thee, O Lord, that thy clemency, which we implore, may benefit the souls of thy servants who are bishops or priests; that by thy mercy they may partake of that in which they hoped and believed. Through our Lord.

For deceased brethren, kinsfolk and benefactors: Postcommunion. Præsta.

GRANT, we beseech thee, almighty and merciful God, that the souls of our brethren, kinsfolk, and benefactors, for whom we offer up to thy majesty this sacrifice of praise, may by virtue of this sacrament be cleansed from all sin and by thy mercy receive the happiness of eternal light.

For all the faithful departed: Postcommunion. Animabus.

LET the prayer of those who humbly pray to thee avail for the souls of thy servants and handmaids, O Lord, we beseech thee, so that thou mayest loose them from all sin, and let them share in thy redemption: who livest.

The Epistles and Gospels said in the above masses for the dead may also be said in any other mass for the dead.

VARIOUS PRAYERS for the DEAD

For a POPE, BISHOP or PRIEST

On the day or anniversary of the burial of a Pope, the first mass, p. 865, is said, except the Prayers.

Prayer. Deus qui.

O GOD, who by thine unspeakable providence wast pleased to number thy servant N. amongst the sovereign pontiffs; grant, we beseech thee, that he who reigned as the vicar of thy Son on earth, may be joined in fellowship with thy holy pontiffs for evermore. Through the same.

Secret. Suscipe.

RECEIVE, we beseech thee, O Lord, the sacrifice which we offer up on behalf of the soul of the sovereign pontiff, thy servant N.; that by thy command he whom in this world thou didst raise to papal rank may be gathered with thy saints in the kingdom of heaven. Through our Lord.

Postcommunion. Prosit.

WE beseech thee, O Lord, that thy clemency, which we implore, may benefit the soul of the chief bishop, thy servant N.; that, by thy mercy, he may obtain eternal fellowship with him, in whom he hoped and believed. Through our Lord.

For a deceased bishop or priest the first mass is said as above, p. 865, with the Prayers as above, pp. 873 874, omitting the words **or priests, bishops or,** etc., as required.

If the Deceased Bishop or Priest was a Cardinal, the Prayers as above, pp. 873, 874, are used, with the addition of the word **Cardinal** before **Bishop** or **Priest**, as the case may be. But in the case of a Cardinal Deacon who had not received the order of priesthood,

the prayers are as below for a Man Deceased, the words the Cardinal Deacon being added after the name.

For a bishop deceased: Another Prayer. Da nobis.

GRANT us, O Lord, that thy servant, bishop N., whom thou hast delivered from the toil and strife of this world, may be received by thee into fellowship with thy saints. Through our Lord.

Secret. Annue nobis.

HEAR us, O Lord, we beseech thee, and let the soul of thy servant, bishop N., profit by this sacrifice, by the offering of which thou didst grant that the sins of the whole world should be loosed. Through our Lord.

Postcommunion. His sacrificiis.

WE beseech thee, almighty God, that the soul of thy servant and bishop N. may be cleansed by these sacrifices and be deemed worthy to win mercy and rest for evermore. Through.

FOR A PRIEST OR PRIESTS DECEASED

The prayer Deus qui, as in the Common Mass for the Dead, p. 873, is used, with its corresponding Secret and Postcommunion, but in the singular: or the following, which may be said in the plural.

Prayer. Præsta.

GRANT, we beseech thee, O Lord, that the soul of thy servant N. thy priest, whom in this life thou didst honour with the sacred office, may rejoice in the glory of heaven for evermore. Through.

Secret. Suscipe.

RECEIVE, O Lord, we beseech thee, this sacrifice which we offer up on behalf of the soul of thy servant N., thy priest; that as thou didst raise him to the dignity of the priesthood, thou wilt also grant him its reward. Through our Lord.

Postcommunion. Præsta.

GRANT, we beseech thee, almighty God, that by thy command the soul of thy servant N. the priest may be counted in the company of the righteous in everlasting bliss. Through our Lord.

FOR A MAN DECEASED

Prayer. Inclina.

INCLINE thine ear, O Lord, to our prayers, in which we humbly entreat thy mercy; bring to the country of peace and light the soul of thy servant, which thou hast summoned to go forth from this world, and bid him to be numbered with thy saints. Through our Lord.

Secret. Annue nobis.

HEAR us, O Lord, we beseech thee, and let the soul of thy servant profit by this sacrifice, by the offering of which thou didst grant that the sins of the whole world should be loosed. Through our Lord.

Postcommunion. Absolve.

ABSOLVE, O Lord, we beseech thee, the soul of thy servant from every bond of sin, that he may be raised up in the glory of the resurrection and live amongst thy saints and elect. Through our Lord.

These prayers for a man deceased, and those which follow for a woman deceased, may be said in the plural if necessary.

FOR A WOMAN DECEASED

Prayer. Quæsumus.

WE beseech thee, O Lord, by thy lovingkindness, to have mercy on the soul of thy handmaid, and now that she is released from the contagion of this mortal flesh, to give her part in thine eternal salvation. Through our Lord.

Secret. His sacrificiis.

WE beseech thee, O Lord, that by this sacrifice the soul of thy servant may be delivered from all sins, of which no one is ever guiltless; that by these peace-offerings she may obtain everlasting mercy. Through our Lord.

Postcommunion. Inveniat.

WE beseech thee, O Lord, that the soul of thy handmaid, which has obtained the sacrament of everlasting mercy, may partake of eternal light. Through our Lord.

FOR THE PRIEST'S FATHER AND MOTHER

Prayer. Deus qui.

O GOD, who hast commanded us to honour our father and mother; in thy lovingkindness have mercy on the souls of my father and mother, and

forgive them their sins; and bring me to see them in the joy of eternal brightness. Through our Lord.

Secret. Suscipe.

RECEIVE, O Lord, we beseech thee, the sacrifice which I offer up to thee on behalf of the souls of my father and mother; grant them everlasting joy in the land of the living, and in company with them let me share in the happiness of the saints. Through.

Postcommunion. Cœlestis.

WE beseech thee, O Lord, that this heavenly sacrament, of which we have partaken, may win rest and light everlasting for the souls of my father and mother, and by means of it may I be crowned with them by thy grace for evermore. Thro.'

If for a father or a mother only, the above prayers are said in the singular number.

For deceased brethren, kinsfolk, or benefactors the Prayer, **Deus veniæ largitor,** with its Secret and Postcommunion, pp. 873, 874, is said.

FOR THOSE WHO LIE IN THE CEMETERY

Prayer. Deus cujus.

O GOD, by whose mercy the souls of the faithful find rest; mercifully grant forgiveness of their sins to thy servants and handmaids, and to all here and elsewhere who sleep in Christ: that being freed from all sins, they may rejoice with thee for evermore. Through the same.

Secret. Pro animabus.

GRACIOUSLY receive, O Lord, the victim which we offer up on behalf of the souls of thy servants and handmaids and of all Catholics who sleep in Christ, whether in this place or elsewhere, so that by this excellent sacrifice they may be freed from the terrible bonds of death and may be found worthy of life everlasting. Through our Lord.

Postcommunion. Deus fidelium.

O GOD, who art the light of faithful souls, hearken to our humble prayers, and grant to thy servants and handmaids, whose bodies here or elsewhere rest in Christ, a place of refreshment, rest and happiness, and glorious light. Thro' the same.

FOR MANY PERSONS DECEASED

Prayer Deus cui proprium.

O GOD, whose property it is always to have mercy, and to spare; have mercy on the souls of thy servants and handmaids, and grant them the remission of all their sins; so that being delivered from the bonds of mortality, they may be found worthy to enter into life. Through our Lord.

Secret. Annue nobis.

HEAR us, O Lord, we beseech thee, and let the souls of thy servants and handmaids profit by this sacrifice, by the offering of which thou didst grant that the sins of the whole world should be loosed. Through our Lord.

Postcommunion. Deus cui soli.

O GOD, who alone canst give health to the dead; grant, we beseech thee, that the souls of thy servants and handmaids may be rid of earthly contagion and be counted amongst thy redeemed. Thro.'

Another Prayer for many persons deceased Animabus.

WE beseech thee, O Lord, to grant everlasting mercy to the souls of thy servants and handmaids; so that the faith and hope which they put in thee may avail them for evermore. Thro' our Lord.

Secret. His Domine.

BE appeased, O Lord, we beseech thee, and look upon these gifts; so that what we offer up in praise of thy name may avail for the forgiveness of those who are dead. Through our Lord.

Postcommunion. Supplices Domine.

WE humbly pour forth our prayers, O Lord, on behalf of the souls of thy servants and handmaids, beseeching thee in thy mercy to forgive them the trespasses of which they were guilty during life and to admit them into the glad company of those whom thou hast redeemed. Through our Lord.

THE ABSOLUTION OF THE DEAD

After Mass, when the absolution is to be given, the priest puts on a black cope and stands at the foot of the bier.

Then is sung :

Libera me, Dñe, de morte æterna in die illa tremenda ; quando cœli movendi sunt et terra ; dum veneris judicare sæculum per ignem. ℣. Tremens factus sum ego, et timeo, dum discussio venerit, atque ventura ira. Quando cœli movendi sunt et terra. Dies illa, dies iræ, calamitatis et miseriæ, dies magna et amara valde. Dum veneris judicare sæculum per ignem. ℣. Requiem æternam dona ei (eis), Domine et lux perpetua luceat ei (eis). Libera me, Domine, de morte æterna in die illa tremenda; quando cœli movendi sunt et terra. Dum veneris.

DELIVER me, O Lord, from everlasting death in that dreadful day; when heaven and earth shall quake; when thou shalt come to judge the world by fire. ℣. I tremble and am sore afraid, for the judgment and the wrath to come. When heaven and earth shall quake. O that day ! that day of wrath, of woe and of tribulation! a great day and exceeding bitter : when thou shalt come to judge the world by fire. ℣. Eternal rest give unto him (them,) O Lord, and let perpetual light shine upon him (them). Deliver me, O Lord, from everlasting death in that dreadful day; when heaven and earth shall quake. When thou.

Towards the end the priest puts incense in the thurible, and blesses it as usual. He then walks round the bier and sprinkles it with holy water, three times on the right and three times on the left. Then he takes the thurible and incenses the bier in like manner. He then says :

Kyrie eleison. Christe eleison. Kyrie eleison.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Pater noster, secreto.

Our Father, silently.

℣. Et ne nos inducas in tentationem.

℣. And lead us not into temptation.

℟. Sed libera nos a malo.

℟. But deliver us from evil.

℣. A porta inferi.

℣. From the gate of hell.

℟. Erue, Domine, animam ejus (animas eorum).

℟. Deliver his soul (their souls), O Lord.

℣. Requiescat (requiescant) in pace.
℟. Amen.
℣. Domine, exaudi orationem meam.
℟. Et clamor meus ad te veniat.
℣. Dominus vobiscum.
℟. Et cum spiritu tuo.
Let us pray.

℣. May he (they) rest in peace.
℟. Amen.
℣. O Lord, hear my prayer.
℟. And let my cry come to thee.
℣. The Lord be with you.
℟. And with thy spirit.

ABSOLVE, we beseech thee, O Lord, the soul of thy servant N. from every bond of sin, that he may be raised up in the glory of the resurrection and live amongst thy saints and elect. Through our Lord.

THE ORDER OF BLESSING HOLY WATER

On Sunday, when salt and the water to be blessed have been made ready in the sacristy, the priest who is going to say mass, or another appointed for the purpose, wearing an alb or surplice and stole, says:

℣. Our help is in the name of the Lord.

℟. Who made heaven and earth.

He then begins the exorcism of the salt.

I EXORCISE thee, created element of salt, by the living ✠ God, by the true ✠ God, by the holy ✠ God, by God who by the hand of Eliseus the prophet mingled thee with water in order that the barrenness thereof might be healed; that thou mayest be made salt from which the evil spirit has been cast out for the health of the faithful, and mayest bring to all who partake of thee wholeness of soul and body: and that there may be banished from the place in which thou hast been sprinkled, every kind of hallucination and wickedness, or craft of devilish deceit, and every unclean spirit, in the name of him who will come to judge the living and the dead and the world by fire. ℟. Amen.

Let us pray. **Prayer.**

WE humbly pray thee, O God, in thy boundless mercy and love for us, to bless and hallow this created element of salt, which thou hast given to mankind for their use, that it may make for health of mind and body to all who partake of it, and that everything touched or sprinkled with it may be freed from all uncleanness, and from all assaults of wicked spirits. Through our Lord.

Exorcism of the water.

I EXORCISE thee, created element of water, in the name of God ✠ the Father Almighty, and in the name of Jesus ✠ Christ his Son our Lord, and in the power of the Holy ✠ Spirit; that thou mayest be made water from which the evil spirit has been driven out for the banishment of every power of the enemy, that thou mayest be able to uproot and cast out entirely that enemy himself, together with his rebel angels, by the power of the same Lord Jesus Christ, who will come to judge the living and the dead and the world by fire. ℟. Amen.

Prayer.

O GOD, who for the salvation of mankind hast appointed water to be the foundation of thy greatest sacraments, graciously hear our prayers, and fill this element of water, which has in manifold ways been purified, with thy power and blessing ✠ so that this creature of thine may be used in thy mysteries and endowed with divine grace to drive away devils and to cast out diseases; that whatever in the houses or possessions of the faithful shall be sprinkled by this water, may be freed from everything unclean and hurtful. Let no spirit of pestilence or baleful breath abide therein. Let all the snares of the enemy who lieth in wait for us be driven forth, and let everything that threatens the safety or peace of the dwellers therein be banished by the sprinkling of this water; so that the health which they seek by calling upon thy holy name may be guarded from all assault. Through our Lord. ℟. Amen.

Here the priest shall put salt thrice into the water crosswise, saying once only:

Let salt and water mingle together in the name of the Father, ✠ and of the Son, ✠ and of the Holy Ghost. Amen.

℣. The Lord be with you.

℟. And with thy spirit.

Prayer.

O GOD, the giver of invincible strength and king of irresistible power, ever wonderful in triumph, who holdest in check the power of the enemy, who overcomest him fiercely going about as a roaring lion, who by thy might gainest the victory over all his guile, we humbly pray and beseech thee, O Lord, to look upon this thy creation of salt and water, to bless it in thy mercy and hallow it with the dew of thy lovingkindness: that wherever it shall be sprinkled and thy holy name shall be invoked in prayer, every assault of the unclean spirit may be baffled, the poison of the serpent cast out, and the presence of the Holy Spirit everywhere vouchsafed to us who entreat thy mercy. Through our Lord . . . in the unity of the same. ℟. Amen.

After the blessing the priest in a cope of the colour required by the office of the day goes towards the altar, and kneeling on the steps receives the brush

from the deacon. He sprinkles the altar thrice and then himself. He then rises and sprinkles the ministers, beginning the Antiphon, **Asperges me,** and then the people as at the beginning of this Missal before the Order of Mass.

On Easter Day and Whitsunday where there is a baptismal font, the sprinkling is made with the water that has been blessed in the font and taken out before the pouring in of oil and chrism.

VARIOUS BLESSINGS

THE BLESSING OF LAMB AT EASTER

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth. ℣. The Lord be with you. ℟. And with thy spirit.

Let us pray.

O GOD, who by thy servant Moses, in leading thy people out of Egypt, didst command that a lamb should be slain in the likeness of our Lord Jesus Christ and that both the door posts of the houses should be smeared with its blood; graciously bless and hallow this flesh thy handiwork, of which we thy servants desire to partake to thy honour and glory. Through the resurrection of the same our Lord Jesus Christ, who liveth and reigneth with thee, world without end. ℟. Amen.

He sprinkles it with holy water.

THE BLESSING OF EGGS

℣. Our help is in the name of the Lord, etc., as above.

Let us pray.

MAY the grace of thy blessing rest upon these eggs thy handiwork, that they may be wholesome food for thy faithful people, who eat of them with thanksgiving to thee for the resurrection of our Lord Jesus Christ, who liveth and reigneth with thee, world without end. ℟. Amen.

He sprinkles them with holy water.

THE BLESSING OF BREAD

℣ Our help, etc.
Let us pray.

O HOLY Lord, almighty Father, eternal God, graciously bless ✠ this bread with thy holy spiritual blessing, that it may give health of mind and body to all who eat of it, and ward off from them all diseases and all the snares of enemies. Through our Lord Jesus Christ thy Son, the living bread, who came down from heaven and giveth life and health to the world, who liveth and reigneth with thee in the unity of the Holy Ghost, God, world without end. Amen.
The priest sprinkles it with holy water.

THE BLESSING OF THE FRUITS OF THE EARTH

Our help, etc.
Let us pray.

BLESS, ✠ O Lord, these growing fruits, and grant that we who eat of them in thy holy name may enjoy health of body and mind. Through Christ our Lord. ℟. Amen.
They are then sprinkled with holy water.

THE BLESSING OF ANY KIND OF FOOD

Our help, etc.
Let us pray

BLESS, ✠ O Lord, this . . . which thou hast made, that it may be a wholesome and healing remedy for mankind, and grant that they who eat of it may by calling upon thy holy name get health for their bodies and salvation for their souls. Through Christ our Lord. ℟. Amen.
It is then sprinkled with holy water.

THE BLESSING OF CANDLES

Our help, etc.
Let us pray.

O LORD Jesus Christ, Son of the living God, bless ✠ these candles by our prayers: in virtue of thy holy ✠ cross, O Lord, who hast given them to man-

kind to cast forth darkness, bestow upon them thy heavenly blessing; vouchsafe that they may receive such a blessing from the sign of the holy ✠ cross that in whatsoever places they may be lighted or set up, the powers of darkness, together with all their abettors, may be made to depart in fear and trembling from those dwellings, nor dare thenceforth to disquiet or disturb those who serve thee, God almighty: who livest and reignest, world without end. ℟. Amen.
They are then sprinkled with holy water.

Supplement containing the Masses for Particular Dioceses and Religious Orders

I.—SUPPLEMENT CONTAINING THE MASSES FOR VARIOUS FEASTS CELEBRATED IN PARTICULAR PLACES, BUT NOT IN THE UNIVERSAL KALENDAR

The Appendix that follows contains the proper Masses for various feasts celebrated in different parts of the English-speaking world, particularly in the British Isles, which are not kept throughout the Universal Church, and are therefore not to be found in the body of the Missal. It is prefaced by a series of Kalendars for the various dioceses of England, Wales, Scotland, Ireland, and for Australia and New Zealand. It is not at present possible to add complete Kalendars for the various dioceses of Canada and the United States, but as in these countries few feasts are kept other than those of the Universal Kalendar, this will hardly at all lessen the value of this book to American Catholics, particularly as the Masses for several feasts which are celebrated in many parts of America, such as those of Our Lady of Guadalupe and St Thuribius, are included in the Supplement.

In order to find what Mass is being said in any particular Church on a given day, reference should first be made to the Diocesan Kalendar on pp. 890-912. If no special feast is noted therein against the required day, the Mass will ordinarily be as appointed in the General Kalendar at the beginning of the Missal. If, however, a particular feast of the Diocese is being kept, Mass will be of that feast with a commemoration of the feast kept in the Universal Church, unless the latter be of higher rank, in which case Mass will be said of it with commemoration of the Diocesan Feast. The Masses in the Supplement are arranged in a continuous alphabetical order, except that Feasts of Our Lord and Our Lady hold the first place.

KALENDARS FOR ENGLISH DIOCESES

I. WESTMINSTER

February 3.—St Laurence, bp, c, d. 25.—St Ethelbert, King, c, d.

March 1.—St David, bp, c, d. 12.—St Gregory I, Pope, c, Apostle of England, gd. 17.—St Patrick, bp, c, gd.

April 3.—St Richard, bp, c, d. 17.—St Stephen, Abbot, c, sd. 19.—St Alphege, bp, m, d. 23.—St George, Patron of England, m, d1 with octave. 24.—St Mellitus, bp, c, gd, com. of octave of St George. 30.—Octave-day of St George, gd.

May 4.—The Blessed English Martyrs, gd. 11.—The Blessed Carthusian Martyrs, d. 13.—St Erkenwald, bp, c, gd. 14.—Blessed Richard Reynolds, m, d. 19.—St Dunstan, bp, c, gd. 26.—St Augustine, Apostle of England, bp, c, d2, without com. of St Eleutherius. 27.—St Bede, c, Doctor of the Church, gd. 28.—Blessed Margaret Pole, m, d, without com. of St Augustine. 30.—St Eleutherius, Pope, m, d.

June 10.—St Margaret, Queen, widow, d. 22.—St Alban, Protomartyr of England, gd. 23.—St Etheldreda, v, d. 27.—Blessed John Fisher, bp, m, gd. 28.—Dedication of Cathedral, d1 with octave.

July 1.—Precious Blood, Titular of Cathedral, d1 with octave. 5.—Octave-day of Dedication, gd, com. of octave of Precious Blood. 8.—Octave-day of Precious Blood, gd. 9.—Blessed Thomas More, m, gd.

August 9.—St Oswald, King, m, d. 11.—St Germanus, b, c, d.

September 19.—St Theodore, bp, c, d.

October 3.—St Teresa of Lisieux, v, d. 13.—St Edward, King, c, d2 (in City of Westminster, d1 with octave). 22.—St Thomas of Hereford, bp, c, d. 29.—Blessed Martyrs of Douai, d.

November 5.—Holy Relics, gd. 16.—St Edmund, bp, c, gd. 17.—St Hugh, bp, c, d. 20.—St Edmund, King, m, gd. 29.—Blessed Cuthbert Mayne, m, d.

December 1.—Blessed Richard Whiting and Companions, mm, d. 4.—St Osmund, bp, c. d. 29.—St Thomas of Canterbury, bp, m, d2.

II. BIRMINGHAM

January 19.—St Wolstan, bp, c. d.

February 1.—St Brigid, v, d. 3.—St Werburgh, v, d. 4.—St Andrew Corsini, bp, c, d, com. St. Gilbert, Abbot. 28.—St Oswald, bp, c, d.

March 1.—St David, bp, c, d. 2.—St Chad, bp, c, Titular of Cathedral, d1 with octave. 3.—Of the octave, sd. 5.—Of the octave, sd. 9.—Octave-day of St Chad, gd. 12.—St Gregory, Pope, c, gd. 13.—Blessed Agnellus of Pisa, c, d. 17.—St Patrick, bp, c, gd. 20.—St Cuthbert, bp, c, d. 30.—St Osburga, v, d.

April 3.—St Richard, bp, c, d. 19.—St Alphege, bp, m, d. 23.—St George, m, Patron of England, d1 with octave. 30.—Octave-day of St George, gd. {in Cathedral }.

Tuesday of Fourth Week after Easter, Translation of St Chad, b, c, d2 d1

May 4.—Blessed English Martyrs, gd. 16.—St Simon Stock, c, d. 19.—St Dunstan, bp, c, gd. 26.—St Augustine, bp, c, Apostle of England, d2. 27.—St Bede, c, doctor, gd. 28.—Blessed Margaret Pole, m, d.

June 9.—St Columba, Abbot, d. 19.—Blessed Sebastian Newdigate and Humphrey Middlemore, mm, d. 21.—Dedication of the Cathedral, d1 with octave. 22.—St Alban, m, gd, com. of octave of Dedication. 23.—St Etheldreda, v, d, com. of octave of Dedication. 28.—Octave-day of Dedication, gd.

July 3.—St Swithin, b, c, d. 7.—SS. Cyril and Methodius, bb, cc, d, com. St Hedda, b, c. 9.—Blessed Adrian Fortescue, m, d. 17.—St Alexis, c, sd, com. St Kenelm, King, m.

August 9.—St Germanus, b, c, d.

September 1.—St Giles, ab, d. 19.—St Theodore, b, c, d.

October 3.—St Thomas of Hereford, b, c, d. 13.—St Edward, King, c, d2. 19.—St Frideswide, v, gd.

November 5.—Holy Relics, gd. 16.—St Edmund, b, c, gd. 17.—St Hugh, b, c, d. 20.—St Edmund, King, m, gd.

December 1.—Blessed Martyrs of Oxford University, d. 5.—St Birinus, b, c, d. 29.—St Thomas of Canterbury, b, m, d2. 30.—St Egwin, b, c, d.

III. LIVERPOOL

January 14.—St Kentigern, b, c, gd. 19.—St Benedict Biscop, ab, d.

March 2.—St Chad, b, c, d. 3.—St Ælred, ab, d. 20.—St Cuthbert, b, c, d.

April 23.—St George, m, Patron of England, d1 with octave. 27.—St Maughold, b, c, d, com. of octave of St George. 30.—Octave-day of St George, gd.

May 4.—Blessed English Martyrs, gd. 26.—St Augustine, b, c, Apostle of England, d2. 27.—St Bede, c, Doctor of the Church, gd.

June 8.—St William, b, c, d. 22.—St Alban, m, gd. 23.—St Etheldreda, v, d.

August 9.—St Oswald, King, m, d. 18.—St Helen, widow, sd. 31.—St Aidan, b, c, d.

October 10.—St Paulinus, b, c, d. 12.—St Wilfrid, b, c, d. 13.—St Edward, King, c, d2. 25.—St John of Beverley, b, c, d.

November 5.—Holy Relics, gd. 16.—St Edmund, b, c, gd. 29.—Blessed Cuthbert Mayne, m, d.

December 6.—St Nicolas, b, c, Titular of the Cathedral, d1 with octave. 13.—Octave-day of St Nicolas, gd. 29.—St Thomas of Canterbury, b, m, d2.

IV. BRENTWOOD

February 11.—Our Lady of Lourdes, Patron of the Diocese, d1 with octave. 13, 14, 15, 16, 17.—Of the octave of Our Lady of Lourdes, sd. 18.—Octave-day of Our Lady of Lourdes, gd.

March 11.—Blessed John Larke, m, d. 12.—St Gregory, Pope, c, Doctor of the Church, gd.

April 3.—Blessed John Payne, m, d. 23.—St George, m, Principal Patron of England, d1 with octave. 24.—St Mellitus, b, c, gd, com. of octave of St George. 30.—Octave-day of St George, gd.

May 4.—Blessed John Fisher, Thomas More and Companions, mm, gd. 11.—Blessed John Houghton, m, d. 13.—St Erkenwald, b, c, Lesser Patron of the Diocese, gd. 19.—St Dunstan, b, c, gd. 21.—Blessed John Hale, m, d. 26.—St Augustine, b, c, Apostle of England, d2. 28.—Blessed Margaret Pole, m, d.

Friday after the octave of Corpus Christi. The Feast of the Sacred Heart of Jesus, Contitular of the Cathedral, d1 with octave.

June 9.—Translation of St Edmund, b, c, gd. 15.—Dedication of the Cathedral, d1 with octave. 16.—Of the octave of the Dedication, sd. 17.—St Botolph, ab, d, com. of octave of Dedication. 20.—Of the octave of the Dedication, sd. 22.—Octave of the Dedication, gd. 23.—St Alban, m, gd. 27.—B. John Fisher, b, m, d.

July 11.—B. Thomas More, m, d.

August 18.—St Helen, widow, Contitular of Cathedral, d1 with octave. 25. Octave-day of St Helen, gd.

September 1.—St Sebbe, King, c, d. 3.—SS. Hildelitha and Cuthburga, vv, d. 19.—St Theodore, b, c, d.

October 11.—St Ethelburga, v, d. 13.—St Edward, King, c, gd.

November 5.—Holy Relics, gd. 16.—St Edmund, b, c, Lesser Patron of the Diocese, gd.

December 1.—Blessed John Beche, m, d. 29.—St Thomas of Canterbury, b, m, d2.

V. CLIFTON

January 19.—St Wolstan, b, c, d.

March 12.—St Gregory, Pope, c, Doctor of the Church, gd.

April 19.—St Alphege, b, m, d. 23.—St George, m, Patron of England, d1 with octave. 30.—Octave-day of St George, gd.

May 4.—Blessed English Martyrs, d. 19.—St

Dunstan, b, c, d. 25.—St Aldhelm, b, c, d. 26.—St Augustine, b, c, Apostle of England, d2. 27.—St Bede, c, Doctor of the Church, gd. 28.—Blessed Margaret Pole, m, d.

June 22.—St Alban, m, gd.

July 11.—B. Oliver Plunkett, b, m, gd. 17.—St Alexis, c, sd, com. of St Kenelm, King, m.

September 16.—SS. Cornelius, Pope, and Cyprian, b, mm, sd, com. St Edith, v.

October 8.—St Bridget, widow, d, com. of St Keyna, v. 13.—St Edward, King, c, d2. 16.—(In Consecrated Churches) Dedication of Church, d1 with octave. 21, 22.—Of the octave of the Dedication, sd. 23.—Octave-day of the Dedication, gd.

November 15.—Blessed Richard Whiting and Companions, mm, d. 16.—St Edmund, b, c, gd. 17.—St Hugh, b, c, d. 27.—St Cungar, ab, c, sp.

December 4.—St Osmund, b, c, d. 29.—St Thomas of Canterbury, m, d2.

VI. HEXHAM AND NEWCASTLE

February 4.—Blessed Thomas Plumtree and companions, mm, d. 13.—St Benedict Biscop, ab, c, d.

March 2.—St Chad, b, c, d. 3.—St Aelred, ab, c, d. 12.—St Gregory I, Pope, c, Doctor, gd. 20.—St Cuthbert, b, c, Principal Patron of Diocese, d1.

April 23.—St George, m, Patron of England, d1 with octave. 24.—St Ecgbert, c, d, com. of octave of St George. 30.—Octave-day of St George, gd.

May 4.—Blessed John Fisher, Thomas More and Companions, mm, d. 6.—St John, ap, before the Latin Gate, gd, com. of St Eadbert, b, c. 7.—St John of Beverley, b, c, d. 11.—(At Ushaw College only) SS. Bassus and Fabius, mm, and Lucina, matron, d. 26.—St Augustine, b, c, d2. 27.—St Bede, c, doctor, d2. 31.—Our Lady Mediatrix of all Graces, gd.

June 7.—St Robert, ab, d. 8.—St William, b, c, sd. 22.—St Alban, m, gd. 23.—St Etheldreda, v, d.

August 21.—Dedication of Cathedral, d1 with octave. 26.—Blessed Thomas Percy, m, d, com. of octave of Dedication. 28.—Octave Day of Dedication, gd. 31.—St Aidan, b, c, d.

September 4.—Translation of St Cuthbert, b, c, gd. 16.—St Ninian, b, c, d. 19.—St Januarius and Companions, mm, d, com. of St Theodore, b, c.

October 10.—St Paulinus, b, c, d. 12.—St Wilfrid, b, c, d. 13.—St Edward, King, c, d2. 30.—The Blessed Martyrs of Douay, d.

November 5.—Holy Relics, gd. 7.—St Willibrord, b, c, sd. 30.—(In the city of Hexham) St Andrew, Ap, Principal Patron, d1 with octave.

December 1, 5.—(In the city of Hexham) Of the Octave of St Andrew, sd. 7.—(In the city of Hexham) Octave Day of St Andrew, gd. 29.—St Thomas of Canterbury, b, m, d2.

VII. LANCASTER

January 14.—St Kentigern, b, c, d.

February 11.—Our Lady of Lourdes, Patron of Diocese, d1 with octave. 13, 14, 15, 16.—Of the octave, sd. 17.—St Finan, b, c, d, com. of octave. 18.—Octave-day of Our Lady of Lourdes, gd.

March 20.—St Cuthbert, b, c, gd.

April 23.—St George, m, Patron of England, d1 with octave. 30.—Octave-day of St George, gd.

May 4.—Blessed English Martyrs, gd. 26.—St Augustine, b, c, d2.

June 8.—St William, b, c, d. 22.—St Alban, m, gd.

August 9.—St Oswald, m, d. 11.—St John Baptist Vianney, c, d. 31.—St Aidan, b, c, d.

September 6.—St Bega, v, d. 16.—St Ninian, b, c, d. 26.—St Theodore, b, c, d.

October 4.—Dedication of Cathedral, d1 with octave. 5.—Of octave of Dedication, sd. 11.—Octave-day of Dedication, gd. 13.—St Edward, King, c, d2. 26.—St Eata, b, c, d.

November 5.—Holy Relics, gd. 29.—Blessed Cuthbert Mayne, m, d.

December 29.—St Thomas, m, d2.

VIII. LEEDS

January 29.—St Francis de Sales, b, c, Doctor of the Church, Lesser Patron of the Diocese, gd.

March 2.—St Chad, b, c, d. 12.—St Gregory I, Pope, c, Doctor of the Church, gd.

May 26.—St Augustine, b, c, Apostle of England, d2.

June 8.—St William, b, c, sp. 11.—St Barnabas, ap, Titular of Cathedral, d1 with octave. 15, 16.—Of the octave of St Barnabas, sd. 17.—St Botulph, Abbot, d, com. of octave of St Barnabas. 18.—Octave-day of St Barnabas, gd. 22.—St Alban, m, comm.

August 5.—Our Lady of the Snows, gd, com. of St Oswald, King, m. 18.—St Hugh, m, d.

Saturday before the last Sunday in August.—Dedication of the Cathedral, d1 with octave.

September 30.—St Jerome, c, doctor, d, com. of St Honorius, b, c.

October 10.—St Paulinus, b, c, d. 12.—St Wilfrid, b, c, sp. 13.—St Edward, King, c, d2.

November 17.—St Hugh, b, c, Lesser Patron of Diocese, d2.

December 1.—Blessed Ralph Sherwin, m, d. 29.—St Thomas of Canterbury, b, m, d2.

XII. PLYMOUTH

February 25.—St Walburga, v, d.

March 18.—St Edward, King, m, d. 28.—St Stephen, Abbot, sd.

April 23.—St George, m, Patron of England, d1 with octave. 30.—Octave-day of St George, gd.

May 25.—St Aldhelm, b, c, d. 26.—St Augustine, b, c, Apostle of England, d2. 27.—St Bede, c, Doctor of the Church, gd.

June 5.—St Boniface, b, m, Patron of the Diocese, d1 with octave. 7.—St Willibald, b, c, d, com. of octave of St Boniface. 8, 9.—Of the octave of St Boniface, sd. 12.—Octave-day of St Boniface, gd. 22.—St Alban, m, gd.

July 30.—St Germanus, b, c, gd.

September 22.—Dedication of Cathedral, d1 with octave. 25, 26.—Of the octave of Dedication, sd. 29.—St Michael the Archangel, d1, com. of octave-day of Dedication.

October 13.—St Edward, King, c, d2.

November 16.—St Edmund, b, c, gd. 29.—Blessed Cuthbert Mayne, m, d.

December 4.—St Osmund, b, c, d. 29.—St Thomas of Canterbury, b, m, d2.

XIII. PORTSMOUTH

January 2.—Of the octave of St John, sd. 3.—Octave-day of St John, gd. 5.—(In city only) Octave-day of St Thomas, m, com.

February 1.—St Ignatius, b, m, d, com. of St Brigid, v.

March 1.—St David, b, c, d. 12.—St Gregory I, Pope, c, Doctor of the Church, gd. 17.—St Patrick, b, c, gd. 29.—Dedication of the Cathedral, d1 without octave except in Eastertide.

April 1, 3.—Of the Octave of Dedication (if in Eastertide), sd. 5.—Octave of Dedication (in Eastertide), gd. 19.—St Alphege, b, m, d. 23.—St George, m, Patron of England, d1 with octave. 30.—Octave-day of St George, gd.

May 4.—Blessed English Martyrs, gd. 26.—St Augustine, b, c, Apostle of England, d2 (without com. of St Eleutherius). 27.—St Bede, c, Doctor of the Church, gd. 28.—Blessed Margaret Pole, m, d. 30.—St Eleutherius, Pope, m, d.

June 9.—Translation of St Edmund, b, c, gd. 22.—St Alban, m, gd.

July 7.—(In the City of Portsmouth only). Translation of St Thomas, b, m, gd. 15.—St Swithin, b, c, d. 16.—Our Lady of Mount Carmel, gd, com. of St Helier, m. 31.—St Ignatius, cf, gd, comm. of St Germanus, b, c.

August 31.—St Aidan, b, c, d.

September 13.—(In consecrated Churches) Dedication of the Church, d1 with octave. 20.—Octave-day of the Dedication, gd.

October 12.—St Wilfrid, b, c, gd. 13.—St Edward, King, c, d2. 24.—St Raphael, Archangel, dm, com. St Maglorius, b, c.

November 5.—Holy Relics, gd. 14.—St Josaphat b, m, d, com. of Blessed Hugh Cook, etc., mm. 16.—St Edmund, b, c, Principal Patron of Diocese, d1 with octave. 23.—Octave-day of St Edmund, gd.

December 1.—Blessed Edmund Campion and Companions, mm, sd. 5.—St Birinus, b, c, d.

December 6.—(In City only) St Nicholas, b, c, gd. 27.—St John, ap, ev, Titular of the Cathedral, d1 with octave. 29.—St Thomas, b, m, d2.

XIV. SALFORD

January 2.—Of octave of St John, sd. 3.—Octave-day of St John, gd. 14.—St Kentigern, b, c, d.

March 2.—St Chad, b, c, d. 12.—St Gregory, Pope, c, doctor, gd.

April 23.—St George, m, Patron of England, d1 with octave. 30.—Octave-day of St George, gd.

May 4.—Blessed English Martyrs. d. 26.—St Augustine, b, c, Apostle of England, d2. 27.—St Bede, c, doctor, gd.

June 8.—St William, b, c, d. 14.—Dedication of Cathedral, d1 with octave. 15, 16, 17.—Of the octave of the Dedication, sd. 20.—Of the octave of the Dedication, sd. 21.—Octave-day of the Dedication, gd. 22.—St Alban, m, gd.

July 16.—Our Lady of Mount Carmel, Patron of the Diocese, d1 with octave. 21.—Of the octave of Our Lady, sd. 23.—Octave-day of Our Lady, gd.

August 18.—St Helen, widow, d.

September 19.—St Theodore, b, c, d.

October 3.—St Thomas of Hereford, b, c, d. 13.—St Edward, King, c, d2.

November 16.—St Edmund, b, c, gd.

December 27.—St John, ap, ev, Titular of Cathedral, d1 with octave. 29.—St Thomas, b, m, d2.

XV. SHREWSBURY

February 3.—St Werburgh, v, d. 23.—St Milburgis, v, d.

March 2.—St Chad, b, c, d.

April 23.—St George, m, Patron of England, d1 with octave. 30.—Octave-day of St George, gd.

May 4.—Blessed English Martyrs, gd. 21.—Dedication of the Cathedral, d1 with octave. 22, 23.—Of the octave of the Dedication, sd. 24.—Our Lady Help of Christians, Titular of Cathedral and Patron of Diocese, d1 with octave. 26.—St Augustine, b, c, Apostle of England, d2. 28.—Octave-day of the Dedication, gd, com. of

octave of Our Lady. 30.—Of the octave of Our Lady, sd. 31.—Octave-day of Our Lady, gd.

June 22.—St Alban, m, gd.

August 9.—St Oswald, King, m, d.

October 3.—St Thomas of Hereford, b, c, d. 12.—St Wilfrid, b, c, d. 13.—St Edward, King, c, d2. 19.—St Peter of Alcantara, c, Contitular of Cathedral, d1 with octave. 21, 22, 23, 25.—Of the octave of St Peter, sd. 26.—Octave-day of St Peter, gd.

November 3.—St Winifred, v, gd. 16.—St Edmund, b, c, gd.

December 29.—St Thomas, b, m, d2.

XVI. SOUTHWARK

January 12.—Of octave of Epiphany, sd, com. of St Benedict Biscop, ab.

February 3.—St Laurence, b, c, d. 25.—St Ethelbert, King, c, d.

March 12.—St Gregory, Pope, c, gd.

April 3.—St Richard, b, c, d. 19.—St Alphege, b, m, d. 23.—St George, m, Patron of England, d1 with octave. 24.—St Mellitus, b, c, d, com. of octave of St George. 30.—Octave-day of St George, gd.

May 4.—Blessed English Martyrs, d. 11.—St Erkenwald, b, c, sd. 16.—St Simon Stock, c, d. 19.—St Dunstan, b, c, d. 26.—St Augustine, b, c, Apostle of England, d2. 27.—St Bede, c, doctor, gd. 28.—St Aldhelm, b, c, sd.

June 22.—St Alban, m, gd. 23.—Blessed John Fisher, b, m, d.

July 9.—Blessed Thomas More, m, d. 15.—St Swithin, b, c, sd.

September 19.—St Theodore, b, c, d. 30.—St Jerome, c, doctor, d, com. of St Honorius, b, c.

October 10.—St Paulinus, b, c, d. 12.—St Wilfrid, b, c, d. 13.—St Edward, King, c, d2.

November 7.—Dedication of the Cathedral, d1 with octave. 10.—St Justus, b, c, d, com. of octave of Dedication. 14.—Octave-day of Dedication, gd. 16.—St Edmund, b, c, gd.

December 29.—St Thomas, b, m, d2.

KALENDARS FOR WELSH DIOCESES

I. CARDIFF

February 1.—St Brigid, v, d. 9.—St Teilo, b, c, d.
March 1.—St David, Patron of the Principality, b, c, d1 with octave except in Lent. 2, 3, 5.—Of the octave of St David, sd. 8.—Octave-day of St David, gd. 17.—St Patrick, b, c, gd.
April 23.—St George, m, gd. (In the county of Hereford, d1 with octave.)
May 20.—St Ethelbert, King, m, d. 24.—Dedication of Cathedral, d1 with octave. 26.—St Augustine, b, c, d2. 27.—St Bede, c, d, gd, com. octave of Dedication. 28, 30.—Of the octave of the Dedication, sd. 31.—Octave-day of the Dedication, gd.
June 22.—St Alban, m, gd.
July 3.—SS. Julius and Aaron, mm, d. 28.—St Sampson, b, c, d. 30.—BB. Edward Powell, Richard Featherstone, and Companions, mm, d.
August 3.—St Germanus, b, c, d.
September 25.—St Cadoc, b, m, d.
October 3.—St Thomas of Hereford, b, c, gd. 13.—St Edward, King, c, d2.
November 5.—Holy Relics, gd. 6.—St Illtyd, ab, d. 14.—St Dubritius, b, c, d.
December 5.—St Lucius, King, b, m, d. 29.—St Thomas, b, m, d2.

II. MENEVIA

January 14.—St Kentigern, b, c, d.
February 1.—St Brigid, v, d.
March 1.—St David, b, c, gd. 17.—St Patrick, b, c, gd.
April 21.—St Beuno, c, d. 23.—St George, m, gd.
May 11.—St Asaph, b, c, d. 24.—Our Lady Help of Christians, Patron of the Diocese, d1 with octave. 26.—St Augustine, b, c, d2. 28, 30.—Of the octave of Our Lady, sd. 31.—Octave-day of Our Lady, gd.

June 22.—St Alban, m, gd.

July 30.—BB. Edward Powell, Richard Featherstone, and Companions, mm, d.

August 3.—St Germanus, b, c, d.

September 11.—St Deiniol, b, c, d. 15.—Our Lady of Seven Dolours, Titular of Pro-Cathedral, d1 with octave. 22.—Octave-day of Our Lady, gd. 25.—St Cadoc, b, m, d.

October 13.—St Edward, King, c, d2.

November 3.—St Winifred, v, gd. 5.—Holy Relics, gd. 7.—Dedication of Pro-Cathedral, d1 with octave. 14.—Octave-day of Dedication, gd.

December 29.—St Thomas of Canterbury, b, m, d2.

KALENDARS FOR SCOTTISH DIOCESES

I. ST ANDREWS AND EDINBURGH

January 14.—St Kentigern, b, c, d.
March 17.—St Patrick, b, c, gd. 20.—St Cuthbert, b, c, d.
May 9.—Translation of St Andrew, ap, gd.
June 9.—St Columba, ab, d. 10.—Feria.
August 11.—St Blaan, b, c, d.
September 16.—St Ninian, b, c, d.
October 11.—St Kenny, ab, d.
November 16.—St Margaret, Queen, widow, d2. 30.—St Andrew, ap, Patron of Scotland, d1 with octave.
December 1, 5.—Of the octave of St Andrew, sd. 7.—Octave-day of St Andrew, gd.

II. GLASGOW

January 14.—St Kentigern, b, c, Patron of the Diocese, d1 with octave. 19.—Of the octave of St Kentigern, sd. 21.—Octave-day of St Kentigern, gd.
March 17.—St Patrick, b, c, d2.
June 9.—St Columba, ab, d. 10.—Feria.
September 16.—St Ninian, b, c, d.
November 16.—St Margaret, Queen, widow, d2. 30.—St Andrew, ap, Patron of Scotland, d1 with octave.
December 1, 5.—Of the octave of St Andrew, sd. 7.—Octave-day of St Andrew, gd. 22.—Dedication of the Cathedral, d1 with octave (whereof by reason of the Season there is no mention in Mass except on the Octave-day). 29.—Octave-day of Dedication, gd.

III. ABERDEEN

January 14.—St Kentigern, b, c, d. 19.—St Nathalan, b, c, d.
March 8.—St Duthac, b, c, d. 17.—St Patrick, b, c, gd.

April 16.—St Magnus, m, d. 21.—St Malrubius, ab, d.
June 9.—St Columba, ab, d. 10.—Feria.
July 7.—St Palladius, b, c, d. 9.—Our Lady of Succour, Patron of the Diocese, d1 with octave. 11.—St Drostane, ab, d, com. of octave of Our Lady. 16.—Our Lady of Mount Carmel, gd, without com. of Our Lady of Succour.
September 16.—St Ninian, b, c, d.
October 13.—St Comgan, ab, d. 26.—St Bean, b, c, d.
November 12.—St Machar, b, c, d. 16.—St Margaret, Queen, widow, d2. 27. — St Fergus, b, c, d. 30.—St Andrew, ap, Patron of Scotland, d1 with octave.
December 1, 5.—Of the octave of St Andrew, sd. 7.—Octave-day of St Andrew, gd.

IV. ARGYLL AND THE ISLES

January 14.—St Kentigern, b, c, d.
February 17.—St Fintan, ab, d. 18.—St Colman, b, c, d.
March 11.—St Constantine, m, d. 17.—St Patrick, b, c, gd.
April 17.—SS. Donnan and Companions, mm, d. 24.—St Ecgbert, c, d.
June 9.—St Columba, ab, Patron of the Diocese, d1 with octave. 10, 15.—Of the octave of St Columba, sd. 16.—Octave-day of St Columba, gd. 25.—St Luan, ab, d.
July 11.—St Drostane, ab, d.
August 9.—St Oswald, King, m, d. 11.—St Blaan, b, c, d. 31.—St Aidan, b, c, d.
September 16.—St Ninian, b, c, d. 23.—St Adamnan, ab, d.
October 11.—St Kenny, ab, d.
November 10.—St Margaret, Queen, widow, d2. 30.—St Andrew, ap, Patron of Scotland, d1 with octave.
December 1, 5.—Of the octave of St Andrew, sd. 7.—Octave-day of St Andrew, gd.

V. DUNKELD

January 14.—St Kentigern, b, c, d. 19.—St Foelan, ab, d.
March 17.—St Patrick, b, c, gd.
June 9.—St Columba, ab, Patron of Diocese, d1 with octave. 10, 15.—Of the octave of St Columba, sd. 16.—Octave-day of St Columba, gd.
August 11.—St Blaan, b, c, d.
September 16.—St Ninian, b, c, d.
November 16.—St Margaret, Queen, widow, d2. 27.—St Fergus, b, c, d. 30.—St Andrew, ap, Patron of Scotland, d1 with octave.
December 1, 5.—Of the octave of St Andrew, sd. 7.—Octave-day of St Andrew, gd.

VI. GALLOWAY

January 14.—St Kentigern, b, c, d.
March 17.—St Patrick, b, c, gd.
June 9.—St Columba, ab, d. 10.—Feria.
September 10.—St Ninian, b, c, Patron of the Diocese, d1 with octave. 23.—Octave-day of St Ninian, gd.
November 10.—St Margaret, Queen, widow, d2. 30.—St Andrew, ap, Patron of Scotland, d1 with octave.
December 1, 5.—Of the octave of St Andrew, sd. 7.—Octave-day of St Andrew, gd.

KALENDAR FOR IRELAND

The feasts set out in the kalendar below are kept throughout Ireland. The variations for individual Dioceses will be found at the end of the General Kalendar for the country. In seeking the Mass to be said in an Irish Church on any particular day, recourse should first be had to the list of Diocesan Feasts at the end of this Kalendar. If no entry appears therein for the day in question, recourse should be had to the Kalendar for the whole of Ireland, and, failing that, to the General Kalendar at the beginning of the book.

January 2.—Octave of St Stephen, m, sp. com. of St Munchin, b, c. 15.—St Ita, v, d. 16.—St Fursey, ab, d. 19.—St Albert, b, c, d. 31.—St Edan, b, c, d.

February 1.—St Brigid, v, gd. 6.—St Mel, b, c, d, com. of St Titus, b, c. 17.—St Fintan, b, c, d.

March 5.—St Kiran, b, c, d. 8.—St John of God, b, c, d, com. of St Senan, b, c. 17.—St Patrick, b, c, Patron of Ireland, d1. 20.—St Frigidian, b, c, sd, com. of St Cuthbert, b, c. 26.—St Macartan, b, c, d. 29.—St Rupert, b, c, sd.

April 6.—St Celestine, I, Pope, c, d. 7.—St Celsus, b, c, d. 18.—St Laserian, b, c, d. 27.—St Asicus, b, c, d.

May 10.—SS. Catald and Conleth, bps, cfs, d. 11.—St Comgall, ab, sd. 14.—St Carthage, b, c, d. 15.—St Dympna, v, m, d. 16.—St Brendan, ab, d.

June 3.—St Kevin, ab, d. 6.—St Jarlath, b, c, d. 7.—St Colman, b, c, d. 9.—St Columba, ab, gd.

July 3.—St Rumold, b, m, d. 8.—St Killian, b, m, sd. 11.—Blessed Oliver Plunket, b, m, d. 24.—St Declan, b, c, d.

August 9.—SS. Nathy and Phelim, bps, cfs, d. 11.—St Attracta, v, d, com. of St Lelia, v. 12.—St Murtagh, b, c, d. 14.—St Fachanan, b, c, d. 23.—St Eugene, b, c, d.

September 1.—St Fiacre, c, sd. 3.—St Macanisius, b, c, d. 9.—St Kyran, ab, d. 12.—Holy Name of Mary, gd, com. of St Ailbhe, b, c. 23.—St Linus, Pope, m, sd, com. of St Eunan, b, c. 25.—St Finbar, b, c, d.

October 11.—St Kenny, ab, d. 16.—St Gall, ab, sd. 22.—St Donatus, b, c, sp. 23.—(In Consecrated Churches other than Cathedrals) Dedication of the Church, d1 with octave. 25, 26.—(In Consecrated Churches other than Cathedrals) Of the octave of the Dedication, sd. 27.—St Otteran, b, c, d. 29.—St Colman, b, c, d. 30.—(In Consecrated Churches other than Cathedrals) Octave of the Dedication, gd.

November 3.—St Malachy, b, c, d. 6.—All Saints of Ireland, d2. 12.—St Livinus, b, m, d. 14.—St Laurence, b, c, d. 23.—St Columban, ab, gd. 24.—St Colman, b, c, d. 27.—St Feargal, b, c, sd.

December 12.—St Finian, b, c, d. 18.—St Flannan, b, c, d.

DIOCESAN FEASTS

Achonry. March 25.—Annunciation B. V. M., Titular of Cathedral, d1 (with octave out of Lent). August 9.—St Nathy, b, c, Patron of Diocese, d1 with octave, com. of St Phelim, b, c. August 11.—St Attracta, v, gd, com. of St Lelia, v, and octave of St Nathy.

Ardagh. February 6.—St Mel, b, c, Patron of Diocese, d1 with octave. May 19.—Dedication of Cathedral, d1 with octave.

Armagh. February 1.—St Brigid, v, d2. July 20.—Dedication of Cathedral, d1 with octave. November 3.—St Malachy, b, c, Patron of Archdiocese, d1 with octave.

Cashel. January 8.—St Albert, b, c, Patron of Diocese, d1 with octave. June 22.—Dedication of Cathedral, d1 with octave.

Clogher. March 24.—St Macartan, b, c, Titular of Cathedral and Patron of Diocese, d1.

Clonfert. May 16.—St Brendan, ab, Patron of Diocese and Titular of Cathedral, d1 with octave.

Clonmacnoise. September 9.—St Kyran, ab, Patron of Diocese, d1 with octave.

Cloyne. October 25.—Blessed Thaddeus Machar, b, c, d. November 24.—St Colman, b, c, Patron of Diocese and Titular of Cathedral, d1 with octave.

Connor. September 3.—St Macanisius, b, c, Patron of Diocese, d1 with octave. November 3.—St Malachy, b, c, Patron of Diocese, d1 with octave.

Cork. September 25.—St Finbar, b, c, Patron of Diocese, d1 with octave. October 25.—Blessed Thaddeus Machar, b, c, d.

Derry. June 9.—St Columba, ab, Patron of Diocese, d1 with octave. August 23.—St Eugene, b, c, Patron of Diocese and Titular of Cathedral, d1 with octave.

Down. May 10.—St Comgall, ab, d. October 16.—St Gall, ab, d. November 3.—St Malachy, b, c, Patron of Diocese, d1 with octave.

Dromore. June 7.—St Colman, b, c, Patron of Diocese, d1 with octave.

Dublin. June 3.—St Kevin, ab, Patron of Archdiocese, d1 with octave. November 14.—St Laurence, b, c, Patron of Archdiocese, d1 with octave.

Elphin. April 27.—St Asicus, b, c, Titular of Cathedral and Patron of Diocese, d1 with octave. July 1.—Dedication of Cathedral, d1 with octave. July 3.—The Precious Blood, d2.

Emly. September 12.—St Ailbhe, b, c, Patron of Diocese, d1 with octave.

Ferns. January 31.—St Edan, b, c, Titular of Cathedral and Patron of Diocese, d1 with octave. October 3.—Dedication of Cathedral, d1 with octave.

Galway. August 14.—St Fachanan, b, c, gd. October 29.—St Colman, b, c, gd. December 6.—St Nicholas, b, c, Titular of Cathedral and Patron of Diocese, d1 with octave.

Kerry. May 14.—St Carthage, b, c, gd. 16.—St Brendan, ab, Patron of Diocese, d1 with octave. August 11.—St Attracta, v, d. 13.—St Lelia, v. sd. 14.—St Fachanan, b, c, gd. 22.—Dedication of Cathedral, d1 with octave.

Kildare. February 1.—St Brigid, v, Patron of Diocese, d1 with octave. May 3.—St Conleth, b, c, Patron of Diocese, d1 with octave. May 4.—Invention of the Cross, d2. May 11.—Octave-day of St Conleth, gd, com. of St Cataldus, b, c.

Kilfenora August 14.—St Fachanan, b, c, Patron of Diocese, d1 with octave. October 29.—St Colman, b, c, gd. December 6.—St Nicholas, b, c, gd.

Killala. August 12.—St Muredach, b, c, Patron of Diocese and Titular of Cathedral, d1 with octave.

Killaloe. March 8.—St Senan, b. c, d. December 18.—St Flannan, b, c, Patron of Diocese, d1.

Kilmacduagh. August 14.—St Fachanan, b, c, gd. October 29.—St Colman, b, c, Patron of Diocese, d1 with octave. December 6.—St Nicholas, b, c, gd.

Kilmore. August 9.—St Phelim, b, c, Patron of Diocese, d1 with octave.

Leighlin. February 1.—St Brigid, v, Patron of Diocese, d1 with octave. April 18.—St Laserian, b, c, Patron of Diocese, d1 with octave.

Limerick. January 2.—St Munchin, b, c, Patron of Diocese, d1 with octave. January 15.—St Ita, v, d2. March 8.—St Senan, b, c, gd. June 19.—Dedication of Cathedral, d1 with octave. August 11.—St Lelia, v, gd, com. of St Attracta, v.

Lismore. May 14.—St Carthage, b, c, Patron of Diocese, d1 with octave.

Meath. March 20.—St Cuthbert, b, c, d, com. of St Frigidian, b, c.

Ossory. March 5.—St Kiran, b, c, Patron of Diocese, d1 with octave. August 30.—St Fiacre, c, d. October 7.—Dedication of Cathedral, d1 with octave. October 8.—The Holy Rosary, d2. October 11. St Kenny, ab, gd (in city of Kilkenny, d1 with octave). November 27.—St Virgil, b, c, d.

Raphoe. June 9.—St Columba, ab, Patron of Diocese, and Titular of Cathedral, d1 with octave. June 14.—Dedication of Cathedral, d1 with octave. September 23.—St Eunan, b, c, Patron of Diocese and Titular of Cathedral, d1 with octave.

Ross. August 14.—St Fachanan, b, c, Patron of Diocese, d1 with octave. October 25.—Blessed Thaddeus Machar, b, c, d.

Tuam. June 6.—St Jarlath, b, c, Patron of Archdiocese, d1 with octave.

Waterford. First Sunday after Pentecost.—The Holy Trinity, Titular of Cathedral, d1 with octave. October 27.—St Otteran, b, c, Patron of Diocese, d1 with octave.

KALENDAR FOR AUSTRALIA AND NEW ZEALAND

February 1.—St Brigid, v, d2. (Australia only).
March 17.—St Patrick, b, c, Patron of Australia and New Zealand, d1.
April 28.—Blessed Peter Aloisius Mary Chanel, m, d.
May 24.—B. M. V., Help of Christians, Patron of Australia and New Zealand, d1 with octave. 30.—Of the octave of Our Lady, sd. 31.—Octave-day of Our Lady, gd.
June 9.—St Columba, ab, gd.
July 11.—Blessed Oliver Plunkett, b, m, d (in some dioceses).
December 3.—St Francis Xavier, c, Patron of Australia and New Zealand, d1 with octave. 5.—Of the octave of St Francis Xavier, sd. 10.—Octave-day of St Francis Xavier, gd.

THE FOLLOWING FEASTS ARE ALSO KEPT IN PARTICULAR DIOCESES

Armidale. October 7.—The Holy Rosary, d1 with octave. 11, 12.—Of the octave of the Holy Rosary, sd. 14.—Octave Day of the Holy Rosary, gd.
Auckland. March 18.—Dedication of Cathedral, d1.
Ballarat. November 21.—Dedication of Cathedral, d1 with octave. 27.—Of the octave of the Dedication, sd. 28.—Octave Day of Dedication, gd.
Brisbane. January 2.—Octave-day of St Stephen, gd. August 3.—Finding of St Stephen, gd. December 26.—St Stephen, m, d1 with octave.
Cooktown. April 26.—B. M. V. of Good Counsel, d1 with octave. May 3.—Octave-day of Our Lady, gd. 4.—St Monica, w, d1 with octave. 11.—Octave-day of St Monica, gd.
Dunedin. February 7.—Dedication of Cathedral, d1 with octave. 13.—Of the octave of the Dedication, sd. 14.—Octave-day of Dedication, gd.

Goulburn. April 24.—Dedication of Cathedral, d1 with octave. May 1.—SS Philip and James, app, d2, com. of octave-day of Dedication.

Lismore. May 14.—St Carthage, b, c, d1 with octave. 21.—Octave-day of St Carthage, gd.

Melbourne. October 31.—Dedication of Cathedral, d1 with octave. November 7.—Octave-day of Dedication, gd.

Sale. July 3.—B. M. V. of Perpetual Succour, d1 with octave. 9.—Of the octave of Our Lady, sd. 10.—Octave-day of Our Lady, gd. September 23.—Dedication of Cathedral, d1 with octave. 25, 26.—Of the octave of the Dedication, sd. 30.—Octave-day of the Dedication, gd.

Sandhurst. April 26.—Our Lady of Good Counsel, d1 with octave. May 3.—Octave-day of Our Lady, gd. Friday after octave of Corpus Christi. The Sacred Heart of Jesus, d1 with octave.

Sydney. September 8.—Dedication of the Cathedral, d1 with octave. 9.—Nativity of B. V. M., d2. 11, 13.—Of the Octave of the Dedication, sd. 15.—Seven Dolours of Our Lady, d2, com. of Octave-day of Dedication.

Wagga-Wagga. September 29.—Dedication of St Michael, d1 with octave. October 1, 3, 5.—Of the Octave of St Michael, sd. 6.—Octave-day of St Michael, gd.

Wellington. May 31.—B. M. V. Mediatrix of All Graces, gd.

Wilcannia-Forbes. Friday after octave of Corpus Christi.—The Sacred Heart of Jesus, d1 with octave.

THE COMMON OF MANY CONFESSORS BISHOPS

Introitus. Ps. 131.

SAcerdotes Sion induam salutari, et sancti ejus exsultatione exsultabunt, dicit Dominus: illuc producam cornu David, paravi lucernam Christo meo. ℣. Ps. ibid. Memento, Domine, David, et omnis mansuetudinis ejus. Gloria.

Introit. Ps. 131.

I Will clothe with salvation the priests of Sion, and her saints shall exult with joy, saith the Lord. There will I bring forth the horn of David; I have prepared a lamp for my Christ. ℣. Ps. ibid. O Lord, remember David, and all his meekness. Glory be.

Prayer.

O GOD, who dost wall us about and protect us by the glorious confessions of thy blessed Confessors and Bishops N. and N.: grant that we may both profit by imitating them, and rejoice in their intercession. Through our Lord.

Another Prayer.

GUARD thy Church, O Lord, by the continual protection of thy blessed Confessors and Bishops N. and N.: that as they were made glorious by their care for their flocks, so their intercession may make us ever fervent in loving thee. Through our Lord.

Lesson. Heb. 13.

BRETHREN: Remember your prelates, who have spoken to you the word of God: whose faith follow, considering the end of their conversation, Jesus Christ yesterday, and to-day, and the same for ever. Be not led away with various and strange doctrines. For it is best that the heart be established with grace, not with meats, which have not profited those that walk in them. We have an altar, whereof they have no power to eat who serve the tabernacle. For the bodies of those beasts whose blood is brought into the Holies by the High Priest for sin are burned without the camp. Wherefore Jesus also, that he might sanctify the people by his own blood, suffered without the gate. Let us go forth therefore to him

without the camp, bearing his reproach. For we have not here a lasting city, but we seek one that is to come. By him therefore let us offer the sacrifice of praise always to God, that is, the fruit of lips confessing to his name. And do not forget to do good, and to impart: for by such sacrifices God's favour is obtained. Obey your prelates, and be subject to them. For they watch, as being to render an account of your souls.

Graduale. Ps. 106. Sacrificent Domino sacrificium laudis: et annuntient opera ejus in exsultatione. ℣. Et exaltent eum in ecclesia plebis: et in cathedra seniorum laudent eum. Alleluia, alleluia. 2 Par. 6. Sacerdotes tui, Domine Deus, induantur salutem, et sancti tui lætentur in bonis. Alleluia.

Gradual. Ps. 106. Let them sacrifice to the Lord a sacrifice of praise: and announce his works in gladness. ℣. And exalt him in the church of the people: and in the seat of the elders praise him. Alleluia, alleluia. 2 Par. 6. Let thy priests, O Lord God, be clothed with salvation, and thy saints rejoice in good things. Alleluia.

After Septuagesima, instead of Alleluia and ℣., is said:

Tractus. Ps. 131. Surge, Domine, in requiem tuam, tu et arca sanctificationis tuæ. ℣. Sacerdotes tui induantur justitiam: et sancti tui exsultent. ℣. Propter David servum tuum: non avertas faciem Christi tui.

Tract. Ps. 131. Arise, O Lord, into thy resting-place: thou and the ark of thy holiness. ℣. Let thy priests put on justice, and thy saints rejoice. ℣. For the sake of David thy servant: turn not away the face of thy Christ.

In Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. ℣. 2 Par. 6. Sacerdotes tui, Domine Deus, induantur salutem, et sancti tui lætentur in bonis. Alleluia. ℣. Jer. 31. Ego Dominus inebriabo animam sacerdotum pinguedine: et populus meus bonis meis adimplebitur. Alleluia.

Alleluia, alleluia. ℣. 2 Par. 6. Let thy priests, O Lord God, be clothed with salvation, and thy saints rejoice in good things. Alleluia. ℣. Jer. 31. I the Lord will make the soul of the priests to overflow with fatness: and my people shall be filled full with my good things. Alleluia.

Gospel. Matt. 13. Videte, vigilate et orate, as on p. 756.

Offertorium. Ps. 105. Beati, qui custodiunt judicium, et faciunt justitiam in omni tempore.

Offertory. Ps. 105. Blessed are they who keep judgment, and do justice at all times.

Secret.

AS we offer our gifts on the holy altars, we beseech thy mercy, O Lord, that they may, through the interceding merits of blessed N. and N. the Bishops, both afford supreme glory to thee, and obtain for us overflowing grace. Through our Lord.

Another Secret.

MAY the suffrages of the blessed Bishops N. and N., for which we beseech, render this host of our offering pleasing to the eyes of thy majesty: who in this world worthily offered up sacrifices to thee and prayers for the welfare of the people. Through our Lord.

Communio. Marc. 13. Homo peregre profectus reliquit domum suam, et dedit servis suis potestatem cujusque operis, et janitori præcepit ut vigilet.

Communion. Mark 13. A man setting forth on a journey left his house, and gave to his servants authority over every work, and commanded the porter to watch.

Postcommunion.

MAKE us who have been nourished by the holy refreshment, almighty God, ever to tread in the footsteps of the blessed Bishops N. and N.: who were ever zealous to worship thee with continual devotion, and with unwearied love to make progress in all things. Through our Lord.

Another Postcommunion.

MAY the heavenly table confirm and increase in all, O almighty God, strength from on high, through the interceding merits of the blessed Bishops N. and N.: that we may both preserve unharmed the gift of faith, and walk in the way of salvation set forth to us. Through our Lord.

The COMMON of MANY CONFESSORS not BISHOPS

Introitus. Ps. 144. CONfiteantur tibi, Domine, omnia opera tua, et sancti tui bene-

Introit. Ps. 144. LEt all thy works confess to thee, O Lord, and thy saints bless thee:

dicant tibi; gloriam regni tui dicent, et potentiam tuam loquentur. Ps. ibid. Exaltabo te, Deus meus, rex: et benedicam nomini tuo in sæculum, et in sæculum sæculi. Gloria Patri.

they shall tell the glory of thy kingdom, and speak of thy power. Ps. ibid. I will exalt thee, O God my King: and I will bless thy name for ever, and for ever and ever. Glory be.

Prayer.

GRANT, we beseech thee, almighty God, that the examples of thy blessed Confessors N. and N. may urge us to a better life: so that as we keep their commemoration, we may imitate their actions. Through our Lord.

Another Prayer.

O GOD, who rejoicest us by the merits and intercession of thy blessed Confessors N. and N.: mercifully grant that we who through them implore thy benefits may obtain the gift of thy grace. Through our Lord.

Lesson. Ecclus. 2.

FEARING the Lord, wait ye for his mercy: and turn not aside from him, lest ye fall. Ye who fear the Lord, trust in him: and your reward shall not be done away. Ye who fear the Lord, hope in him: and mercy shall come to you for your delight. Ye who fear the Lord, love him: and your hearts shall be enlightened. My children, behold the generations of men: and know that none hath hoped in the Lord and been confounded. For who hath remained in his commandments, and hath been forsaken? or who hath called upon him, and he hath despised him? For God is compassionate and merciful, and will forgive sins in the day of tribulation: and he is a protector to all that seek him in truth.

Graduale. Ps. 30. Diligite Dominum omnes sancti ejus, quoniam veritatem requiret Dominus, et retribuet abundanter facientibus superbiam. ℣. Viriliter agite, et confortetur cor vestrum, omnes qui speratis in Domino. Alleluia, alleluia. ℣. Ps. 9.

Gradual. Ps. 30. Love the Lord all ye his saints, for the Lord seeketh truth, and will repay them abundantly that act proudly. ℣. Act manfully, and your heart shall be comforted, all ye who hope in the Lord. Alleluia, alleluia. ℣. Ps. 9. Let

Sperent in te qui noverunt nomen tuum: quoniam non dereliquisti quærentes te, Domine.

them hope in thee who know thy name: for thou hast not forsaken them that seek thee, O Lord.

After Septuagesima, instead of Alleluia and ℣., is said:

Tractus. Ps. 33. Gustate et videte quoniam suavis est Dominus: beatus vir, qui sperat in eo. ℣. Timete Dominum, omnes sancti ejus: quoniam non est inopia timentibus eum. ℣. Divites eguerunt et esurierunt: inquirentes autem Dominum non minuentur omni bono.

Tract. Ps. 33. Taste and see that the Lord is sweet; blessed is the man that hopeth in him. ℣. Fear ye the Lord, all ye his saints: for all they that fear him want for nothing. ℣. The rich have lacked and have hungered: but they that seek the Lord shall lack no good thing.

In Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. Ps. 9. Sperent in te qui noverunt nomen tuum: quoniam non dereliquisti quærentes te, Domine. Alleluia. ℣. Ps. 139. Justi confitebuntur nomini tuo, Domine: et habitabunt recti cum vultu tuo. Alleluia.

Alleluia, alleluia. Ps. 9. Let them hope in thee who have known thy name: for thou hast not forsaken them that seek thee, O Lord. Alleluia. ℣. Ps. 139. The just shall confess thy name, O Lord: and the righteous shall dwell with thy countenance. Alleluia.

Gospel. Luke 12. Sint lumbi vestri, p. 761.

Offertorium. Ps. 67. Justi epulentur, et exsultent in conspectu Dei, et delectentur in lætitia.

Offertory. Ps. 67. The just shall feast, and shall exult in the presence of God, and shall delight in gladness.

Secret.

GRANT, O Lord, to those who offer at thine altars that spirit of love which thou didst infuse into thy blessed Confessors N. and N.: that with pure mind and fervent heart we may attend on the sacred mystery, and may offer up a sacrifice pleasing to thee and profitable to ourselves. Through our Lord.

Another Secret.

SANCTIFY, O Lord, the gifts offered to thee: and at the intercession of thy blessed Confessors N. and N., cleanse us by their means from the stains of sin. Through our Lord.

Communio. Luc. 12. Beati servi illi, quos, cum venerit Dominus, invenerit vigilantes: amen dico vobis, quod præcinget se, et faciet illos discumbere, et transiens ministrabit illis.

Communion. Luke 12. Blessed are those servants, whom their Lord when he cometh shall find watching: amen I say unto you, that he shall gird himself, and make them to sit down, and passing will minister to them.

Postcommunion.

MAY this holy refreshment, almighty God, afford to us help at the interceding prayers of blessed N. and N. the Confessors; that we may both observe the purity of chastity in the body, and in our deeds show forth the light of truth. Through our Lord.

Another Postcommunion.

WE suppliantly beseech thee, O almighty God, that at the intercession of thy blessed Confessors N. and N. thou wilt afford to us whom thou refreshest with thy sacraments grace also to serve thee with lives that are pleasing to thee. Through our Lord.

THE COMMON OF MANY VIRGINS MARTYRS

Introitus. Ps. 17. DEus meus, impolluta via ejus: eloquia Domini igne examinata: protector est omnium sperantium in se. Ps. ibid. Diligam te, Domine, fortitudo mea: Dominus firmamentum meum, et refugium meum, et liberator meus. Gloria Patri.

Introit. Ps. 17. THe way of my God is undefiled: the words of the Lord are tried in the fire: he is the protector of all who hope in him. Ps. ibid. I will love thee, O Lord, my strength: the Lord is my firmament, and my refuge, and my deliverer. Glory be.

Prayer.

GRANT us, we beseech thee, O Lord our God, to reverence with unceasing devotion the victories of thy blessed Virgins and Martyrs N. and N.: that although we cannot worthily celebrate them, we may at least present to them our humble service. Through our Lord.

Another Prayer.

ALMIGHTY eternal God, who hast adorned blessed N. and N. with the glory of virginity and martyrdom: grant us at their prayers so to preserve purity of mind and body that we may be overcome neither by the allurements of the flesh nor the sharpness of evil. Through our Lord.

Lesson. 2 Cor. 4.

BRETHREN: God hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellence may be of the power of God, and not of us. In all things we suffer tribulation, but are not distressed. We are straitened, but are not destitute: we suffer persecution, but are not forsaken. We are cast down, but we perish not. Always carrying about in our body the mortification of Jesus, that the life also of Jesus may be manifested in our bodies. For we who live are always delivered unto death for Jesus' sake: that the life also of Jesus may be made manifest in our mortal flesh. For which cause we faint not: but though our outward man is corrupted, the inward man is renewed day by day: for that which is at present momentary and light of our tribulation worketh for us above measure exceedingly an eternal weight of glory.

Graduale. Ps. 43. Salvasti enim nos, Domine, de affligentibus nos: et odientes nos confudisti. ℣. In Deo laudabimur tota die: et in nomine tuo confitebimur in sæculum. Alleluia, alleluia. ℣. Apoc. 12. Vicerunt draconem propter sanguinem Agni, et propter verbum testimonii sui. Alleluia.

Gradual. Ps. 43. For thou hast saved us, O Lord, from them that afflict us: and hast confounded them that hate us. ℣. In God is our praise all the day; and we will confess in thy name for ever. Alleluia, alleluia. ℣. Apoc. 12. Through the blood of the Lamb they conquered the dragon, and for the word of his testimony. Alleluia.

After Septuagesima, omitting the Alleluia and ℣., is said:

Tractus. Ps. 144. Magnificentiam gloriæ sanctitatis tuæ, Domine, lo-

Tract. Ps. 144. They shall tell, O Lord, the magnificence of the glory of thy

quentur: et mirabilia tua narrabunt. ℣. Et virtutem terribilium tuorum dicent: et magnitudinem tuam narrabunt. ℣. Memoriam abundantiæ suavitatis tuæ eructabunt; et justitia tua exsultabunt.

holiness; and shall declare thy wondrous works. ℣. And they shall tell the might of thy terrible things: and shall declare thy greatness. ℣. They shall make known the memory of the abundance of thy sweetness: and shall exult in thy justice.

In Eastertide in place of the Gradual is said:

Alleluia, alleluia. ℣. Apoc. 12. Vicerunt draconem propter sanguinem Agni, et propter verbum testimonii sui. Alleluia. ℣. Sap. 4. Casta generatio in perpetuum coronata triumphat, incoinquinatorum certaminum præmium vincens. Alleluia.

Alleluia, alleluia. ℣. Apoc. 12. Through the blood of the Lamb they conquered the dragon, and for the word of his testimony. Alleluia. ℣. Wisd. 4. The chaste generation shall be crowned and triumph for ever: winning the reward of conflicts undefiled. Alleluia.

Gospel. Matt. 25. Simile erit regnum, p. 770.

Offertorium. Ps. 88. Domine, in lumine vultus tui ambulabunt, et in nomine tuo exsultabunt tota die: et in justitia tua exaltabuntur.

Offertory. Ps. 88. O Lord, they shall walk in the light of thy face, and in thy name they shall exult all the day: and in thy justice shall they be exalted.

Secret.

RECEIVE, we beseech thee, O Lord, the gifts set upon thine altars in honour of thy blessed Virgins and Martyrs N. and N.: that as through these holy mysteries thou hast bestowed glory upon them, so thou wilt grant us thy pardon. Through our Lord.

Another Secret.

LET the sacrifice which is reverently set forth to thy name, O Lord, be made pleasing to thee by the glorious prayer of the blessed Virgins and Martyrs N. and N.: who offered to thee pleasing sacrifices of chastity and faith. Through our Lord.

Communio. Matt. 25. Prudentes Virgines, acceperunt oleum in vasis

Communion. Matt. 25. The prudent virgins took oil in their vessels with

suis cum lampadibus: media autem nocte clamor factus est: Ecce sponsus venit, exite obviam ei.

their lamps: but at midnight there was a cry made: Behold the bridegroom cometh, go ye out to meet him.

Postcommunion.

GRANT to us, we beseech thee, almighty God, at the intercession of thy blessed Virgins and Martyrs N. and N., that what we take with our mouth we may receive with a pure mind. Through our Lord;

Another Postcommunion.

WE beseech thee, O Lord, through the prayers of thy blessed Virgins and Martyrs N. and N., that the heavenly sacraments may confirm us by their might: that by the purity of our lives we may imitate their constancy whose victory in the confession of the faith we lovingly revere. Through our Lord.

The COMMON of MANY VIRGINS NOT MARTYRS

Introitus. Ps. 148.

VIrgines laudent nomen Domini; quia exaltatum est nomen ejus solius: confessio ejus super cælum et terram. Ps. ibid. Laudate Dominum de cælis: laudate eum in excelsis. Gloria Patri.

Introit. Ps. 148.

LEt Virgins praise the name of the Lord, for his name alone is exalted: his praise is above heaven and earth. Ps. ibid. Praise ye the Lord from the heavens: praise him in the heights. Glory be to the Father.

Prayer.

GRANT, we beseech thee, almighty God, that we who venerate with humble service the purity of the blessed Virgins N. and N. may also imitate the example of their pious conversation. Through our Lord.

Another Prayer.

PURIFY, we beseech thee, O Lord, thy faithful, at the intercession of thy blessed Virgins N. and N., in mind and body, so that they may be removed far from hurtful delights, and may for ever feed on thy sweetness. Through our Lord.

Lesson. 1 Cor. 7, De virginibus, p. 778.

Graduale. Ps. 44. Speciosus forma præ filiis

Gradual. Ps. 44. Comely in form above the sons of

hominum: diffusa est gratia in labiis tuis. ℣. Filiæ regum in honore tuo: astitit regina a dextris tuis in vestitu deaurato. Alleluia, alleluia. ℣. Sap. 4. O quam pulchra est casta generatio cum claritate: immortalis est enim memoria illius. Alleluia.

men: grace is poured forth in thy lips. ℣. The daughters of kings are in thine honour: the queen stood at thy right hand in a gilded vesture, surrounded with variety. Alleluia, alleluia. ℣. Wisd. 4. O how beauteous is the chaste generation with glory: for its memorial is immortal. Alleluia.

After Septuagesima, the Alleluia and ℣., being omitted is said:

Tractus. Ps. 44. Omnis gloria ejus filiæ regis ab intus, in fimbriis aureis circumamicta varietatibus. ℣. Adducentur regi virgines post eam, proximæ ejus afferentur tibi. ℣. Afferentur tibi in lætitia et exsultatione, adducentur in templum regis.

Tract. Ps. 44. All the glory of the king's daughter is within, in golden borders, clothed about with variety. ℣. After her shall virgins be brought to the king, her neighbours shall be brought unto thee. ℣. They shall be brought unto thee in joy and gladness, they shall be brought into the temple of the King.

In Eastertide, in place of the Gradual, is said:

Alleluia, alleluia. ℣. Sap. 4. O quam pulchra est casta generatio cum claritate: immortalis est enim memoria illius. Alleluia. ℣. Isa. 56. Ego Dominus dabo eis nomen melius a filiis et filiabus: nomen sempiternum dabo eis, quod non peribit. Alleluia.

Alleluia, alleluia. ℣. Wisd. 4. O how beautiful is the chaste generation with glory: for the memorial thereof is immortal. Alleluia. ℣. Isa. 56. I the Lord will give to them a name better than sons and daughters: an immortal name will I give to them, which shall not perish. Alleluia.

Gospel. Matt. 25, Simile erit regnum, p. 770.

Offertorium. Ps. 34. Accedite ad Dominum, et illuminamini: et facies vestræ non confundentur.

Offertory. Ps. 34. Draw nigh unto the Lord, and be enlightened: and your faces shall not be confounded.

Secret.

MERCIFULLY pour forth, O Lord, thy blessing upon the gifts dedicated to thee in honour of the blessed Virgins N. and N., that thereby we may both be delivered from all vices and filled with heavenly delights. Through our Lord.

Another Secret.

MAY we who offer to thee a sacrifice of praise, O merciful God, be commended to thee by the suffrage of thy blessed Virgins N and N., who prepared by fitting works a habitation in their virginity pleasing to thee. Through.

Communio. Matt. 25.

Venit sponsus: et virgines, quæ paratæ erant, intraverunt cum eo ad nuptias, et clausa est janua.

Communion. Matt. 25.

The bridegroom came: and the virgins, who were ready, entered with him into the marriage, and the door was shut.

Postcommunion.

WE beseech thee, O Lord, the merits of the blessed Virgins N. and N. interceding for us, that the mysteries we have received may both for ever urge us on and enlighten us: that we may worthily await the advent of thy Son, and be admitted to his nuptials on high. Through the same.

Another Postcommunion.

MAY the sacred reception of thy body and blood, O Lord, turn us aside from all passing things, thy blessed Virgins N. and N. interceding for us: that we may avail both to make progress on earth in sincere love of thee, and to rejoice in the eternal vision of thee in heaven. Who livest.

The COMMON of MANY MARTYRS NOT VIRGINS

Introitus. Ps. 107.

DA nobis, Deus, auxilium de tribulatione, quia vana salus hominis: in Deo faciemus virtutem: et ipse ad nihilum deducet inimicos nostros. (T.P., Alleluia, alleluia.) Ps. ibid. Paratum cor meum, Deus,

Introit. Ps. 107.

GRant, O God, help in tribulation, for vain is the salvation of man: in God shall we do wondrously: and he will bring our enemies to nothing. (In Eastertide, Alleluia, alleluia.) Ps. ibid. My heart is ready, O God,

paratum cor meum: cantabo et psallam in gloria mea. Gloria Patri.

my heart is ready: I will chant and sing praises in my glory. Glory be to the Father.

Prayer.

O GOD, by whose gift strength is made perfect in weakness: grant unto all who recall the glory of thy blessed Martyrs N. and N. that as they obtained from thee strength to conquer, so they may also ever obtain from thee for us the grace of conquest. Through our Lord.

Another Prayer.

GRANT us, we beseech thee, O Lord our God, to venerate with ceaseless devotion the palms of thy blessed Martyrs N. and N.; that although we cannot pay them the honour that is their due, we may at least present to them our humble service. Through our Lord.

Lesson. 2 Cor. 4, p. 919.

Graduale. Ps. 59. Da nobis, Deus, auxilium de tribulatione, quia vana salus hominis. ℣. In Deo faciemus virtutem: et ipse ad nihilum deducet tribulantes nos. Alleluia, alleluia. ℣. Apoc. 7. Venerunt de tribulatione magna, et laverunt stolas suas et dealbaverunt eas in sanguine Agni. Alleluia.

Gradual. Ps. 59. Grant us, O God, help in tribulation, for vain is the salvation of man. ℣. In God shall we do wondrously: and he will bring them that trouble us to nought. Alleluia, alleluia. ℣. Apoc. 7. They came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Alleluia.

After Septuagesima, instead of Alleluia and ℣., is said:

Tractus. Ps. 65. Probasti nos, Deus: igne nos examinasti, sicut examinatur argentum. ℣. Induxisti nos in laqueum, posuisti tribulationes in dorso nostro: imposuisti homines super capita nostra. ℣. Transivimus per ignem et aquam: et eduxisti nos in refrigerium.

Tract. Ps. 65. Thou hast proved us, O God: thou hast tried us by fire, even as silver is tried. ℣. Thou hast brought us into the snare, thou hast laid troubles upon our back: thou hast set men over our heads. ℣. We passed through fire and water: and thou hast brought us into a place of refreshing.

At Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. ℣. Apoc. 7. Venerunt de tribulatione magna, et laverunt stolas suas et dealbaverunt eas in sanguine Agni. Alleluia. ℣. Apoc. 12. Non dilexerunt animas suas usque ad mortem: propterea lætamini, cæli, et qui habitatis in eis. Alleluia.

Alleluia, alleluia. ℣. Apoc. 7. They came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Alleluia. ℣. Apoc. 12. They loved not their lives even unto death: wherefore rejoice, ye heavens, and ye that dwell in them. Alleluia.

℣ Gospel. Matt. 13. Simile est regnum, p. 772.

Offertorium. Ps. 104. Quærite Dominum, et confirmamini: quærite faciem ejus semper. (In Eastertide, Alleluia.)

Offertory, Ps. 104. Seek ye the Lord, and be strengthened: seek ye his face alway. (In Eastertide, Alleluia.)

Secret.

MERCIFULLY turn thine eyes, O Lord God, to the gifts which are being offered in honour of thy blessed Martyrs N. and N.; that they may make the duty of our service acceptable unto thee, and may afford us the help of thy protection at need. Through our Lord.

Another Secret.

BEHOLD, we beseech thee, O Lord, the gifts set upon thine altars in honour of thy blessed Martyrs N. and N.; that as thou hast bestowed glory upon them through these holy mysteries, so thou wilt grant unto us thy pardon. Through our Lord.

Communio. Matt. 13. Simile est regnum cœlorum thesauro abscondito in agro: quem qui invenit homo, abscondit, et præ gaudio illius vadit, et vendit universa quæ habet, et emit agrum illum. (In Eastertide, Alleluia.)

Communion. Matt. 13. The kingdom of Heaven is like unto a treasure hidden in a field: which when a man hath found, he hideth, and for joy thereof goeth, and selleth all that he hath, and buyeth that field (In Eastertide, Alleluia.)

Postcommunion.

WE beseech thee, O Lord, that the fruitful receiving of the wondrous gifts may sanctify and strengthen us; that thy blessed Martyrs N. and N.

interceding for us, we may both resist the assaults of our vices and withstand the attacks of all our foes. Through our Lord.

Another Postcommunion.

GRANT unto us, we beseech thee, O Lord, at the intercession of thy blessed Martyrs N. and N., that what we consume with our mouth we may receive with pure mind. Through our Lord.

The COMMON of MANY HOLY WOMEN NEITHER MARTYRS NOR VIRGINS

Introitus. Ps. 79.

DOmine Deus virtutum, non discedimus a te: vivificabis nos, et nomen tuum invocabimus. (In Eastertide, Alleluia, alleluia.) Ps. ibid. Qui regis Israël, intende: qui deducis velut ovem Joseph. Gloria Patri.

Introit. Ps. 79.

O LORD God of hosts, we have not departed from thee; thou wilt make us to live, and we will call upon thy name. (In Eastertide, Alleluia, alleluia.) Ps. ibid. Thou that rulest Israel, hear: thou that leadest Joseph like a sheep. Glory be to the Father.

Prayer.

GRANT, we beseech thee, almighty God, that the venerated intercession of blessed N. and N. may afford us help from heaven: even as their wondrous life sets before all men an example to salvation. Through our Lord.

Another Prayer.

O GOD of mercy, enlighten the hearts of thy faithful: and by the glorious prayers of blessed N. and N., make us to despise all earthly things and to possess heavenly gifts. Through our Lord.

Lesson. 1 Tim. 2, 5.

DEARLY beloved: I will that women pray in decent clothing, adorning themselves with shamefacedness and soberness, not with curling of hair, nor gold, nor pearls, nor precious garments; but, as becometh women, setting forth piety by good works. Let a woman learn in silence with all subjection. But I permit not a woman to teach, nor to lord it over her husband: but to be silent. For Adam was first formed, then Eve. And Adam was not deceived: but the woman was deceived unto prevarication.

But she shall be saved by bearing children, if she remain in faith and love, and holiness with sobriety. Honour widows that are widows indeed. But if any widow have children, or grandchildren, let her learn first to govern her own house, and to make a return of duty to her parents: for this is acceptable before God. But she that is a widow indeed, and desolate, let her hope in God, and continue in supplications and prayers night and day. For she that liveth in pleasures is dead while she is living. And this give in charge, that they may be blameless, in Christ Jesus our Lord.

Graduale. Ps. 32. Anima nostra sustinet Dominum: quoniam adjutor et protector noster est. ℣. Quia in eo lætabitur cor nostrum: et in nomine sancto ejus speravimus. Alleluia, alleluia. ℣. Eccli. 1. Initium sapientiæ timor Domini: cum electis feminis graditur, et cum justis et fidelibus agnoscitur. Alleluia.

Gradual. Ps. 32. Our soul shall wait upon the Lord: for he is our helper and protector. ℣. For in him shall our heart rejoice: and we have hoped in his holy name. Alleluia, alleluia. ℣. Ecclus 1. The beginning of wisdom is the fear of the Lord: it walketh with chosen women, and with the just and faithful is it known. Alleluia.

After Septuagesima, instead of Alleluia and ℣., is said:

Tractus. Ps. 47. Suscepimus, Deus, misericordiam tuam in medio templi tui. ℣. Secundum nomen tuum Deus, sic et laus tua in fines terræ: justitia plena est dextera tua. ℣. Lætetur mons Sion et exsultent filiæ Judæ, propter judicia tua, Domine.

Tract. Ps. 47. We have received thy mercy, O God, in the midst of thy temple. ℣. According to thy name, O God, so also is thy praise unto the ends of the earth: thy right hand is filled with justice. ℣. Let the mount Sion rejoice, and the daughters of Juda be glad, because of thy judgments, O Lord.

In Eastertide, instead of the Gradual, is said:

Alleluia. alleluia. ℣ Eccli 1. Initium sapientiæ timor Domini: cum electis feminis graditur, et cum justis et fidelibus agnoscitur. Alleluia. ℣.

Alleluia, alleluia. ℣. Ecclus 1. The beginning of wisdom is the fear of the Lord: it walketh with chosen women, and with the just and faithful is it known.

Ps. 23. Hæc est generatio quærentium Dominum, quærentium faciem Dei Jacob. Alleluia.

Alleluia. ℣. Ps. 23. This is the generation of them that seek the Lord, of them that seek the face of the God of Jacob. Alleluia.

✠ Gospel. Matt. 13. Simile est regnum, p. 772.

Offertorium. Ps. 104. Laudamini in nomine sancto ejus: lætetur cor quærentium Dominum. (In Eastertide, Alleluia.)

Offertory. Ps. 104. Be ye praised in his holy name: let the heart of them rejoice that seek the Lord. (In Eastertide, Alleluia.)

Secret.

WE who offer unto thee, O Lord God, the host set before thee in honour of blessed N. and N., do suppliantly beseech thee that we may have our hope firmly fixed on thee, and that we may ever obtain from thee the worthy petitions of our hearts. Through our Lord.

Another Secret.

MAY our sacrifice be made acceptable to thee, O Lord, by the availing prayers of blessed N. and N.; that it may both bestow upon us pardon of our faults and obtain a plentiful supply of merits. Through our Lord.

Communio. Matt. 13. Simile est regnum cœlorum homini negotiatori quærenti bonas margaritas: inventa autem una pretiosa margarita, abiit, et vendidit omnia quæ habuit, et emit eam. (In Eastertide, Alleluia.)

Communion. Matt. 13. The kingdom of heaven is like unto a man that is a merchant, seeking good pearls: and having found one precious pearl, he went his way, and sold all that he had, and bought it. (In Eastertide, Alleluia.)

Postcommunion.

MAY the operation of the divine sacrament, O God almighty, both enlighten and enkindle us, through the interceding merits of blessed N. and N.: that we may both continually burn with holy desires and abound in good works. Through our Lord.

Another Postcommunion.

MAY the power of the gifts we have received, O Lord God, blessed N. and N. interceding for us, fulfil their proper effects in us; that they may both confer upon us help in our mortal life and obtain for us the joy of unending happiness. Through our Lord.

OUR LADY MEDIATRIX OF ALL GRACES
(May 31)

Introitus. Heb. 4. ADeamus cum fiducia ad thronum gratiæ, ut misericordiam consequamur, et gratiam inveniamus in auxilio opportuno. (Tempore Paschali, Alleluia, alleluia.) **Ps. 120** Levavi oculos meos in montes: unde veniet auxilium mihi. Gloria Patri.

Introit. Heb. 4. LEt us come with confidence to the throne of grace, that we may obtain mercy, and may find grace for a timely help. (In Eastertide, Alleluia, alleluia.) **Ps. 120.** I have lifted up mine eyes to the mountains: whence help shall come to me. Glory be to the Father.

Prayer.

OLORD JESUS CHRIST, our Mediator with the Father, who hast deigned to appoint the most blessed Virgin, thy Mother, our Mother also, and our mediatrix before thee: mercifully grant that whosoever draweth nigh to thee to beseech any good things may receive all things through her and rejoice. Who livest.

Lesson. Isa. 55.

ALL ye that thirst, come ye to the waters; and you that have no money, hasten, buy, and eat; come ye, buy without money, and without any payment wine and milk. Why do you impart money for that which is not bread, and your labour for that which doth not satisfy? Ye hearers, hear me, and buy that which is good, and your soul shall rejoice in fatness. Incline your ear and come unto me; hear, and your soul shall live. Behold, thou shalt call a nation which thou hast not known; and peoples who have not known thee shall hasten unto thee for the sake of the Lord thy God, and the Holy One of Israel, for He hath glorified thee.

Graduale. Eccli 24. In me gratia omnis viæ et veritatis, in me omnis spes vitæ et virtutis. ℣. Transite ad me omnes qui concupiscitis me, et a generationibus meis implemini. Alleluia, alleluia. ℣. Salve Mater

Gradual. Ecclus 24. In me is all the grace of the way and the truth, in me is all hope of life and virtue. ℣. Come over to me all ye that desire me, and be filled with my generations. Alleluia, alleluia. ℣. Hail, Mother

misericordiæ, Mater spei et gratiæ, O Maria. Alleluia.

of mercy, Mother of hope and grace, O Mary. Alleluia.

In votive masses after Septuagesima, after the Gradual, in place of Alleluia and its ℣., is said:

Tractus. Apoc. 22. Ego sum radix et genus David, stella splendida et matutina. ℣. Et spiritus et sponsa dicunt: Veni. Et qui audit, dicat: Veni. ℣. Et qui sitit, veniat, et qui vult, accipiat aquam vitæ gratis.

Tract. Apoc. 22. I am the root and the offspring of David, the splendid and morning star. ℣. And the Spirit and the Bride say: Come. And let him that heareth say: Come. ℣. And let him that is athirst come: and whosoever will, let him receive the water of life freely.

In Eastertide, in place of the Gradual, is said:

Alleluia, alleluia. ℣. Isa. 60. Leva in circuitu oculos tuos, et vide: omnes isti congregati sunt, venerunt tibi. Alleluia. ℣. Filii tui de longe venient, et filiæ tuæ de latere surgent. Alleluia.

Alleluia, alleluia, ℣. Isa. 60. Raise thine eyes round about, and see: all these have gathered together, they have come to thee. Alleluia. ℣. Thy sons shall come from far, and thy daughters shall rise up at thy side. Alleluia.

Gospel. John 19, p. 545.

The Creed is said.

Offertorium. Recordare, Virgo Mater, in conspectu Dei, ut loquaris pro nobis bona, et ut avertat indignationem suam a nobis (T. P., Alleluia.)

Offertory. Remember, O Virgin Mother, in the sight of God, that thou speak good things for us, and that he turn away his indignation from us. (In Eastertide, Alleluia.)

Secret.

BY the prayers of thy Mother and our Mediatrix, O Lord, we beseech thee, may this oblation of sacrifices, through the bestowal of thy grace, make ourselves an eternal offering to thee. Who livest.

Preface of Our Lady, Et te in Festivitate, p. 28.

Communio. Valde mirabilis es, O Maria, et facies tua plena est gratiarum. (T. P., Alleluia.)

Communion. Truly wonderful art thou, O Mary, and thy face is full of graces. (In Eastertide, Alleluia.)

Postcommunion.

MAY the prayer of blessed Mary, thy Mother and our mediatrix, be of avail to us, O Lord; that through the bestowal of thy grace, and these most holy rites, we may attain to an increase of eternal redemption. Who livest.

OUR LADY OF GOOD COUNSEL (April 26)

Introitus.

GAudeamus omnes in Domino, diem festum celebrantes sub honore beatæ Mariæ Virginis, Boni Consilii Matris: de cujus solemnitate gaudent Angeli, et collaudent Filium Dei, alleluia, alleluia. Ps. 44. Eructavit cor meum verbum bonum: dico ego opera mea regi. Gloria.

Introit.

LEt us all rejoice in the Lord, keeping a feast-day in honour of the blessed Virgin Mary, Mother of Good Counsel: on whose solemnity the Angels rejoice, and praise the Son of God, alleluia, alleluia. Ps. 44. My heart hath uttered a good word: I speak of my works to the King. Glory.

Prayer.

O GOD, who hast given us the Mother of thy beloved Son for our Mother: and wert pleased by a wondrous apparition to glorify a beauteous image of her: grant, we beseech thee, that ever hearkening to her counsels, we may be enabled to live according to thy heart, and happily to reach our home in heaven. Through.

Lesson. Ecclus 24, p. 628.

Alleluia, alleluia. ℣. Luc. 1. Ave Maria, gratia plena, Dominus tecum: benedicta tu in mulieribus. Alleluia. ℣. Per te, Dei Genitrix, nobis est vita perdita data: quæ de cœlo suscepisti prolem, et mundo genuisti Salvatorem. Alleluia.

Alleluia, alleluia. ℣. Luke 1. Hail Mary, full of grace, the Lord is with thee: blessed art thou among women. Alleluia. ℣. Through thee, Mother of God, is given to us our lost life: for thou didst receive thine offspring from on high, and bring forth a Saviour to the world. Alleluia.

Gospel. Luke 1, p. 59, but only as far as the words and of his kingdom there shall be no end.

Offertory, Secret and Communion, as on p. 629, but Alleluia is added to the Offertory and Communion, and in the Secret the words Mother of Good Counsel are inserted after Mother of God.

Preface of Our Lady, Et te in Festivitate.

Postcommunion.

MAY the venerated intercession of thy glorious and ever-Virgin Mother Mary, Mother of Good Counsel, help us, we beseech thee, O Lord; that she who hath heaped such constant favours upon us may both make us to see the things which we ought to do, and also give us strength to perform them. Who livest.

OUR LADY HELP OF CHRISTIANS (May 24)

All as in the Votive Mass of Our Lady, according to the Season, pp. 794-5, but with the following prayers:

Prayer.

ALMIGHTY and merciful God, who for the defence of the Christian people didst in a marvellous manner establish a perpetual help in the most blessed Virgin Mary: mercifully grant that we, who in life do battle protected by such a help, may, in death, obtain the victory over our malignant foe. Through.

Secret.

WE offer unto thee, O Lord, this sacrifice of propitiation for the triumph of the Christian religion: and that it may profit us, let the Virgin come to our aid as helper: she through whom so great a victory was obtained. Through.

Postcommunion.

BE present, O Lord, with the people who are being refreshed by the participation of thy Body and Blood: that by the help of thy most holy Mother, they may be delivered from every evil and danger, and be preserved in the pursuit of every good work. O thou that livest.

OUR LADY OF PERPETUAL SUCCOUR (June 27)

Introit Gaudeamus, p. 627.

Prayer.

ALMIGHTY and everlasting God, who hast given us to venerate an image of thy most blessed Mother under the special invocation of our perpetual

Helper: graciously grant that amid all the changes of this our way and life, we may be so defended by the constant protection of that same immaculate and ever-Virgin Mary, as to be able to attain to the reward of thine eternal redemption. Who livest.

Lesson. Ecclus 24, p. 628.

Graduale. Cant. 6. Tota formosa et suavis es, Filia Sion; pulchra ut luna, electa ut sol, terribilis ut castrorum acies ordinata. ℣. Benedixit te Dominus in virtute sua, quia in te ad nihilum redegit inimicos nostros. Alleluia, alleluia. ℣. Luc. 1. Ave Maria, gratia plena, Dominus tecum: benedicta tu in mulieribus. Alleluia.

Gradual. Cant. 6. All beauteous and sweet art thou, O Daughter of Sion: fair as the moon, bright as the sun, terrible as an army in battle array. ℣. The Lord hath blessed thee by his power: because by thee he hath brought our enemies to nought. Alleluia, alleluia. ℣. Luc. 1. Hail Mary, full of grace, the Lord is with thee: blessed art thou among women. Alleluia.

Gospel. John 19, p. 545.

Offertory, Communion and Postcommunion, as on p. 629.

Secret.

THROUGH thy favour, O Lord, and the intercession of blessed Mary, Virgin and Mother, may this oblation conduce to our present and everlasting prosperity and peace. Through.

OUR LADY OF SUCCOUR OR OF ABERDEEN

(July 9. In the Diocese of Aberdeen)

Mass Salve, p. 795, except

Prayer.

ALMIGHTY and merciful God, who for the succour of the human race didst will the blessed Virgin Mary to be the Mother of thine Only-begotten Son: grant us, we beseech thee, that at her intercession, we may avoid the wiles of the devil, and be strong to serve thee with sincere minds. Through the same Lord.

Gospel, John 19, p. 794.

MANIFESTATION OF OUR LADY IMMACULATE OF THE MIRACULOUS MEDAL (November 27)

Introitus. Exod. 13. ERit quasi signum in manu tua, et quasi monumentum ante oculos tuos, et ut lex Domini semper sit in ore tuo. Ps. 104. Confitemini Domino, et invocate nomen ejus: annuntiate inter gentes opera ejus. Gloria.

Introit. Exod. 13. IT shall be as a sign in thy hand, and as a memorial before thine eyes, and as the law of the Lord let it be ever in thy mouth. Ps. 104. Confess ye to the Lord, and call upon his name: tell forth his deeds among the Gentiles. Glory be.

Prayer.

O LORD JESUS CHRIST, who wast pleased that the most blessed Virgin Mary thy Mother, immaculate from her first conception, should shine resplendent with miracles beyond number; grant that, ever imploring her patronage, we may attain unto the joys of everlasting life. O thou that livest.

Lesson. Apoc. 12.

A GREAT sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. And she brought forth a man-child, who was to rule all nations with an iron rod: and her son was taken up to God, and to his throne. And there were given to the woman two wings of a great eagle, that she might fly into the desert unto her place. And the serpent cast out of his mouth after the woman, water as it were a river: that he might cause her to be carried away by the river. And the earth helped the woman, and the earth opened her mouth, and swallowed up the river, which the dragon cast out of his mouth.

Graduale. Ps. 104. Mementote mirabilium ejus quæ fecit: prodigia ejus, et judicia oris ejus. ℣. Posuit in ea verba signorum suorum: et prodigiorum suorum in terra. Alleluia, alleluia. ℣. Ps. 18. A summo cœlo egressio ejus: nec

Gradual. Ps. 104. Remember the marvellous works which he hath done: his wonders, and the judgments of his mouth. ℣. He placed in them the words of his signs: and of his wonders in the land. Alleluia, alleluia. ℣. Ps. 18. His going

est qui se abscondat a calore ejus. Alleluia.

forth is from the topmost heaven: nor is there any that can hide from his heat. Alleluia.

Gospel. John 2, p. 106.

Offertorium. Joan. 19. Dixit Jesus discipulo, Ecce mater tua: et ex illa hora accepit eam discipulus in sua.

Offertory. John 19. Jesus said to the disciple, Behold thy Mother: and from that hour the disciple received her to his own.

Secret.

O LORD GOD, do thou, by the intercession of the Blessed Virgin Mary, at whose prayer Jesus Christ thy Son made the beginning of his signs, grant that we may with pure minds accomplish the Sacrament of the Body and Blood of that thy Son: that so we may become worthy to be partakers in the everlasting Banquet. Through the same.

Preface, p. 28. Et te in Conceptione immaculata.

Communio. Eccli 36. Innova signa et immuta mirabilia, glorifica manum et brachium dexterum: festina tempus, et memento finis, et enarrent mirabilia tua.

Communion. Ecclus 36. Renew the signs, and work fresh marvels: glorify thine hand and thy right arm: hasten the time, and remember the end, and let them declare thy wondrous works.

Postcommunion.

O LORD GOD ALMIGHTY, who wast pleased that we should have all things through the immaculate Mother of thy Son; grant that, by the help of so powerful a Mother, we may escape present perils and attain unto life everlasting. Through the same.

OUR LADY OF GUADALUPE (December 12)

Introit, Secret and Postcommunion from the Mass Salve, p. 795.

Prayer.

O GOD, who art pleased that, placed under the especial patronage of the most blessed Virgin Mary, we should receive an abundant measure of unceasing favours; do thou grant unto us, thy suppliants, that we, who this day rejoice on earth in this commemoration of her, may be gladdened by the sight of her in heaven. Through.

Lesson. Ecclus 24, p. 628.

Graduale. Cant. 6. Quæ est ista quæ progreditur quasi aurora consurgens, pulchra ut luna, electa ut sol, terribilis ut castrorum acies ordinata? ℣. Eccli 50. Quasi arcus refulgens inter nebulas gloriæ: et quasi flos rosarum in diebus vernis. Alleluia, alleluia. ℣. Cant. 2. Flores apparuerunt in terra nostra: tempus putationis advenit. Alleluia.

Gradual. Cant. 6. Who is this that cometh forth as the morning, fair as the moon, clear as the sun, terrible as an army in battle array? ℣. Ecclus 50. As a rainbow shining among clouds of glory and as the flower of roses in the days of the spring. Alleluia, alleluia. ℣. Cant. 2. The flowers have appeared in our land: the time of pruning is come. Alleluia.

Gospel. Luke 1, p. 62.

Offertorium. 2 Paral. 7. Elegi et sanctificavi locum istum, ut sit ibi nomen meum: et permaneant oculi mei et cor meum ibi cunctis diebus.

Offertory. 2 Paral. 7 I have chosen and sanctified this place, that my name may be there: and mine eyes and my heart shall be there perpetually.

Communio. Ps. 147. Non fecit taliter omni nationi; et judicia sua non manifestavit eis.

Communion. Ps. 147. Not so hath he dealt with every nation: and his judgments he hath not made manifest unto them.

COMMEMORATION OF ALL HOLY POPES
(July 4)

Introitus. Ps. 49. Congregate illi sanctos ejus, qui ordinaverunt testamentum ejus super sacrificia. Et annuntiabunt cœli justitiam ejus: quia Deus tuus ego sum. Ps. ibid. Deus deorum Dominus locutus est: et vocavit terram. Gloria.

Introit. Ps. 49. Gather ye together his saints to him, who have set his covenant before sacrifices. And the heavens shall declare his justice: for I am thy God. Ps. ibid. The God of Gods, the Lord, hath spoken: and hath called the earth. Glory be.

Prayer.

O GOD, who bountifully providest for thy people, and lovingly rulest over them: do thou, through the interceding merits of the chief bishops of thy Church, give the spirit of Wisdom to those unto whom thou hast given the control of its discipline: that the good advance of their holy flocks may be to the shepherds a source of everlasting joy. Through.

Lesson. Heb. 13, p. 756.

Gradual. Sacerdotes, p. 754.

Gospel. Matt. 16, p. 611.

Offertory. Inveni, p. 752.

Secret.

MAY the spotless sacrifice of thine only-begotten Son which we offer unto thee, O God, the Father Almighty, in honour of the holy pontiffs, help us to obtain the spiritual remedy. Through.

Communion. Same as Offertory, Veritas mea, p. 755.

Postcommunion.

GRANT, we beseech thee, O Lord, that thy faithful people may ever find joy in the veneration of thy holy pontiffs: and be protected by their unceasing prayer. Through.

Commemoration of all the HOLY RELICS OF SAINTS preserved in the CHURCHES of a DIOCESE (November 5)

Introit. Multæ tribulationes, p. 593.

Prayer.

DO thou, O Lord, increase our faith in the Resurrection, thou that workest wonders in the Relics of thy saints: and make us partakers of that immortal glory, a pledge of which we venerate in their ashes. Through.

Lesson. These were men of mercy, as at line 11 of p. 520.

Gradual. Exsultabunt, p. 593, but for the ℣. after the Alleluia is substituted

℣. Ps. 67. Justi epulentur, et exsultent in conspectu Dei: et delectentur in lætitia. Alleluia.

℣. Ps. 67. The just shall feast, and shall exult in the sight of God: and shall rejoice in gladness. Alleluia.

Gospel. Luke 6, p. 739.
Offertory. Mirabilis, p. 737.
Secret.

WE implore thy clemency, O Lord: that by the interceding merits of thy saints whose Relics we venerate, this sacrifice which we offer may be an expiation of our sins. Through.

Communio. Ps. 32. Gaudete, justi, in Domino: rectos decet collaudatio.

Communion. Ps. 32. Rejoice, ye just, in the Lord: praise becometh the upright.

Postcommunion.

MULTIPLY upon us thy mercy, we beseech thee, O Lord, through the sacraments which we have received: that even as with a pious devotion we rejoice in the solemnity of thy saints whose Relics we venerate, so also by thy bountiful goodness we may enjoy their everlasting fellowship. Through.

ALL SAINTS OF IRELAND (November 6)

Mass Sapientiam, p. 738, except as follows:
Prayer.

MULTIPLY thy grace, O Lord, upon us who celebrate the solemnity of all the saints of our island: that as we rejoice to be fellow-citizens of them on earth, so we may deserve to have fellowship with them in heaven. Through.

Lesson. Ecclus 44, p. 519.
Gradual. Gloriosus, p. 736.
Offertory. Mirabilis, p. 737.
Secret.

BE appeased, O Lord, we beseech thee, by the gifts we offer: and at the intercession of all the saints of our island, defend us from all dangers. Through.

Communion. Justorum, as the Offertory on p. 711
Postcommunion.

MAY this communion, O Lord, cleanse us from guilt, and at the intercession of all the saints of our island, make us partakers of the heavenly remedy. Through.

ST ADAMNAN, Abbot (September 23)

Mass Os justi, p. 766, with the following prayer:

Prayer.

O GOD, who makest this a day of joy in honour of blessed Adamnan, thy Confessor and Abbot: do thou, we beseech thee, by his merits and intercession, grant that we may rejoice in everlasting glory before the sight of thy Divine Majesty. Through.

B. ADRIAN FORTESCUE, Martyr (July 9)

Mass Venditum, p. 1009, substituting the name Adrian for Thomas.

ST ÆLRED, Abbot (March 3)

Mass Os justi, p. 766, with the following prayer:

Prayer.

ALMIGHTY and everlasting God, who, whilst ever instructing the children of thy Church, ceasest not at the same time always to help them: do thou, through the intercession of the blessed Abbot Ælred, whom thou hast given to them as a minister of salvation, mercifully grant unto thy faithful people, with the knowledge, so also the power, to accomplish that which is right. Through.

B. AGNELLUS OF PISA, Confessor (March 13)

Mass Os justi, p. 760, with the following:

Prayer:

O LORD JESUS CHRIST, who didst cause blessed Agnellus, delivered from the snares of the world, to pass over to the following of thy cross: make us so to walk in his footsteps that we may merit to obtain that crown of glory which he has received in heaven. Who livest.

ST AIDAN, Bishop, Confessor (August 31)

Mass Statuit, p. 750.

But in Argyll and the Isles the Prayer and Gospel are as follows:

Prayer:

O GOD, who didst uplift blessed Aidan, thy Confessor and Pontiff, to the glory of everlasting blessedness: grant, we beseech thee, that we thy

servants may, by thy favour, attain unto those things in heaven which he when on earth with strenuous labour taught us to look for. Through.

Gospel. Luke 10, p. 553.

ST ALBAN, Martyr (June 22)

Mass In virtute, p. 730, the prayers and Gospel excepted.

Prayer.

O GOD, who hast hallowed this day by the martyrdom of blessed Alban: grant, we beseech thee, that we who year by year joyfully celebrate his festival, may be supported by his continual help. Through.

Gospel. Luke 14, p. 727.

Secret.

WE beseech thee, O Lord, that as by our veneration of blessed Alban thy Martyr, we proclaim thy wondrous power: so it may please thee, through this sacrifice of loving atonement, to let him approach thy merciful kindness as a loving intercessor on our behalf. Through.

Postcommunion.

WE pray, O Lord, that blessed Alban thy Martyr may continually beg of thy holy Majesty, that these thy Sacraments may cleanse us from guilt, and keep us in the fervour of thy charity. Through.

ST ALBERT, Bishop and Confessor (January 8 or 19)

Mass Statuit, p. 750.

ST AILBHE or ALBEUS, Bishop and Confessor (September 12)

Mass Statuit, p. 750.

ST ALDHELM, Bishop and Confessor (May 25 or 28)

Mass Statuit, p. 750, with the following prayers:

Prayer.

O GOD, who on this day didst uplift thy holy Pontiff Aldhelm to the joys of everlasting life; may thy mercy, we beseech thee, through his merits and prayers, thither likewise lead us ourselves. Through.

Secret.

WE beseech thee, O Lord, that this our oblation may be rendered pleasing unto thee by the prayers of the saint on occasion of whose festival it is offered. Through.

Postcommunion.

WE, who celebrate the festival of the blessed Pontiff Aldhelm, entreat thy gracious favour, O Lord: and by his merits grant us the joys of heaven. Through.

ST ALPHEGE, Bishop and Martyr (April 19)

Mass Protexisti, p. 746, except prayers and Lesson, as follows:

Prayer.

O GOD, who didst adorn that most devoted Confessor of thy name, blessed Alphege, with the dignity of the priesthood and the palm of martyrdom: mercifully grant that by his intercession with thee, we may receive such effectual help as will enable us to rejoice with him in everlasting bliss. Through.

Lesson. Omnis Pontifex, p. 755.

Secret and Postcommunion from the Mass Statuit, p. 728.

In the Diocese of Clifton, the following proper Secret and Postcommunion are said:

Secret.

DO thou thyself, O Lord, bless and receive these gifts set upon thine altar: that by the intercession of blessed Alphege thy Martyr and Bishop they may profit us to the fruit of salvation both temporal and eternal. Through our Lord.

Postcommunion.

HAVING received the sacrament, O Lord, we suppliantly beseech thy mercy that at the intercession of blessed Alphege thy Martyr and Bishop, what we have received temporally we may obtain unto eternal life. Through our Lord.

TRANSLATION of ST ANDREW, Apostle (May 9)

Introit. Mihi autem, p. 487.

Prayer.

O GOD, who dost gladden us by the venerated translation of blessed Andrew thine Apostle: do thou, through his intercession, vouchsafe to

translate us to the brightness of thy vision. Through.

Lesson. Acts 5. In those days: By the hands, etc., p. 389, with the following addition: And calling in the Apostles, after they had scourged them, they charged them that they should not speak at all in the Name of Jesus, and they dismissed them. And they indeed went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of Jesus. And every day they ceased not, in the temple, and from house to house, to teach and preach Christ Jesus.

ALleluia, alleluia. ℣. Dilexit Andream Dominus in odorem suavitatis. Alleluia. ℣. Ps. 117. Dextera Domini fecit virtutem: dextera Domini exaltavit me. Alleluia.

ALleluia, alleluia. ℣. The Lord loved Andrew for an odour of sweetness. Alleluia. ℣. Ps. 117. The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me. Alleluia.

Gospel. Matt. 4, p. 474.

Offertory. Confitebuntur, p. 747.

Secret.

MAY this offering, O Lord, which we make on the translation of thy holy Apostle Andrew, render us acceptable unto thy lovingkindness; that even as he has received a blessed reward, so we may have with us thy compassionate grace. Through.

Communio. Joan. 15. Ego sum vitis, vos palmites: qui manet in me, et ego in eo, hic fert fructum multum. Alleluia.

Communion. John 15. I am the vine, ye are the branches: whoso remaineth in me, and I in him, the same beareth much fruit. Alleluia.

Postcommunion.

MAY the prayer of thy holy Apostle Andrew, we beseech thee, O Lord, obtain for us the help of thy grace: that devoutly keeping his translation we may come to enjoy his fellowship for evermore. Through.

ST ASAPH, Bishop and Confessor (May 11)

Mass Sacerdotes, p. 753.

ST ASICUS, Bishop and Confessor (April 27)

Mass Statuit, p. 750.

ST ATTRACTA, Virgin (August 11)

Mass Dilexisti, p. 775, with the following prayer:

Prayer.

O GOD, the strength of the lowly, who to promote thy faith among the heathen didst make blessed Attracta, thy Virgin, mighty in word and in wonders: grant that we who on earth are helped through her patronage may attain unto fellowship with her in heaven. Through.

ST AUGUSTINE, Bishop and Confessor, Apostle of England (May 26)

Mass Sacerdotes, p. 753, with the following exceptions:

Prayer.

O GOD, who wert pleased that the blessed Pontiff Augustine should be the first teacher of the people of England: grant, we beseech thee, that we who celebrate his merits on earth may be benefited by his intercession in heaven. Through.

Gospel. Luke 10, p. 552.

Secret.

WE beseech thee, O Lord, to be pleased with the gifts which we offer: by which we both reverence the merits of blessed Augustine thy Confessor and Pontiff, and likewise commemorate our glorious birth unto freedom and life. Through.

Postcommunion.

MAY thy holy mysteries of which we have partaken on the festival of blessed Augustine thy Confessor and Pontiff, preserve us, we beseech thee, O Lord; and grant that by them we may both be duly nourished, and ever desire to be satisfied. Through.

SS BASSUS and FABIUS, Martyrs, and LUCINA, Matron (May 11. At Ushaw College only)

Mass Sancti tui, p. 748, with prayers from the Mass Salus autem, p. 740.

ST BEAN, Bishop and Confessor (October 26)

Mass Statuit, p. 750, with the following prayer:

Prayer.

O GOD, who art near unto all that call upon thee in truth: do thou, through the intercession of blessed Bean, thy Confessor and Pontiff, teach us

to call upon thee with sincere hearts, that so we may deserve worthily to be heard by thee. Through.

ST BEDE the VENERABLE, Confessor and Doctor of the Church (May 27)

Mass as on p. 577.

ST BENEDICT BISCOP, Abbot and Confessor (January 19)

Mass Os justi, p. 766, with the following prayer:

Prayer.

O GOD, by whose gift the blessed Abbot Benedict left all things that he might become perfect: do thou, unto all who have entered upon the path of evangelical perfection, vouchsafe the grace neither to look back, nor to falter in the way: that, pressing on toward thee without stumbling, they may lay hold of everlasting life. Through.

ST BERNARD OF TIRON, Abbot (April 26)

Mass Os justi, p. 766, except:

Prayer.

GRANT us, we beseech thee, O our God, to be aided by the intercession of the blessed Abbot Bernard: that as through him thou hast given unto thy servants the manifestation of evangelic perfection, so thou wilt through him afford unto us a perpetual help to salvation. Through.

Lesson. Rom. 8. Non sunt condignæ, p. 743.

Secret.

THAT we may learn, O Lord, to devote ourselves wholly to thee in this venerable sacrifice: may blessed Bernard the abbot beseech for us the blessing of that grace whereby he both merited for himself, and taught others, to forsake himself, his people, and all things that were his for thy sake. Through our Lord.

Postcommunion.

O GOD, who didst lead blessed Bernard into the desert, that he might become the father of many sons in Christ: grant to us who partake of the manna of the Eucharist to know thy way in this world, and to attain in happiness to thy rest. Through the same Lord.

ST BEUNO, Confessor (April 21)

Mass Os justi, p. 760.

ST BIRINUS, Bishop and Confessor (December 5)
Mass Statuit, p. 750.

St BLAAN or BLANE, Bishop and Confessor (August 11)

Mass Statuit, p. 750, with the following prayer:
Prayer.

GRANT, almighty and merciful God, we beseech thee, that helped by the intercession of blessed Blane, thy Confessor and Pontiff, we may serve thee with pure minds. Through.

ST BONIFACE, Bishop and Martyr (June 5)
As on p. 584.

ST BOTOLPH, Abbot and Confessor (June 17)
Mass Os justi, p. 766.

ST BRENDAN, Abbot and Confessor (May 16)
Mass Os justi, p. 766.

ST BRIGID, Virgin (February 1)

Mass Dilexisti, p. 775, with the following prayer:
Prayer.

O GOD, who dost this day gladden us by the yearly festival of blessed Brigid thy Virgin: grant graciously that we may be helped by the merits of her whose example of chastity shines upon us with such lustre. Through.

ST CADOC, Bishop and Martyr (September 25)
Mass Statuit, p. 726, with the following prayer:
Prayer.

MOST merciful God, who, at all times, by the examples of thy saints, dost give lustre to the way of evangelic perfection; do thou, we beseech thee, by the intercession of the blessed Bishop and Martyr Cadoc, grant that in like manner as he so earnestly in his life strove after self-renouncement and contemplation, so we also may learn to love those same virtues. Through.

ST CARTHAGE, Bishop and Confessor (May 14)
Mass Statuit, p. 750.

THE BLESSED CARTHUSIAN MARTYRS (May 11)

Mass Sancti tui, p. 748, except for the following:

Prayer.

MAY this holy and solemn festival of blessed John, and of his fellow Martyrs, magnify thee, O Lord: thou who with unspeakable providence didst both give unto them endless glory, and unto us the help of their prayers. Through.

Lesson. 1 Pet. 4.

DEARLY beloved: If ye partake in the sufferings of Christ, rejoice that when his glory shall be revealed ye may also be glad with exceeding joy. If ye be reproached for the name of Christ, ye shall be blessed: for that which is of the honour, glory and power of God, and that which is his Spirit, resteth upon you. But let none of you suffer as a murderer, or a thief, or a railer, or a coveter of other men's things. But if as a Christian, let him not be ashamed, but let him glorify God in this name. For the time is, that judgment should begin at the house of God. And if first at us, what shall be the end of them that believe not the Gospel of God? And if the just man shall scarcely be saved, where shall the ungodly and the sinner appear? Wherefore, let them also that suffer according to the will of God, commend their souls in good deeds to the faithful Creator.

Gospel. Matt. 10, Nolite arbitrari, p. 731.

Secret.

ON this festival of the precious death of these thy just Servants, we offer, O Lord, that sacrifice from which all martyrdom drew its source. Through.

Postcommunion.

MAY this thy Sacrament, O Lord, be unto us a pledge of everlasting blessedness: which we ask may be vouchsafed to us through the merits of thy blessed Martyrs John and his Companions. Through.

ST CATALDUS, Bishop and Confessor (June 10)

Commemoration from the Mass Sacerdotes tui, p. 753.

SS. CATALDUS and CONLETH, Bishops and Confessors (June 10)

Mass Sacerdotes Sion, of the Common of many Bishops, p. 913.

ST CATHARINE FIESCHI ADORNO of GENOA, Widow (March 22. In some Churches)

Introitus. Ps. 41.

SITIVIT anima mea ad Deum fortem vivum: quando veniam et apparebo ante faciem Dei? (In Eastertide, Alleluia, alleluia.) Ps. ibid. Quemadmodum desiderat cervus ad fontes aquarum, ita desiderat anima mea ad te Deus. Gloria Patri.

Introit. Ps. 41.

MY soul hath thirsted for the strong living God: when shall I come and appear before the face of God? (In Eastertide, Alleluia, alleluia.) Ps. ibid. As the stag desireth after the fountains of waters, so my soul desireth after thee, O God. Glory be.

Prayer.

O GOD, who didst cause blessed Catharine to burn with the fire of divine love in contemplating thy Son's Passion: we beseech thee that at her intercession thou enkindle in us the flame of charity, and deign to make us partners of the same Passion. Through the same.

Lesson, Prov. 31, p. 782.

Gradual, Diffusa est, p. 783, but with the following ℣.:

Alleluia, alleluia. ℣. Ps. 72. Quid mihi est in cœlo, et a te quid volui super terram? Defecit caro mea et cor meum: Deus cordis mei, et pars mea Deus in æternum. Alleluia.

Alleluia, alleluia. ℣. Ps. 72. What have I in heaven, and beside thee what have I desired on earth? My flesh and my heart have fainted away: the God of my heart, and my portion, O God, for ever. Alleluia.

After Septuagesima, in place of the Gradual and ℣., is said the Tract Veni Sponsa Christi, p. 784.

In Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. ℣. Ps. 72. Quid mihi est in cœlo, et a te quid volui super terram? Defecit caro mea et cor meum: Deus cordis mei, et pars mea Deus in æternum. Alleluia. ℣. Ps. 38. Concaluit cor meum intra me, et in meditatione mea exardescet ignis. Alleluia.

Alleluia, alleluia. ℣. Ps. 72. What have I in heaven, and beside thee what have I desired on earth? My flesh and my heart have fainted away: the God of my heart, and my portion, O God, for ever. Alleluia. ℣. Ps. 38. My heart grew hot within me, and in my meditation a fire flamed out. Alleluia.

✠ Gospel, Matt. 13, p. 772.

Offertorium. Ps. 107. Paratum cor meum, Deus, paratum cor meum: cantabo et psallam in gloria mea. (In Eastertide, Alleluia.)

Offertory. Ps. 107. My heart is ready, O God, my heart is ready: I will sing and praise in my glory. (In Eastertide, Alleluia.)

Secret.

MERCIFULLY have respect to these sacrifices, we beseech thee, O God almighty: and at the intercession of blessed Catharine, enkindle in us the spirit of thy love. Through our Lord.

Communio. Ps. 83. Cor meum et caro mea exsultaverunt in Deum vivum. (In Eastertide, Alleluia.)

Communion. Ps. 83. My heart and my flesh have rejoiced in the living God. (In Eastertide, Alleluia.)

Postcommunion.

WE suppliantly beseech thee, almighty God, that as thou hast deigned to refresh us with thy sacraments, so at the intercession of blessed Catharine thou wilt grant us for thy love's sake to despise earthly things, and ever to rejoice in the participation of the things of heaven. Through our Lord.

ST CELESTINE I, Pope and Confessor (April 6)

Mass Statuit, p. 750.

ST CELSUS, Bishop and Confessor (April 7)

Mass Statuit, p. 750.

ST CHAD, Bishop and Confessor (March 2)

Mass Sacerdotes tui, p. 753, with the following prayers:

Prayer.

ALMIGHTY and everlasting God, who dost gladden us by this day's solemnity of blessed Chad thy Confessor and Pontiff, we suppliantly implore thy clemency: that we, who with devout offices venerate his festival, may, by his loving help, obtain the remedies of everlasting life. Through.

Secret.

BE propitious unto our supplications, we beseech thee, O Lord: and blessed Chad thy Confessor and Pontiff interceding for us, grant that we who minister thy heavenly sacraments, may be free from all sin: that by thy purifying grace we may be

cleansed by the very mysteries which we serve. Through.

Postcommunion.

GRANT, we beseech thee, O Lord our God, that being cleansed by these divine Mysteries, we may, by the intercession of blessed Chad thy Confessor and Pontiff, advance towards the full enjoyment of that heavenly Sacrament of which we have partaken in this holy Communion. Through.

TRANSLATION of ST CHAD, Bishop and Confessor (Tuesday after 4th Sunday after Easter)

Mass Sacerdotes tui, p. 753, with prayers as on St Chad's day, p. 948.

ST CLOUD, Confessor (September 7. In some Churches)

Mass Os justi, p. 760, except:

Prayer.

O GOD, who didst raise up blessed Cloud, humbled for thy sake upon earth, both by the office of the priesthood and the resplendence of his virtues: grant unto us after his example worthily to minister unto thee, and through his intercession ever to increase in grace and merit. Through.

Secret.

CONFESSING thee, O Lord, as the author of our faith and salvation with the holy priest Cloud, we beseech thee that thou wilt mercifully accept from our hands this host of praise, and grant us to fulfil our vows with the same pious devotion wherewith his were paid unto thee. Through our Lord.

Postcommunion.

RECEIVING the divine mysteries, O Lord, on the festivity of St Cloud the priest, we suppliantly entreat thee that our minds may be so raised to heavenly things that we may account all things as profitless for his sake who hath given himself unto us, Jesus Christ thy Son our Lord: who with thee liveth and reigneth.

ST COLMAN of CLOYNE, Bishop and Confessor (November 24)

Mass Statuit, p. 750.

ST COLMAN of DROMORE, Bishop and Confessor (June 7)

Mass Statuit, p. 750.

ST COLMAN of KILMACDUAGH, Bishop and Confessor (October 29)

Mass Statuit, p. 750.

ST COLMAN of LINDISFARNE, Bishop and Confessor (February 18)

Mass Statuit, p. 750, with the following prayer:

Prayer.

GRANT us, we beseech thee, O almighty God, ever to persevere in thy holy service, and by the loving intercession of blessed Colman, thy Confessor and Bishop, worthily to serve thee in glory. Through.

ST COLUMBA, Abbot (June 9)

Mass Os justi, p. 766.

But in Scotland the following Mass is said:

Introitus. Ps. 138.

SI sumpsero pennas meas diluculo, et habitavero in extremis maris: etenim illuc manus tua deducet me, et tenebit me dextera tua. ℣. Ps. ibid. Domine probasti me et cognovisti me: tu cognovisti sessionem meam et resurrectionem meam. Gloria Patri.

Introit. Ps. 138.

IF I take wings early in the morning, and dwell in the furthest parts of the sea: even there also shall thy hand lead me, and thy right hand shall hold me. ℣. Ps. ibid. O Lord, thou hast proved me and known me: thou hast known my sitting down and my rising up. Glory be.

Prayer.

BREATHE into our hearts, we beseech thee, O Lord, a desire of heavenly glory: and grant that we may bear thither in our hands the sheaves of justice: where thy holy Abbot Columba shines with thee. Through.

Lesson. Isa. 42.

BEHOLD my servant, I will uphold him: my elect, my soul delighteth in him: I have given my spirit upon him, he shall bring forth judgment to the Gentiles. He shall not cry, nor have respect to person, neither shall his voice be heard abroad. The bruised reed he shall not break, and the smoking flax he shall not quench: he shall bring forth judg-

ment unto truth. He shall not be sad, nor troublesome, till he set judgment in the earth: and the islands shall wait for his law. Thus saith the Lord God that created the heavens, and stretched them out; that established the earth, and the things that spring out of it: that giveth breath to the people upon it, and spirit to them that tread thereon. I the Lord have called thee in justice, and taken thee by the hand and preserved thee. And I have given thee for a covenant of the people, for a light of the Gentiles: that thou mightest open the eyes of the blind, and bring forth the prisoner out of prison, and them that sit in darkness out of the prison-house. I the Lord, this is my name: my glory will I not give to another, nor my praise to graven things. The things that were first, behold they are come: and new things do I declare: before they spring forth, I will make you to hear them. Sing ye to the Lord a new song, His praise is from the ends of the earth: ye that go down to the sea, and all that are therein; ye islands, and ye inhabitants thereof. Let the desert and the cities thereof be exalted: Cedar shall dwell in houses: ye inhabitants of Petra, give praise, they shall cry from the top of the mountains. They shall give glory to the Lord, and shall declare his praise in the islands.

Graduale. Sap. 11. Direxit Dominus opera servorum suorum in manibus prophetæ sancti. ℣. Iter fecerunt per deserta, et in locis desertis fixerunt casas. Alleluia, alleluia. ℣. Quam pulchri super montes pedes annuntiantis et prædicantis pacem, annuntiantis bonum, prædicantis salutem. Alleluia.

Gradual. Wisd. 11. The Lord guided the works of his servants by the hands of a holy prophet. ℣. They journeyed through the deserts, and fixed their tents in desert places. Alleluia, alleluia. ℣. How beautiful upon the mountains are the feet of him that announceth and preacheth peace, announcing good things, preaching salvation. Alleluia.

In Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. ℣. Quam pulchri super montes pedes annuntiantis et prædicantis pacem, annuntiantis bonum, prædicantis salutem. Al-

Alleluia, alleluia. ℣. How beautiful upon the mountains are the feet of him that announceth and preacheth peace, announcing good things,

leluia. ℣. Ponet in terra judicium, et legem ejus insulæ exspectabunt. Alleluia.

preaching salvation. Alleluia. ℣. He shall do judgment on earth, and the islands shall wait for his law. Alleluia.

✠ Gospel. Matt. 9.

AT that time: Jesus went about all the cities and towns, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing every disease and every infirmity. And seeing the multitudes, he had compassion on them: because they were distressed, and lying like sheep that have no shepherd. Then saith he to his disciples, The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. And having called his twelve disciples together, he gave them power over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities. And the names of the twelve apostles are these, the first, Simon who is called Peter, and Andrew his brother, James the son of Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, and James the son of Alpheus, and Thaddeus, Simon the Cananean, and Judas Iscariot, who also betrayed him. These twelve Jesus sent; commanding them, saying, Go ye not into the way of the Gentiles, and into the cities of the Samaritans enter ye not. But go ye rather to the lost sheep of the house of Israel. And going, preach, saying, the Kingdom of Heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have ye received, freely give. Possess neither gold, nor silver, nor money in your purses: nor scrip for your journey, nor two coats, nor shoes, nor a staff: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence. And when ye come into a house, salute it, saying, peace be to this house. And if that house be worthy, your peace shall come upon it: but if it be not worthy, your peace shall return to you. And whosoever shall not receive you, nor hear your words: going forth out of that house or city, shake off the dust from your feet. Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of

judgment, than for that city. Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves.

Offertorium. Eccli. 1. In ascensu altaris sancti, gloriam dedit sanctitatis amictum: et ipse stans juxta aram, et circa illum corona fratrum, oblatio autem Domini in manibus ipsorum.

Offertory. Ecclus. 1. In going up to the holy altar, he put on as a garment the glory of sanctity: and he himself standing by the altar, and around him the circle of his brethren, and the oblation to the Lord in their hands.

Secret.

MERCIFULLY take to thyself our gifts, we beseech thee, O Lord; and that we may worthily serve thine altars, guard us ever by the intercession of St Columba the Abbot. Through.

Communio. 3 Reg. 19. Comedit et bibit, et ambulavit in fortitudine cibi illius usque ad montem Dei.

Communion. 3 Kings 19. He ate and drank, and in the strength of that meat he walked unto the mount of God.

Postcommunion.

REFRESHED by the temporal reception of thy Body and Blood, we beseech thee, O Lord, that at the intercession of blessed Columba we may be fulfilled with the eternal enjoyment of thy Godhead. Through.

ST COLUMBAN, Abbot (November 23)

Mass Os justi, p. 766.

ST COMGALL, Abbot (May 10)

Mass Os justi, p. 766.

ST COMGAN, Abbot (October 13)

Mass Os justi, p. 766, with the following prayer:

Prayer.

O GOD, who didst adorn blessed Comgan thy Confessor with glorious miracles: grant, we beseech thee, that fulfilled with his merits and patronage, we may deserve to attain to celestial joys. Through.

ST CONLETH, Bishop and Confessor (May 3)

Mass Statuit, p. 750.

ST CONSTANTINE, King and Martyr (March 11)

Mass In virtute, p. 730, with the following prayer:

Prayer.

O GOD, who didst wonderfully adorn blessed Constantine, thy King and Martyr, with the triumph of his glorious passion: grant us, we beseech thee, by imitating him, to despise earthly glory, and for ever to love the things of heaven. Through.

ST CUNGAR, Abbot (November 27)

Mass Os justi, p. 766.

ST CUTHBERT, Bishop and Confessor (March 20).

Mass Sacerdotes, p. 753, with the following prayers:

Prayer.

O GOD, who, by means of the inestimable gift of thy grace, dost make thy saints to be glorious: grant, we beseech thee, that blessed Cuthbert thy Confessor and Pontiff interceding, we may be enabled to reach the summit of virtue. Through.

Secret.

ACCEPT, we beseech thee, O Lord, the sacrifice of man's redemption: and blessed Cuthbert thy Confessor and Pontiff interceding, mercifully grant us health of mind and of body. Through.

Postcommunion.

MAY thy holy Sacraments, of which we have partaken, protect us by their power, we beseech thee, O Lord; and by the intercession of blessed Cuthbert thy Confessor and Pontiff, whose life shone forth gloriously, keep us in peace and holiness. Through.

In Scotland the Mass said is the same, but with the Gospel as on the feast of St Columba, p. 952, but only as far as the words that he send forth labourers into his harvest.

In Ireland the Mass is Statuit, p. 750, with the prayers of the Common.

TRANSLATION of ST CUTHBERT, Bishop and Confessor (September 4)

Mass Sacerdotes, p. 753, with the following prayers:

Prayer.

GRANT, we beseech thee, almighty and merciful God, that we, who honour the day of the Translation of blessed Cuthbert, thy Confessor and Pontiff, may, by his intercession, ever obtain the benefits of thy lovingkindness. Through.

Secret.

DO thou, at the intercession of blessed Cuthbert thy Confessor and Pontiff, sanctify these gifts, we beseech thee, O Lord; and mercifully cleanse us thy servants from the stains of all our sins. Through.

Postcommunion.

WE beseech thee, O Lord, that blessed Cuthbert thy Confessor and Pontiff, the day of whose Translation we now honour, may, by means of his intercession, obtain that this Communion may render us worthy of thee. Through.

BLESSED CUTHBERT MAYNE, Martyr
(November 29)

Mass In virtute, p. 730, with the following exceptions:

Prayer.

O GOD, who didst grant unto blessed Cuthbert that, for the salvation of souls, he should, among the seminary students, be the first to run the way of torture; grant graciously, that we likewise may be inflamed by the same zeal for souls, and be ready to lay down our lives for the good of others. Through.

Epistle. James 1, p. 734.

ST DAVID, Bishop and Confessor (March 1)

Mass Statuit, p. 750, with the following prayer:

Prayer.

GRANT us, O almighty God, the protection of the loving prayers of blessed David thy Confessor and Pontiff: that we who celebrate his festival may imitate his firmness in the defence of the Catholic Faith. Through.

ST DECLAN, Bishop and Confessor (July 24)

Mass Statuit, p. 750.

ST DEINIOL, Bishop and Confessor (December 1)

Mass Statuit, p. 750.

ST DONATUS, Bishop and Confessor (October 22)

Mass Statuit, p. 750.

SS. DONNAN and COMPANIONS, Martyrs (April 17)

Mass Sancti tui, p. 748, with the following prayer:

Prayer.

WE who lift up our souls unto thee, beseech thee, almighty and everlasting God, to forget the faults of our youth; and if through carelessness we transgress, do thou, at the intercession of blessed Donnan and of his Companions, vouchsafe mercifully to forgive us. Through.

Out of Eastertide the Mass is Intret, p. 735, with prayer as above.

THE BLESSED DOUAI MARTYRS (October 29 or 30)

Mass as for the Blessed English Martyrs, p. 964, with Prayer and Gospel as follows:

Prayer.

STIR up in us, O Lord, that Spirit which thy blessed Martyrs of Douai served; that we, filled with the same spirit, may set ourselves to love that which they cherished, and to put into practice that which they taught. Through . . . in the unity of the same.

Gospel. Luke 12, p. 741.

ST DROSTANE, Abbot (July 11)

Mass Os justi, p. 766, with the following prayer:

Prayer.

O GOD, who didst adorn blessed Drostane thy Confessor and Abbot with conspicuous gifts of thy grace: grant us, we beseech thee, likewise to attain for evermore unto those heavenly rewards which thou hast conferred upon him. Through.

ST DUBRITIUS or DYFFRYN, Bishop and Confessor (November 14)

Mass Statuit, p. 750, with the following prayer:

Prayer.

ALMIGHTY and everlasting God, who, for the advancement of our Sacred Faith, didst gloriously adorn thy Church with the teaching and varied virtues of thy holy Confessor and Pontiff Dyffryn: do thou, through his prayers and examples, we beseech thee, grant that we may live with such innocence in thy good pleasure, as, after the trials of this life, to be accounted worthy to dwell in the company of thy saints. Through.

ST DUNSTAN, Bishop and Confessor (May 19)

Mass Sacerdotes, p. 753, with the following prayers:

Prayer.

O GOD, who didst transfer blessed Dunstan thy Confessor and Pontiff to the heavenly realms: grant that by his glorious merits we also may pass to the joys that never end. Through.

Secret.

RECEIVE, we beseech thee, O Lord, the gifts which we, thy suppliant household, lay before thee on the festival of blessed Dunstan thy Confessor and Pontiff: whilst we pray that by the help of his venerated patronage, we may deserve to be defended from the snares of all our enemies. Through.

Postcommunion.

HELP us, we beseech thee, O Lord, at the prayer of blessed Dunstan thy Confessor and Pontiff: in whose honour we have received thy Sacraments. Through.

ST DUTHAC, Bishop and Confessor (March 8)

Mass Sacerdotes, p. 753, with the following prayer:

Prayer.

O LORD God Almighty, who dost lend a gracious ear unto them that sincerely call upon thee, unworthy though they be: do thou graciously hearken unto us thy servants; that by the intercession of blessed Duthac, thy Confessor and Pontiff, we may, through thy mercy, become worthy to have a dwelling with thee. Through.

ST DYMPNA, Virgin and Martyr (May 15)

Mass Loquebar, p. 768, with the following prayer:

Prayer.

O GOD, thou lover of chastity, grant unto our supplications, that we, who keep the festivity of blessed Dympna thy Virgin and Martyr, may be helped by her merits and prayers with thee. Through.

ST EADBERT Bishop and Confessor (May 6)

Commemoration from the Mass Statuit, p. 751.

ST ECGBERT, Confessor (April 24)

Mass Os justi, p. 760, except:

Prayer.

O GOD, in whose spirit blessed Ecgbert, thirsting after salvation, did appoint divers preachers of the faith for the work of the gospel: through his interceding merits direct, we beseech thee, the hearts of thy servants unto thyself; that in the fervour of thy Spirit they may be found both constant in faith and efficacious in act. Through our Lord . . . in the unity of the same.

Gospel. Luke 10, p. 552.

But in Scotland the Mass is as follows:

Introitus. Joan. 8.

PAter vester exsultavit ut videret diem meam: vidit et gavisus est, alleluia, alleluia. Ps. 4. In pace in idipsum dormiam et requiescam: quoniam tu Domine singulariter in spe constituisti me. Gloria.

Introit. John 8.

YOur father rejoiced that he might see my day: he saw it, and was glad, alleluia, alleluia. Ps. 4. In peace in the selfsame I will sleep and rest: for thou only, O Lord, hast singularly established me in hope. Glory be to the Father.

Prayer.

O GOD, who dost gladden us with the yearly festival of blessed Ecgbert thy Confessor, do thou, we beseech thee, through his interceding merits, direct unto Thyself the hearts of thy servants: that the fervour of thy Spirit being kindled within them, they may be found both steadfast in faith and effective in deed. Through.

Lesson. 1 Cor. 13, p. 122.

Gradual, Offertory and Communion from the Mass Os justi, p. 760.

Gospel. Matt. 5, p. 711: At that time: Jesus seeing the multitudes.

Secret.

GRANT, we beseech thee, O Lord, that these Paschal Mysteries may ever be to us a source of grateful joy; that so the continued working of our restoration may become to us the means of everlasting happiness. Through.

Postcommunion.

POUR down upon us, O Lord, the Spirit of thy love; and, of thy goodness, make to be of one mind those whom thou hast refreshed with these Paschal Sacraments. Through.

ST EDAN, Bishop and Confessor (January 31)

Mass Statuit, p. 750.

ST EDITH, Virgin (September 16)

Mass Dilexisti, p. 775, with the following prayer :

Prayer.

O GOD, who dost establish thy dwelling in a chaste heart, grant that we who with humble homage venerate the purity of thy faithful Spouse Edith, may follow the example of her pious life. Through.

But in the Diocese of Clifton the Mass Dilexisti is said with the following proper prayers :

Prayer.

O GOD, who didst afford unto thy faithful an example of chastity in willing that thy Son our Lord should be born of a Virgin : at the prayers of St Edith thy Virgin grant us purity of mind and body, whereby we may receive our promised happiness from thee. Through our Lord.

Secret.

WE beseech thee, O Lord, let thy blessing descend upon this our oblation : and may St Edith obtain from thee that we ourselves may also be made a sacrifice pleasing to thee. Through.

Postcommunion.

O LORD, may the partaking of the heavenly table be to us salvation of mind and body, and may the supplication of St Edith thy Virgin commend us unto thee. Through.

ST EDMUND, Bishop and Confessor (November 16)

Introitus.

GAudeamus omnes in Domino, diem festum celebrantes sub honore beati Edmundi : de cujus sollemnitate gaudent Angeli, et col-

Introit.

LEt us all rejoice in the Lord, keeping a feast-day in honour of blessed Edmund : on whose solemnity the Angels rejoice, and praise the Son

laudant Filium Dei. Ps. 32. Exsultate, justi, in Domino: rectos decet collaudatio. Gloria.

Ps. 32. Exult, ye just, in the Lord: praise becometh the upright. Glory be to the Father.

Prayer.

O GOD, who of thine exceeding goodness hast adorned thy Church with the eminent merits and life of blessed Edmund thy Confessor and Pontiff, and hast gladdened her by his glorious miracles: mercifully grant that we thy servants may by his example be reformed for the better, and by his patronage be protected from all adversities. Through.

Lesson. Ecclus 50.

BEHOLD a great Priest, who in his life propped up the house, and in his days fortified the temple. Who took care of his nation, and delivered it from destruction. Who prevailed to enlarge the city, and obtained glory in his conversation with the people: and enlarged the entrance of the house and the court. As the morning star shineth in the midst of a cloud, and as the full moon shining in her days and as the resplendent sun, so shone he in the temple of God. And as the rainbow giving light in the bright clouds, and as the flower of roses in the days of the spring, and as the lilies that are on the brink of the water, and as frankincense burning in the fire. As a massy vessel of gold, adorned with every precious stone. As an olive-tree budding forth, and a cypress-tree rearing itself on high: when he put on the robe of glory, and was clothed with the perfection of power.

Gradual. Domine, prævenisti, p. 766, but with the ℣. after the Alleluia changed to

Hic Edmundus, pauper et modicus, cœlum dives ingreditur: hymnis cœlestibus honoratur. Alleluia.

This Edmund, poor and lowly, enters heaven rich: he is honoured with heavenly songs. Alleluia.

Gospel. Matt. 25, p. 752.

Offertory and Communion from the Mass Sacerdotes, p. 755.

Secret.

WE beseech thee, O Lord, that the gifts which we are about to offer may be pleasing unto thee through the prayers of blessed Edmund thy Confessor and Pontiff; and that, when offered, they may profit us unto salvation. Through.

Postcommunion.

DO thou, we beseech thee, O Lord, strengthen our minds by means of the Sacrament which we have received: that even as thou hast been pleased to encourage our faith by the miracles of blessed Edmund thy Confessor and Pontiff, so also thou wouldest help us by his prayers, and guide us by his examples. Through.

Elsewhere is said the Mass Statuit, p. 750, with the prayers as above.

TRANSLATION of ST EDMUND, Bishop and Confessor (June 9)

All as in the Mass above for his principal feast, but with prayers as follows:

Prayer.

O GOD, by whose favour we celebrate the translation of blessed Edmund, thy Confessor and Pontiff: do thou by his merits and prayers grant that, being delivered from the slavery of sin, we may attain to pass unto the joys of the heavenly realms. Through.

Secret.

DO thou, O Lord, by thy blessing sanctify these gifts: and grant that by the intercession of blessed Edmund, thy Confessor and Pontiff, they may be rendered salutary unto ourselves. Through.

Postcommunion.

WE who have been refreshed by the mysteries of thy Body and Blood, suppliantly beseech thee, O Lord, that even as thou didst translate blessed Edmund, thy Confessor and Pontiff, from this world to the glory of heaven, so also thou wouldst grant that we, who celebrate his translation, may be rendered worthy to become partakers of that same glory. Through.

ST EDMUND, King and Martyr (November 20)

Mass In virtute, p. 730, with prayers as follows:

Prayer.

O GOD of unspeakable mercy, who didst graciously enable the most blessed King Edmund to overcome his enemy by dying for thy Name, mercifully grant that we, thy servants, may, by his intercession, overcome and extinguish in ourselves the temptations of our ancient foe. Through.

Secret.

DO thou, we beseech thee, Almighty God, mercifully regard this sacrifice of our redemption; and blessed Edmund thy king and martyr interceding, graciously accept it on behalf of this thy household. Through.

Postcommunion.

LET the homage of our service be pleasing unto thee, O Almighty God; that the Sacrament of which we have partaken may, blessed Edmund the king, thy Martyr, interceding, profit us unto the obtaining of the rewards of everlasting life. Through.

BLESSED EDMUND CAMPION and COMPANIONS, Martyrs (December 1)

Mass Intret, p. 735, except as follows:

Prayer.

O LORD JESUS CHRIST, who that thy priests blessed Edmund and his Companions might be likened unto thee in thine own Passion, didst bestow upon them the glory of being betrayed, tortured, and put to an ignominious death; grant that by their merits and intercession we may bear thy Cross with constancy, and so come to the everlasting crown of glory. O thou that livest and reignest.

Epistle. Heb. 11, Sancti per fidem, p. 743.

ST EDWARD, King and Martyr (March 18)

Mass Lætabitur, p. 732, except:

Prayer.

O GOD, the triumphant ruler of an everlasting kingdom, look down propitiously upon this thy household that celebrateth the memory of blessed King Edward thy martyr: and, by his merits and prayers, grant that we, who glory in his triumph, may also attain to the same rewards. Through.

Gospel. Matt. 16, p. 729.

ST EGWIN, Bishop and Confessor (December 30)

Mass Statuit, p. 750, with the following:

Prayer.

O GOD, who on this day didst translate the soul of blessed Egwin thy Confessor and Bishop to joys everlasting: grant unto us through his prayers humbly

to tend thither where our glorious pastor under thy leadership has gone before us. Through our Lord.

ST ELEUTHERIUS, Pope and Martyr (May 30)

In Eastertide, Mass Protexisti, p. 746.
Out of Eastertide, Mass Statuit, p. 726.

ST EMYGDIUS, Bishop and Martyr (August 9. In some Churches)

Introitus. Ps. 17. COmmota est et contremuit terra: fundamenta montium conturbata sunt et commota sunt, quoniam iratus est eis. Ps. 49. Invoca me in die tribulationis: eruam te, et honorificabis me. Gloria.

Introit. Ps. 17. THe earth was moved and trembled: the foundations of the mountains were disturbed and moved, for thou wast angry with them. Ps. 49. Call upon me in the day of tribulation: I will deliver thee, and thou shalt honour me. Glory be to the Father.

Prayer.

O GOD, who didst adorn blessed Emygdius thy Martyr and Bishop with victory over idols and the glory of miracles: mercifully grant that at his intercession we may merit to overcome the deceits of evil spirits and to shed abroad the light of virtue. Through our Lord.

Lesson. Apoc. 11.

IN that hour there was a great earthquake, and a tenth part of the city fell: and there were slain in the earthquake names of men seven thousand: and the rest were left in fear, and gave glory to the God of heaven. The second woe is past: and lo, the third woe shall come quickly. And the seventh angel sounded the trumpet: and there were made great voices in heaven, saying: The kingdom of this world is become our Lord's and his Christ's, and he shall reign for ever and ever, Amen. And the twenty-four elders who sit upon their seats in the sight of God fell upon their faces, and adored God, saying: We give thee thanks, O Lord God almighty, who art and who wast and who art to come: because thou hast taken thy great power and reigned.

Graduale. Ps. 59. Dedisti metuentibus te significa-

Gradual. Ps. 59. Thou hast given a sign to them that

tionem: ut fugiant a facie arcus. ℣. Ut liberentur dilecti tui: salvum fac dextera tua, et exaudi me. Alleluia, alleluia. ℣. Ps. 88. Manus mea auxiliabitur ei, et brachium meum confortabit eum. Alleluia.

fear thee: that they may flee from the face of thy bow. ℣. That thy beloved may be delivered: save me with thy right hand, and he[illegible] me. Alleluia, alleluia. ℣. Ps. 88. My hand shall help him, and mine arm shall strengthen him. Alleluia.

℣. Gospel, Luke 21, Cum audieritis, p. 737.

Offertorium. Ps. 59. Commovisti, Domine, terram et conturbasti eam: sana contritiones ejus, quia commota est.

Offertory. Ps. 59. Thou hast moved the earth, O Lord, and troubled it: heal its sorrows, for it is moved.

Secret.

SANCTIFY, O Lord, the gifts offered to thee: that through them, at the intercession of blessed Emygdius thy Martyr and Bishop, we may be delivered from all dangers of body and soul. Through.

Communio. Ps. 32. Timeat Dominum omnis terra: ab eo autem commoveantur omnes inhabitantes orbem.

Communion. Ps. 32. Let all the earth fear the Lord: and by him shall all the dwellers upon earth be moved.

Postcommunion.

MAY the sacraments which we have received, O Lord, through the intercession of blessed Emygdius thy Martyr and Bishop, be to us for a protection of mind and body, and for the effectual obtaining of thy mercy. Through our Lord.

THE BLESSED ENGLISH MARTYRS (May 4)

Introitus. Ps. 78

DEus, venerunt gentes in hæreditatem tuam, polluerunt templum sanctum tuum: posuerunt Jerusalem ut pomorum custodiam. Ps. ibid. Posuerunt morticina servorum suorum escas volatilibus cæli: carnes sanctorum tuorum bestiis terræ. Gloria.

Introit. Ps. 78.

O God, the heathen are come into thine inheritance, they have defiled thy holy temple: they have made Jerusalem as a storehouse for fruit. Ps ibid. They have given the dead bodies of thy servants to be meat for the fowls of the air: the flesh of thy saints for the beasts of the earth. Glory.

Prayer.

O GOD, who from among all orders of the English people didst raise up thy blessed martyrs, the Pontiff John, Thomas, and their Companions to fight manfully for the maintenance of the true Faith and of the primacy of the Roman See: do thou, through their merits and prayers, grant that, by the profession of that same Faith, we may all become and remain one, in accordance with the prayer of thy Son. Who liveth.

Second Prayer.

O GOD, who from the very birth of our English Church didst make us the dowry of the blessed Virgin Mary, and the subjects of Peter, the Prince of the Apostles: grant graciously that, staunch in the profession of the Catholic Faith, we may ever both cherish that most blessed Virgin, and remain in obedience unto Peter. Through.

Lesson. Heb. 12.

HAVING so great a cloud of witnesses over our head, let us, laying aside every weight and sin which surrounds us, run by patience to the fight proposed to us: looking on Jesus the author and finisher of faith, who having joy set before him endured the Cross, despising its shame, and sitteth on the right hand of the throne of God. For think diligently upon him that endured such opposition from sinners against himself: that ye be not wearied, fainting in your minds. And ye have forgotten the consolation which speaketh to you, as unto children, saying, "My son, neglect not the discipline of the Lord, neither be thou wearied whilst thou art rebuked by him. For whom the Lord loveth, he chastiseth: and he scourgeth every son whom he receiveth." Persevere under discipline. God dealeth with you as with his sons: for what son is there, whom the father doth not correct? But if ye be without chastisement, whereof all are made partakers, then are ye bastards, and not sons. Moreover, we have had fathers of our flesh for instructors, and we reverenced them: shall we not much more obey the Father of Spirits, and live? And they indeed for a few days, according to their own pleasure, instructed us: but he, for our profit, that we might receive his sanctification.

Alleluia, alleluia. ℣. Sancti tui, Domine, florebunt sicut lilium, et sicut odor balsami erunt ante te. Alleluia. ℣. Ps. 115. Pretiosa in conspectu Domini mors sanctorum ejus. Alleluia.

Alleluia, alleluia. ℣. Thy saints, O Lord, shall flourish as the lily, and as the odour of balsam shall they be before thee. Alleluia. ℣. Ps. 115. Precious in the sight of the Lord is the death of his saints. Alleluia.

✠ Gospel. John 10.

AT that time: Jesus walked in the Temple, in Solomon's porch. The Jews, therefore, came round about him, and said to him, How long holdest thou our souls in suspense? If thou be the Christ, tell us plainly. Jesus answered them, I speak unto you, and ye believe not, because ye are not of my sheep. My sheep hear my voice: and I know them, and they follow me; and I give them life everlasting, and they shall not perish for ever; and no man shall snatch them out of the hand of my Father. I and my Father are one.

Offertorium. Baruc. 3. Noli meminisse iniquitatum patrum nostrorum, sed memento manus tuæ et nominis tui in tempore isto: quia tu es Dominus Deus noster, et laudabimus te Domine. Alleluia.

Offertory. Baruch 3. Remember not the iniquities of our fathers, but think upon thy hand and upon thy name at this time: for thou art the Lord our God, and we shall praise thee, O Lord. Alleluia.

Secret.

HEARKEN, O Lord, unto the voices of thy blessed martyrs that cry from beneath thine altar: and with mercy regard our offerings. Through.

Second Secret.

OMOST merciful God, of whose mercies there is no number, do thou, appeased by the oblation of this spotless sacrifice, and at the intercession to the blessed Virgin Mary, and of Peter, the Prince of the Apostles, so enlighten the minds of this people, and so inflame their hearts, that they may with constancy persevere in that Faith which worketh charity. Through.

Communio. Apoc. 6. Sub

Communion. Apoc. 6

altare Dei audivi voces occisorum dicentium: Quare non defendis sanguinem nostrum? Et acceperunt divinum responsum: adhuc sustinete modicum tenpus, donec impleatur numerus fratrum vestrorum. Alleluia.

From under the altar I heard the voices of them that were slain saying: Why dost thou not avenge our blood? And they received the divine reply: wait yet a little while, until the number of your brethren be fulfilled. Alleluia.

Postcommunion.

REFRESHED by this heavenly banquet, we beseech thee, O Lord our God, that by the intercession of these thy blessed martyrs, we may be made worthy to attain unto their fellowship. Through.

Second Postcommunion.

O GOD, who wast pleased that this nation of ours, the dowry of the blessed Virgin Mary, should stand out conspicuous for its immemorial fidelity to Peter the Apostle: do thou, by virtue of this sacrifice, confirm us both in our affection for that same blessed Virgin Mary, and in our obedience to the apostolic see. Through.

ST ERKENWALD, Bishop and Confessor (May 11 or 13)

Mass Sacerdotes, p. 753, except

Prayer.

ALMIGHTY and everlasting God, who dost gladden us by this day's solemnity of blessed Erkenwald, thy Confessor and Pontiff: we suppliantly entreat thy clemency, that we, who devoutly keep his festival, may, by his loving help, obtain the remedies of everlasting life. Through.

Secret.

BE propitious unto our supplications, we beseech Thee, O Lord: and, blessed Erkenwald thy Confessor and Pontiff interceding, grant that we who serve the altar of thy heavenly Sacraments may be free from all fault: that, by thy purifying grace, we may be cleansed by the very mysteries which we minister. Through.

Postcommunion.

GRANT, we beseech thee, O Lord our God, that purified by these divine mysteries, we may, by the intercession of blessed Erkenwald thy Confessor and Pontiff, advance to the heavenly fulness of that

Sacrament of which we have partaken in this Holy Communion. Through.

ST ETHELBERT, King and Confessor (February 25)
Mass Os justi, p. 760, except:
Prayer.
O GOD, who didst crown the blessed King Ethelbert thy Confessor with the glory of everlasting life, make us, we beseech thee, so to venerate him upon earth, as hereafter to reign with him in heaven. Through.

ST ETHELBERT, King and Martyr (May 20)
Mass in Eastertide, Protexisti, p. 746, with the prayers from the Mass In virtute, p. 730.
Out of Eastertide, the Mass is In virtute, p. 730.
In the Diocese of Cardiff the first prayer is as follows:
O GOD, by whom all kingdoms are established and ruled, and by whose favour we solemnly keep this day in honour of the confession of thy Martyr, King Ethelbert: do thou, we beseech thee, grant that we, who on earth are gladdened by his festival, may be strengthened by help from him in heaven. Through.

ST ETHELBURGA, Virgin
Mass Vultum, p. 777, with the following prayer:
Prayer.
O GOD, who dost make us to rejoice in the yearly solemnity of blessed Ethelburga the Virgin: mercifully grant that as we are enlightened by her example, so we may be helped by her merits. Through.
Gospel. Matt. 25, p. 776.

ST ETHELDREDA, Virgin (June 23)
Mass Dilexisti, p. 775, with the following prayer:
Prayer.
O GOD, who year by year dost gladden us by the festival of blessed Etheldreda thy Virgin: mercifully grant that we who admire the splendid examples of her chastity may be helped by her merits. Through.

BLESSED EVERARD HANSE, Martyr (July 30)
Mass Lætabitur, p. 732.

ST EUGENE, Bishop and Confessor (August 23)
Mass Statuit, p. 750.

ST EUNAN, Bishop and Confessor (September 23)
Mass Statuit, p. 750; but Gospel, Luke 10, p. 553.

ST FACHANAN, Bishop and Confessor (August 14)
Mass Statuit, p. 750, except:
Prayer.
O GOD, who didst wondrously restore the power of sight unto blessed Fachanan: grant, we beseech thee, that through his intercession we may behold the light of thy justifications upon earth, and rejoice in gazing on thee for ever in heaven. Through.

ST FEARGAL, Bishop and Confessor (November 27)
Mass Statuit, p. 750.

ST FELIX, Bishop and Confessor (March 8)
Mass Statuit, p. 750.

ST FERDINAND, King and Confessor (May 30)
In some Churches)
Mass Justus, p. 762, with the following:
Prayer.
O GOD, who didst grant unto thy blessed Confessor Ferdinand to fight thy battles and to overcome the enemies of the faith: grant that we, defended by his patronage, may be delivered from all enemies of body and soul. Through our Lord.

ST FERGUS, Bishop and Confessor (November 27)
Mass Statuit, p. 750, with the following prayer:
Prayer.
ALMIGHTY and everlasting God, do thou, through the merits of blessed Fergus, thy Confessor and Pontiff, make us, by means of thy grace, to be steadfast in faith and efficacious in deed; that, by a right faith, we may, through thy mercy, attain unto life everlasting. Through.

ST FIACRE, Confessor (August 30)
Mass Justus, p. 762, but with Gospel, Mark 13, p. 756.

ST FINAN, Bishop and Confessor (February 17)

Mass Statuit, p. 750.

In Scotland the following prayer is said:

Prayer.

DO thou, we beseech thee, O Lord, mercifully pour into our minds the glory of thy praise; that by the intercession of blessed Finan, thy Confessor and Pontiff, we may be enabled worthily to reach unto that same unspeakable glory of thine. Through.

ST FINBAR, Bishop and Confessor (September 25)

Mass Statuit, p. 750.

ST FINIAN, Bishop and Confessor (December 12)

Mass Statuit, p. 750.

ST FINTAN, Abbot and Confessor (February 17)

Mass Os justi, p. 766.

ST FLANNAN, Bishop and Confessor (December 18)

Mass Statuit, p. 750.

ST FOELAN, Abbot (January 19)

Mass Os justi, p. 766.

ST FRANCIS SOLANO, Confessor (July 24)

Mass Os justi, p. 760, with the following exceptions:

Prayer.

O GOD, who by means of blessed Francis didst bring a number of the tribes of America into the bosom of the Church: do thou, through his merits and prayers, turn away thine indignation from our sins, and graciously send down the fear of thy name to the nations that have not known thee. Through.

Lesson. Rom. 10, p. 474.

Gospel. Mark 16, p. 476.

Secret.

MAY the gift which we offer unto thee give unto us, we beseech thee, Almighty God, an increase of faith, hope, and charity; and that we may

attain unto that which thou dost promise, do thou, through the intercession of blessed Francis thy Confessor, make us to love that which thou commandest. Through.

Postcommunion.

DO thou, O Lord, through the intercession of blessed Francis, thy Confessor, make us ever to obey thy commandments: that so we may become worthy of the gifts of which we have partaken. Through.

ST FRIDESWIDE, Virgin (October 19).

Mass Dilexisti, p. 775, with prayers as follows:

Prayer.

ALMIGHTY everlasting God, author of truth and lover of virtue: grant us, we beseech thee, to be commended unto thee by the pleasing merits of S Frideswide thy Virgin: whose life was made acceptable to thee by the merits of her chastity. Through.

Secret.

WE offer thee, O Lord, prayers and gifts, rejoicing in honour of St Frideswide thy Virgin: that we may both fittingly perform these solemnities, and be able to obtain an eternal remedy. Through.

Postcommunion.

WE beseech thee, O Lord, that the mysteries which we have received may profit us; and that they may likewise, at the intercession of blessed Frideswide thy Virgin, deliver us from our sins, and bring us the defence of thy propitiation. Through.

ST FRIGIDIAN, Bishop and Confessor (March 20)

Mass Sacerdotes tui, p. 753, with the following prayer:

Prayer.

WE beseech thee, O Lord, that aid may be given to us through the prayers of blessed Frigidian, thy Confessor and Pontiff: that we who celebrate his merits may ever feel his salutary help. Through.

ST FURSEY, Abbot (January 16)

Mass Os justi, p. 766.

ST GALL, Abbot (October 16)

Mass Os justi, p. 766.

ST GEORGE, Martyr, Patron of England (April 23)

Mass as on p. 551.

ST GERMANUS, Bishop and Confessor (July 31 or August 11)

Mass Sacerdotes tui, p. 753.

ST GERMANUS of PARIS, Bishop and Confessor (May 28. In some Dioceses)

Introitus. Coloss. 1. FACTUS sum Ecclesiæ minister secundum dispensationem Dei, quæ data est mihi in vos, ut impleam verbum Dei. (In Eastertide, Alleluia, alleluia.) Ps. 98. Dominus regnavit, irascantur populi: qui sedet super Cherubim, moveatur terra. Gloria Patri.

Introit. Coloss. 1. I Am made a minister of the Church according to the dispensation of God which is given unto me towards you, that I may fulfil the word of God. (In Eastertide, Alleluia, alleluia.) Ps. 98. The Lord hath reigned, let the peoples be angry: he who sitteth upon the Cherubim, let the earth be moved. Glory be.

Prayer.

O GOD, the wondrous splendour of thy Saints, who hast consecrated this day by the departing of blessed Germanus the Bishop: grant unto thy Church that rejoiceth on his birthday to be protected before thy mercy by his examples and merits. Through.

Lesson. 2 Cor. 1.

BRETHREN: Our glory is this, the testimony of our conscience, that in simplicity of heart and sincerity of God, and not in carnal wisdom, but in the grace of God, we have conversed in this world: and more abundantly towards you. For we write no other things to you than what you have read and known. And I hope that you shall know unto the end, As also you have known us in part, that we are your glory, as you also are ours, in the day of our Lord Jesus Christ.

Graduale. Eccli 45. In bonitate et alacritate

Gradual. Ecclus 45. In goodness and readiness of

animæ suæ placuit Deo: ideo statuit illi testamentum pacis, principem sanctorum et gentis suæ. ℣. Factum est illi in testamentum æternum, fungi sacerdotio, et habere laudem, et glorificare populum suum in nomine ejus. Alleluia, alleluia. ℣. Scitis qualiter vobiscum per omne tempus fuerim, testificans in Deum pœnitentiam, et fidem in Jesum Christum. Alleluia.

his soul he appeased God: therefore he made to him a covenant of peace, to be the prince of the saints and of his people. ℣. This was made to him for an everlasting testament, to execute the office of the priesthood, and to have praise, and to glorify his people in his name. Alleluia, alleluia. ℣. Ye know how I have been with you at all times, witnessing penance towards God, and faith in Jesus Christ. Alleluia.

In Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. ℣. Act. 20. Scitis qualiter vobiscum per omne tempus fuerim, testificans in Deum pœnitentiam, et fidem in Jesum Christum. Alleluia. ℣. 1 Pet. 5. Cum apparuerit Princeps pastorum, percipietis immarcescibilem gloriæ coronam. Alleluia.

Alleluia, alleluia. ℣. Acts 20. Ye know how I have been with you at all times, witnessing penance towards God, and faith in Jesus Christ. Alleluia. ℣. 1 Pet. 5. When the Prince of pastors shall appear, ye shall receive an unfading crown of glory. Alleluia.

☩ Gospel. John 10, as on p. 360.

Offertorium. 2 Cor. 12. Non quæro quæ vestra sunt, sed vos: ego autem libentissime impendam, et superimpendar ipse pro animabus vestris. (In Eastertide, Alleluia.)

Offertory. 2 Cor. 12. I seek not the things that are yours, but you: and I most willingly will spend and be spent above measure for your souls. (In Eastertide, Alleluia.)

Secret.

WE beseech thee, O Lord, may the holy prayer of blessed Germanus the Bishop make our sacrifice acceptable to thee, seeing that it is on his festivity that it is solemnly set forth. Through our Lord.

Communio. Act. 20. Nocte et die non cessavi, cum lacrimis monens unum-

Communion. Acts 20. Night and day I have not ceased, with tears ad-

quemque vestrum: et nunc commendo vos Deo, et verbo gratiæ ipsius. (In Eastertide, Alleluia.)

monishing every one of you: and now I commend you to God, and to the word of his grace. (In Eastertide, Alleluia.)

Postcommunion.

FILLED with the holy gift, we suppliantly entreat thee, O Lord, that what we celebrate with the office of our dutiful service, at the intercession of blessed Germanus thy Confessor and Bishop, we may perceive as an increase of our salvation. Through.

ST GILBERT, Abbot (February 4 or 16)

Mass Justus ut palma, p. 762.
Mass is said thus in Northampton and Nottingham. But in Birmingham is said the Mass Os justi, p. 766.

ST GILDAS, Abbot (May 11)

Mass Os justi, p. 766, except.
Gospel, Mark 11, p. 718, as on the feast of St Gregory Thaumaturgus.

ST GILES, Abbot (September 1)

Mass as on p. 675.

ST GREGORY I, Pope, Confessor and Doctor (March 12)

Mass as on p. 528.

ST HEDDA, Bishop (July 7)

Commemoration from the Mass Statuit, p. 750.

ST HELEN, Empress and Widow (August 18)

Introitus. Gal. 6.

MIhi autem absit gloriari nisi in cruce Domini nostri Jesu Christi, per quem mihi mundus crucifixus est, et ego mundo. ℣. Ps. 22. Virga tua et baculus tuus: ipsa me consolata sunt. Gloria Patri.

Introit. Gal. 6.

GOd forbid that I should glory save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. ℣. Ps. 22. Thy rod and thy staff: they have comforted me. Glory.

Prayer.

O LORD JESUS CHRIST, who unto blessed Helen didst reveal the place where thy Cross lay hid, thus choosing her as the means to enrich thy

Church with that precious treasure: do thou, at her intercession, grant that by the price of the Tree of Life we may attain unto the rewards of everlasting life. O thou that livest.

Lesson. Prov. 31, p. 782.

Graduale. Ps. 44. Vultum tuum deprecabuntur omnes divites plebis: filiæ regum in honore tuo. ℣. Adducentur regi Virgines post eam, proximæ ejus afferentur tibi: afferentur in lætitia et exsultatione, adducentur in templum Regis. Alleluia, alleluia. ℣. Ps. 111. Dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi. Alleluia.

Gradual. Ps. 44. Thy countenance shall all the rich among the people entreat: the daughters of kings are in thy honour. ℣. After her shall virgins be brought to the king, her neighbours shall be brought to thee: they shall be brought with joy and gladness, they shall be brought into the temple of the King. Alleluia, alleluia. ℣. Ps. 111. She hath dispersed, she hath given to the poor: her justice remaineth for ever and ever. Alleluia.

Gospel. Matt. 13, p. 772.

Offertorium. 1 Cor. 2. Non enim judicavi me scire aliud: nisi Jesum Christum, et hunc crucifixum.

Offertory. 1 Cor. 2. For I have not judged myself to know anything save Jesus Christ, and him crucified.

Secret.

DO thou, O Lord, by these sacred mysteries, grant us the grace which thou didst mercifully vouchsafe unto blessed Helen: namely, always to bear thy crucified Son in our hearts: he who with thee liveth.

Communio. Cant. 7. Ascendam in palmam: et apprehendam fructus ejus.

Communion. Cant. 7. I will go up into the palm tree: and lay hold of the fruits thereof.

Postcommunion.

GRANT, O merciful God, that we who on earth have been refreshed by the fruit of thy salvation-bringing Cross, may, by the intercession of

blessed Helen, deserve to enjoy that fruit for ever in heaven. O thou that livest.

ST HELIER, Martyr (July 16)

Commemoration from the Mass Lætabitur, p. 732, with the following prayer:

THROUGH the merits and intercession of thy holy Martyr Helier, make us, we beseech thee, O Lord, to overcome the obstacles which confront us in this passing world, that so we may with joy attain unto fellowship in the heavenly city. Through.

ST HILDA, Virgin (November 17)

Mass Dilexisti, p. 775, with the following prayer:

Prayer.

GRANT, we beseech thee, almighty God, that we who celebrate year by year the feast of blessed Hilda thy Virgin, may at her intercession be transformed from our old nature into newness of life. Through.

Graduale. Ps. 44. Dilexisti justitiam et odisti iniquitatem. ℣. Propterea unxit te Deus, Deus tuus, oleo lætitiæ. Alleluia, alleluia. ℣. Æmulor enim vos Dei æmulatione: despondi vos uni viro, virginem castam exhibere Christo. Alleluia.

Gradual. Ps. 44. Thou hast loved justice and hated iniquity. ℣. Therefore God, thy God, hath anointed thee with the oil of gladness. Alleluia, alleluia. ℣. For I am jealous of you with the jealousy of God: I have espoused you to one husband, to exhibit a chaste virgin to Christ. Alleluia.

Secret.

WE bring thee hosts, O Lord, to be immolated unto thee, that through the merits of blessed Hilda the Virgin we may be reconciled to thy mercy and made a living host well pleasing unto thee. Through.

Postcommunion.

HAVING received the blessing of the heavenly banquet, we entreat thee, O Lord, that what is a sacrament unto us may at the intercession of the

blessed Virgin Hilda confer upon us the effect of salvation. Through our Lord.

SS. HILDELITHA and CUTHBURGA, Virgins (September 3)

Mass Virgines, p. 921, with the following prayer:

Prayer.

O GOD, who didst greatly adorn thy handmaids Hildelitha and Cuthburga with the privilege of exceeding chastity, grant to us thy servants health of mind and body through their availing intercession, that as we keep their festival-day upon earth, so through their prayers our desire may always tend to thee in heaven. Through.

Secret, May we, and Postcommunion, May the sacred, p. 923.

ST HONORIUS, Bishop and Confessor (September 30)

Commemoration from the Mass Statuit, p. 750.

ST HUGH, Bishop and Confessor (November 17)

Mass Sacerdotes, p. 753, with the following prayers:

Prayer.

O GOD, who didst signally adorn blessed Hugh thy Confessor and Pontiff with eminent virtues and the splendour of miracles: mercifully grant that we may be stirred by his example, and enlightened by his virtues. Through.

Secret.

WE beseech thee, O Lord, that blessed Hugh thy Confessor and Pontiff may commend the gifts which we offer; that helped by his merits, we may obtain both grace and glory. Through.

Postcommunion.

MAY blessed Hugh thy Confessor and Pontiff, we beseech thee, O Lord, render the homage of our service pleasing unto thee: that our own guilt may not shut us off from the effect of this heavenly Sacrament. Through.

BLESSED HUGH COOK FARINGDON and COMPANIONS, Martyrs (November 14)

Commemoration as follows :

Prayer.

GRANT, we beseech thee, almighty God, that we who know thy glorious Abbot Hugh and his Companions, Martyrs for the unity of thy Church, to have been valiant in the confession of their faith, may now find them compassionate in interceding for us with thee. Through.

Secret.

MAY the confession of thy blessed Abbot and Martyr Hugh and his Companions, be pleasing unto thee, we beseech thee, O Lord : and both commend our gifts, and ever implore for us thine indulgence. Through.

Postcommunion.

GRANT, we beseech thee, O Lord, that the holy Sacrament which we have received may, through the prayers of thy blessed Martyr Hugh and his Companions, foster in us both a contempt of the world and firmness in the faith. Through.

ST HUGH, Martyr (August 18)

Mass In virtute, p. 730.

ST ILDEFONSUS, Bishop and Confessor (January 26. In some Churches)

Mass In medio, p. 757, without the Creed, and with the following prayers :

Prayer.

O GOD, who didst adorn blessed Ildefonsus thy Confessor and Bishop with a gift sent from thy treasure-house in heaven through the most glorious Mother of thy Son : mercifully grant that through his prayers and merits we may obtain gifts everlasting. Through the same.

Secret.

WE beseech thee, O Lord, that the yearly solemnity of blessed Ildefonsus thy Confessor and Bishop may make us acceptable to thy loving kindness, that through this service of loving appeasement a blessed reward may be with him and he may obtain for us the gifts of thy grace. Through our Lord.

Postcommunion.

O GOD, rewarder of faithful souls, grant that by the prayers of blessed Ildefonsus thy Confessor and Bishop, whose worshipful feast-day we are keeping, we may obtain pardon. Through our Lord.

ST ILLTYD, Abbot (November 6).

Mass Os justi, p. 766, with the following:

Prayer.

O GOD, who didst call the blessed Abbot Illtyd from a worldly life to one of perfect renunciation; grant, we beseech thee, through his intercession, that we, by prayer, labour and the knowledge of things divine, may so imitate him as to be accounted worthy to attain unto the glory of heaven. Through.

At Caldey Abbey, Introit Venite, p. 669; the rest as above.

ST ITA, Virgin (January 15)

Mass Dilexisti, p. 775.

In the Dioceses of Limerick, Waterford and Lismore, the following prayer is used:

Prayer.

O GOD, who with gifts innumerable didst adorn blessed Ita the Virgin: grant, we beseech thee, through her intercession, that we who venerate her in our devotions may also imitate her in our actions and lives. Through.

ST JARLATH, Bishop and Confessor (June 6)

Mass Statuit, p. 750.

BLESSED JOHN BECHE, Martyr (December 1)

Introitus. Ps. 79.

VIneam de Ægypto transtulisti: ejecisti gentes, et plantasti eam. Operuit montes umbra ejus, et arbusta ejus cedros Dei. Ps. ibid. Qui regis Israel, intende: qui deducis velut ovem Joseph. Gloria Patri.

Introit. Ps. 79.

THou hast brought a vine out of Egypt: thou hast cast out the nations, and planted it. Its shade covered the hills, and the branches of it the cedars of God. Ps. ibid. Hear, O thou that rulest Israel: that leadest Joseph as a sheep. Glory.

Prayer.

GRANT, we beseech thee, almighty God, that as we know blessed John the Abbot mighty in his confession for the unity of thy Church: so we may also experience his loving intercession before thee. Through.

Lesson. Lam. 5.

REMEMBER, Lord, what is come upon us: consider and behold our reproach. Our inheritance is turned unto strangers: our houses unto aliens. We are become orphans without a father, our mothers are as widows. Our water we have drunk for money: we have given a price for our wood. By our necks were we driven: we were weary, and rest was not given to us. Unto Egypt and unto the Assyrians have we given our hand, that we might be satisfied with bread. Our fathers have sinned, and are no more: and we have borne their iniquities.

Graduale. Isa. 51. Consolabitur ergo Dominus Sion, et consolabitur omnes ruinas ejus: et ponet desertum ejus quasi delicias, et solitudinem ejus quasi hortum Domini. ℣. Gaudium et lætitia invenietur in ea, gratiarum actio et vox laudis. Alleluia, alleluia. ℣. Te martyrum candidatus laudat exercitus, Domine. Alleluia.

Gradual. Isa. 51. Wherefore the Lord shall comfort Sion, and shall comfort all her waste places: and he shall make her desert like a place of pleasure, and her wilderness like the garden of the Lord. ℣. Joy and gladness shall be found in her: thanksgiving and the voice of praise. Alleluia, alleluia. ℣. Thee the white-robed army of martyrs praiseth, O Lord. Alleluia.

Gospel. Matt. 16.

AT that time Jesus said to his disciples: But whom do ye say that I am? Simon Peter answered, and said, Thou art Christ, the Son of the living God. And Jesus answering, said unto him, Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say unto thee, that thou art Peter, and upon this Rock I will build my Church, and the gates of hell shall not prevail against it.

Offert. Isa. 51. Attendite ad petram unde excisi

Offertory. Isa. 51. Look unto the rock whence ye

estis, attendite ad Abraham patrem vestrum: quia unum vocavi eum, et benedixi ei, et multiplicavi eum.

are hewn, look unto Abraham your father: for him alone have I called, and have blessed him, and made him to multiply.

Secret.

MAY the confession of thy blessed abbot and Martyr John be pleasing unto thee, we beseech thee, O Lord: and both commend our gifts, and ever implore for us thine indulgence. Through.

Communio. Ps. 79. Respice de cælo et vide et visita vineam istam: et perfice eam, quam plantavit dextera tua.

Communion. Ps. 79. Look down from heaven, and see, and visit this vine: and perfect what thy right hand hath planted.

Postcommunion.

GRANT, we beseech thee, O Lord, that the holy Sacrament which we have received, through the prayers of thy blessed Martyr John, foster in us both a contempt of the world and firmness in the faith. Through.

ST JOHN OF BEVERLEY, Bishop and Confessor (October 25)

Mass Sacerdotes, p. 753, with the following prayers:

Prayer.

O GOD, who hast hallowed this day by the festival of blessed John thy Confessor and Pontiff, grant that thy Church may rejoice worthily on this his solemnity; that his examples and merits may be of help to us before thy mercy. Through.

Secret.

MAY thy clemency, O God, accept from our hands this proffered gift: and by the prayers of blessed John, thy Confessor and Pontiff, absolve us from all sin. Through.

Postcommunion.

SANCTIFIED by the mysteries of salvation, we beseech thee, O Lord, that there may not fail us the prayer of blessed John thy Confessor and Pontiff: whose patronage it hath pleased thee to grant us. Through.

ST JOHN OF BRIDLINGTON, Confessor (October 11)

Mass Os justi, p. 760, with the following prayer:

Prayer.

O GOD, who hast raised up John thy blessed Confessor to equal thy saints through his merits: mercifully grant that we who keep his feast-day may also imitate the examples of his life. Through.

ST JOHN FRANCIS REGIS, Confessor (June 16)

Introitus. Isa. 61.

SPiritus Domini super me, propter quod unxit me: evangelizare pauperibus misit me, sanare contritos corde, prædicare annum Domini acceptum, et diem retributionis. Ps. 9. Exsurge Domine Deus, exaltetur manus tua: ne obliviscaris pauperum. Gloria.

Introit. Isa. 61.

THe Spirit of the Lord is upon me, wherefore he hath anointed me: to preach the gospel to the poor he hath sent me, to heal the contrite of heart, to preach the acceptable year of the Lord, and the day of reward. Ps. 9. Arise, O Lord God, let thy hand be exalted: forget not the poor. Glory be.

Prayer.

O GOD, who, that blessed John Francis thy Confessor might endure much labour for the salvation of souls, didst adorn him with a wondrous charity and an invincible patience: grant graciously that we, gaining instruction from his example and helped by his prayers, may obtain the rewards of everlasting life. Through.

Lesson. 1 Thess. 2, as on p. 577.

Graduale. Ps. 91. Justus ut palma florebit, sicut cedrus Libani multiplicabitur in domo Domini. ℣. Ad annuntiandum mane misericordiam tuam, et veritatem tuam per noctem. Alleluia, alleluia. ℣. Dominus dabit verbum evangelizantibus virtute multa. Alleluia.

Gradual. Ps. 91. The just man shall flourish like a palm tree: as a cedar of Libanus shall he increase in the house of the Lord. ℣. To declare thy mercy early in the morning, and thy truth in the night. Alleluia, alleluia. ℣. The Lord shall give speech to his preachers with great power. Alleluia.

Gospel. Matt. 9.

AT that time: Jesus went about all the cities, and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every

disease and every infirmity. And seeing the multitudes, he had compassion on them: because they were distressed, and lying like sheep that have no shepherd. Then saith he to his disciples, the harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

Offert. Job 29. Benedictio perituri super me veniebat, et cor viduæ consolatus sum: oculus fui cæco, et pes claudo; pater eram pauperum.

Offertory. Job 29. The blessing of him that was about to perish came upon me, and the heart of the widow I consoled: I was an eye to the blind, and a foot to the lame: a father was I to the poor.

Secret.

MAY the Victim of Love which we offer up in this Sacrifice, be a propitiation for us, through thy mercy, O Lord: and by the prayers and merits of blessed John Francis may it be most efficacious and salutary in obtaining for us greater patience and charity. Through.

Communio. Isa. 52. Quam pulchri super montes pedes annuntiantis et prædicantis pacem, annuntiantis bonum, prædicantis salutem.

Communion. Isa. 52. How beautiful upon the mountains are the feet of him that announceth and preacheth peace, that announceth good things, that preacheth salvation.

Postcommunion.

MAY the saving effect of thy lovingkindness grow in us, O Lord: that refreshed by celestial nourishment, and enkindled by the examples of the saints, we may be able happily to attain the harbour of eternal salvation, under thy merciful protection, and by the intercession of blessed John Francis. Through.

BLESSED JOHN FISHER, Bishop and Martyr (June 27)

Mass **Gaudeamus**, as for St Josaphat, p. 716, with the following exceptions: the name **John** being substituted for **Josaphat** wherever it occurs.

Prayer.

O GOD, who unto thy Pontiff John didst grant that he should with a stout heart lay down his life for truth and justice: do thou vouchsafe that we, by his intercession, may, after his example, lose our life in this world for Christ, that we may attain to find it in heaven. Through.

Gradual Inveni, p. 726, the ℣. after the Alleluia being changed to Hic est sacerdos, as on p. 729.

BLESSED JOHN HALE, Martyr (May 21)

Mass Protexisti, p. 746, with Prayer, Secret, and Postcommunion from the Mass Lætabitur, p. 732.

BLESSED JOHN HOUGHTON, Martyr (May 11)

Introit, Alleluia and Communion from the Mass Protexisti, p. 746.

Prayer, Secret, and Postcommunion as for the Blessed Carthusian martyrs, p. 945, but substituting blessed John thy martyr for blessed John and of his fellow-martyrs or thy blessed martyrs John and his companions.

Epistle. 1 Pet. 4, p. 735.

Gospel. Matt. 10, p. 731.

Offertory. Lætamini, p. 749.

BLESSED JOHN LARKE, Martyr (March 11)

Mass Lætabitur, p. 732, with Lesson Communicantes, p. 735.

ST JOHN NEPOMUCENE, Martyr
(May 16. In some Churches)

Introitus. Eccli 51.

DEdit mihi Dominus linguam mercedem meam: et in ipsa laudabo eum. (In Eastertide, Alleluia, alleluia.) Ps. 38. Dixi, custodiam vias meas, ut non delinquam in lingua mea. Gloria.

Introit. Ecclus 51

THE Lord hath given me a tongue for my reward, and therewith will I praise him. (In Eastertide, Alleluia, alleluia.) Ps. 38. I said, I will guard my ways, that I offend not in my tongue. Glory be to the Father.

Prayer, Secret and Postcommunion, as in the Mass on p. 1178.

Lesson. Ecclus 21.

THE fool will peep through the window into the house: but he that is well taught will stand without. It is the folly of a man to hearken at the door: and a wise man will be grieved with the disgrace. The lips of the unwise will be telling foolish things: but the words of the wise shall be weighed in a balance. The heart of fools is in their mouth: and the mouth of wise men is in their heart. While the ungodly curseth the devil, he curseth his own soul. The talebearer shall defile his own soul, and shall be hated by all: and he that shall abide with him shall be hateful: the silent and wise man shall be honoured.

Graduale. Prov. 11. Qui ambulat fraudulenter, revelat arcana: qui autem fidelis est animi, celat. ℣. Ps. 14. Domine, quis habitabit in tabernaculo tuo, aut quis requiescet in monte sancto tuo? Qui non egit dolum in lingua sua, nec fecit proximo suo malum. Alleluia, alleluia. ℣. Eccli. 25. Beatus qui lingua sua non est lapsus, et qui non servivit indignis se. Alleluia.

Gradual. Prov. 11. He that walketh fraudulently revealeth secret things: but he that is faithful of soul concealeth them. ℣. Ps. 14. Lord, who shall dwell in thy tabernacle, or who shall rest in thy holy mountain? He that hath done no deceit with his tongue, nor done evil to his neighbour. Alleluia, alleluia. ℣. Ecclus. 25. Blessed is he who hath not erred with his tongue, and hath not served such as are unworthy of him. Alleluia.

In Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. ℣. Eccli. 25. Beatus qui lingua sua non est lapsus, et qui non servivit indignis se. Alleluia. ℣. Prov. 10. Lingua pravorum peribit: lingua autem sapientium est sanitas. Alleluia.

Alleluia, alleluia. ℣. Ecclus. 25. Blessed is he who hath not erred with his tongue, and hath not served such as are unworthy of him. Alleluia. ℣. Prov. 10. The tongue of the wicked shall perish: but the tongue of the wise is health. Alleluia.

☩ Gospel, Matt. 11, p. 54.

Offertorium. Eccli. 42. Non duplices sermonem de revelatione sermonis absconditi, et eris vere sine confusione: et inve-

Offertory. Ecclus. 42. Repeat not the word which thou hast heard, and disclose not the thing that is secret, and so shalt thou

nies gratiam in conspectu omnium hominum. (In Eastertide, Alleluia.)

Communio. Isa. 6. Volavit ad me unus de Seraphim, et in manu ejus calculus, quem tulerat de altari, et tetigit os meum. (In Eastertide, Alleluia.)

be truly without confusion, and shalt find favour before all men. (In Eastertide, Alleluia.)

Communion. Isa. 6. There flew unto me one of the Seraphim, and in his hand a coal which he took from off the altar, and he touched my mouth. (In Eastertide, Alleluia.)

BLESSED JOHN PAYNE, Martyr (April 2)

Mass In virtute, p. 730, or Protexisti, p. 746, according to the season, but with the following:

Prayer.

O GOD, who didst cause blessed John to triumph in the power of the most holy name of Jesus; grant us, through his intercession, so to be strengthened in the love of thy name that we may never be separated from thee by any temptations. Who livest.

BLESSED JOHN ROCHESTER, JAMES WALWORTH and COMPANIONS, Martyrs (May 11)

Mass as for the Blessed Carthusian Martyrs, p. 945, but with the substitution of John and James and their fellow-martyrs for John and his fellow-martyrs in the Prayer and Postcommunion.

ST JOHN MARY VIANNEY, Confessor

(See pages 1176-1178)

BLESSED JULIANA CORNILLON, Virgin

(April 5. In some Dioceses)

Mass Dilexisti, p. 775, except:

Prayer.

O GOD, the exaltation of the humble, who didst wondrously inflame blessed Juliana, thy Virgin, to promote the cult of the most holy Sacrament: grant, we beseech thee, that we may so follow in the footsteps of her humility on earth, that we may merit to be raised up with her to heaven. Through.

SS JULIUS and AARON, Martyrs (July 3)

Mass Salus autem, p. 740, with the following prayer:

Prayer.

O GOD, the strength and stay of thy confessors: by whose gift the holy Martyrs Julius and Aaron

shed their lives for the glory of thy name: vouchsafe, we beseech thee, that their blood may even now become the seed of Christians. Through.

ST JUSTUS, Bishop and Confessor (November 10)

Mass Statuit, p. 750, with the following prayer:

Prayer.

HEARKEN, O Lord, unto thy people, whose hearts are in subjection to thee; and at the prayers of blessed Justus, thy Confessor and Pontiff, keep them therein; that so they may strive after the things in which they believe; and, by faithful service, attain unto the end for which they justly hope. Through.

ST KENELM, King and Martyr (July 17)

In the Archdiocese of Birmingham, commemoration with the prayers from the Mass In virtute, p. 730.

In the Diocese of Clifton the following proper Prayers are said:

Prayer.

ALMIGHTY and merciful God, who hast appointed unto us the outstanding joyousness of this day for the solemnity of blessed king Kenelm thy Martyr: hear lovingly the prayers of thy faithful people, and grant that we may ever be uplifted by the prayers and merits of him whose feast we are this day keeping. Through.

Secret.

O LORD God, look upon the gifts here present: and blessed Kenelm thy Martyr, whose venerated feast we are keeping, being our patron, may they confer the pardon of salvation upon us thy faithful, and obtain the rewards of eternity. Through.

Postcommunion.

WE beseech thee, O Lord, may thy people obtain gladness in celebrating with exultation the birthday of thy blessed Martyr Kenelm: and as thou hast refreshed them with food from the heavenly table, so cause them to share in the companionship of thine eternity. Through our Lord.

ST KENNY, Abbot (October 11)

Mass Os justi, p. 766.

In Scotland the prayers are as follows:

Prayer.

ALMIGHTY God, whom to serve is the highest and full felicity: grant us, we beseech thee, to imitate blessed Kenny; that, by being subject one to the other in the fear of Christ, we may, like obedient sons, and with the readiness of love, serve thee in holiness and grace. Through.

Secret

RECEIVE, we beseech thee, O Lord, the prayers and the Sacrifice which we offer unto thee: and grant that by imitating blessed Kenny, and so mortifying by the Spirit the lusts of the flesh, we may serve thee alone. Through.

Postcommunion.

O GOD of our hearts, and our portion for evermore: do thou, through this Sacrament which we have received, grant, by the intercession of blessed Kenny, that while here on earth we may cleave solely unto thee, from whom we hope for an everlasting inheritance in heaven. Through.

ST KENTIGERN or MUNGO, Bishop and Confessor (January 14)

Mass Statuit, p. 750, with the following prayers:

Prayer.

O GOD, who through blessed Kentigern thy Confessor and Bishop didst cause the light of the true faith to shine brightly forth, grant, we beseech thee, that as we celebrate his worshipful solemnity we may by faithfully following his teaching obtain the glory of eternal happiness. Through.

Secret.

DO thou, we beseech thee, O Lord, sanctify this gift offered unto thy Majesty in honour of the holy Pontiff Kentigern: that it may be acceptable unto thee, and salutary unto ourselves. Through.

Postcommunion.

REFRESHED by the divine mysteries which we have offered unto thy Majesty on this solemnity of the blessed Pontiff Kentigern, we suppliantly beseech thee, O Lord, that by his help we may come to enjoy with him the joys that never end. Through.

ST KEVIN, or CŒMGEN, Abbot (June 3

Mass Os justi, p. 766.

ST KEYNA, Virgin (October 8)

Prayer Exaudi, p. 775; Secret Hostias, and Post-communion Divini muneris, p. 773.

ST KIERAN, Bishop (March 5)

Mass Statuit, p. 750.

ST KILIAN, Bishop (July 8)

Mass Statuit, p. 750.

ST KYRAN, Abbot (September 9)

Mass Os justi, p. 766.

ST LASERIAN, Bishop and Confessor (April 18)

Mass Statuit, p. 750.

ST LAURENCE, Bishop and Confessor (February 3)

Mass Sacerdotes, p. 753.

ST LAURENCE O'TOOLE, Bishop and Confessor (November 14)

Mass Statuit, p. 750, with the following prayer:

Prayer.

O GOD, who hast adorned blessed Laurence thy Confessor and Pontiff with countless miracles: grant that by his merits and intercession we may be made worthy to obtain health for our bodies and salvation for our souls. Through.

ST LELIA, Virgin (August 13)

Mass Dilexisti, p. 775.

ST LIVINUS, Bishop and Martyr (November 12)

Mass Statuit, p. 726, with the following prayer:

Prayer.

O GOD, who by the most precious Blood of thy Son didst dedicate the merits of the holy martyrs: mercifully look down upon us who honour the worshipful birthday to heaven of blessed Livinus thy Martyr and Pontiff; and grant us peace and safety, and in the end the joy of seeing thee for evermore. Through the same.

ST LUAN, Abbot (June 25)

Mass Os justi, p. 766, with the following prayer:

Prayer.

ALMIGHTY and merciful God, graciously give ear unto the prayers of thy suppliants: that through the intercession of the blessed Abbot Luan

thou wouldst vouchsafe to pour down upon us thy grace; that so, having by prayer obtained the forgiveness of our sins, we may attain unto everlasting rest. Through.

ST LUCIUS, King, Bishop, and Martyr (December 5)
Mass Lætabitur, p. 732, with the following prayer:
Prayer.
O LORD JESUS CHRIST, Author and Finisher of our Faith, who unto blessed Lucius, king, bishop, and martyr, didst grant that, rejecting idolatry, he should confess thy Name, and strenuously propagate its worship, even to the shedding of his blood: do thou grant that we thy believing people may through life and until death put forth works that shall accord with the Faith which we profess. Through.

ST MACANISIUS, Bishop and Confessor (September 3)
Mass Statuit, p. 750.

ST MACARTAN, Bishop and Confessor (March 26)
Mass Statuit, p. 750.

ST MACHAR, Bishop and Confessor
(November 12)
Mass Statuit, p. 750, except
Prayer.
O GOD, who didst will that blessed Machar, thy Confessor and Bishop, should rule as a shepherd over thy Church: grant, we beseech thee, that we who keep his birthday may not be despoiled of the hope of joys to come. Through.
Secret.
PURIFY, we beseech thee, almighty God, the mind of thy family by the enlightenment of the Holy Spirit: that by the prayers of blessed Machar, thy Confessor and Bishop, these gifts of our devotion may be rendered acceptable to thee. Through.
Postcommunion.
FED with the food of our redemption, we suppliantly beseech thy loving-kindness, O Lord: that by the interceding merits of blessed Machar, thy Confessor and Bishop, we may obtain the gifts of eternal salvation. Through.

ST MAGLORIUS or MALO, Bishop and Confessor. (October 24).

Mass Sacerdotes, p. 753. At Caldey Abbey the Prayer and Gradual are as follows:

Prayer.

ALMIGHTY everlasting God, bestow upon thy suppliant people on this day's festivity the mightiest benefits of thy bounty: that what we cannot obtain, burdened as we are with the weight of our sins, thou mayest grant with thine accustomed loving-kindness through the patronage of blessed Maglorius thy Confessor and Bishop. Through.

Gradual, Ps. 26, Unam petii, p. 1063.

ST MAGNUS, Martyr (April 16)

Mass Protexisti, p. 746, with the following exceptions:

Prayer.

MAY the precious merits of blessed Magnus, thy Martyr, protect us, O Lord: and may we, who in those merits proclaim the works of thy Majesty, derive through them both present and future help. Through.

Lesson. Wisdom 4, p. 583, with the addition: But the people see this and understand not, nor lay up such things in their hearts, that the grace of God and his mercy is with his saints, and he hath a care for his elect.

Gospel. Matt. 10, p. 731.

Secret.

LOOK down, O Lord, we beseech thee, with gracious favour upon the gifts which we now offer; that they may be filled with the blessing of the Holy Ghost, and may infuse into our hearts that vigorous love which enabled blessed Magnus to overcome all bodily torments. Through.

Postcommunion.

WE have received, O Lord, this heavenly Sacrament on the festival of thy holy Martyr Magnus; do thou, we beseech thee, through his prayers, grant that what we are now doing in this passing life we may obtain in everlasting happiness. Through.

Out of Eastertide the Mass is In virtute, p. 730, with prayers and Lesson as above.

ST MALACHY, Bishop and Confessor (November 3)

Mass Statuit, p. 750, with the following prayer:

Prayer.

WE suppliantly entreat thy Majesty, O Lord, that we who receive instruction from the example of blessed Malachy, thy Confessor and Pontiff, may be helped by his merits. Through.

ST MALRUBIUS, Abbot (April 21)

Mass Os justi, p. 766.

ST MARGARET, Queen and Widow (November 16)

In Scotland the Mass said is as follows:

Introitus. 1 Tim. 5.

IN operibus bonis testimonium habens, filios educavit, hospitio recepit, sanctorum pedes lavit, tribulationem patientibus subministravit, omne opus bonum subsecuta est. Ps. 40. Beatus qui intelligit super egenum et pauperem: in die mala liberabit eum Dominus. Gloria Patri.

Introit. 1 Tim. 5.

HAving testimony in her good works, she brought up children, hath received to harbour, washed the feet of the saints, ministered to them that suffer tribulation, followed out every good work. Ps. 40. Blessed is he that understandeth concerning the needy and poor: the Lord will deliver him in the evil day. Glory be.

Prayer.

O GOD, who didst render the blessed Margaret truly admirable for her eminent charity towards the poor: grant that, by her intercession, and through our following her example, thy charity may ever increase in our hearts. Through.

Lesson. Prov. 31, p. 782.

Graduale. Eccli. 26.

Sicut sol oriens mundo in altissimis Dei, sic mulieris bonæ species in ornamentum domus ejus. ℣. Lucerna splendens super candelabrum sanctum, et species faciei super ætatem stabilem. Alleluia, alleluia. ℣. Ps. 44. Astitit regina a dextris tuis in vestitu deaurato: cir-

Gradual. Ecclus. 26.

As the sun shining upon the world in the heights of God, so is the appearance of a good woman in the adorning of her house. ℣. A lamp shining upon a holy candlestick, and the beauty of the face in a ripe age. Alleluia, alleluia. ℣. Ps. 44. The queen stood at thy right hand in gilded ves-

cumdata varietate. Alleluia.

ture, surrounded with variety. Alleluia.

Gospel. Matt. 13, p. 772.

Offertorium. Ps. 44. Audi filia et vide et inclina aurem tuam: et obliviscere populum tuum, et domum patris tui. Et concupiscet rex decorem tuum: quoniam ipse est Dominus Deus tuus, et adorabunt eum.

Offertory. Ps. 44. Hearken, O daughter, and consider, and incline thine ear: and forget thine own people and thy father's house. And the king shall desire thy beauty: for he is the Lord thy God, and they shall adore him.

Secret.

DO thou, we beseech thee, O Lord, vouchsafe that by virtue of this holy sacrifice we may ever seek thy Kingdom and the justice thereof: for the gaining of which the saintly Queen Margaret scorned the deceitful pomps and allurements of an earthly kingdom. Through.

Communio. Prov. 31. Surrexerunt filii ejus, et beatissimam prædicaverunt, vir ejus, et laudavit eam.

Communion. Prov. 31. Her children arose and called her most blessed, her husband, and he praised her.

Postcommunion.

DO thou, O Lord, through the virtue of this Sacrament, pour down upon us the holy sweetness of thy love; that having, through the intercession of blessed Margaret, overcome all worldly hindrances, we may deserve to cleave, with her, unto thee only, Through.

BLESSED MARGARET POLE, Martyr (May 28)

Mass Loquebar, p. 768, except

Prayer.

O GOD, who when blessed Margaret had led a life distinguished for its virtue, didst adorn her with the crown of Martyrdom: do thou, by her merits and intercession, grant that no adversities may ever deter us from dedicating both life and death to thy service. Through.

Gradual. Dilexisti, as on p. 780.

In Eastertide, instead of the Gradual, is said the Alleluia, as on p. 781.

Gospel. Matt. 13, p. 772.

Offertory. Diffusa, p. 773.

In the Secret and Postcommunion the words **virgin** and are omitted.

Communion. **Principes**, p. 782.

But in the diocese of Brentwood, all is as in the Mass **Me expectaverunt**, p.780, except Introit **Loquebar**, p. 768, and prayer as above.

ST MAUGHOLD, Bishop and Confessor (April 27)

Mass **Statuit**, p. 750.

ST MEL, Bishop and Confessor (February 6)

Mass **Statuit**, p. 750.

But in the Diocese of Ardagh the Prayers and Lesson are as follows:

Prayer.

ALMIGHTY and everlasting God, who by means of blessed Mel thy Pontiff didst shed the light of the true Faith into the hearts of thy faithful people: grant, we beseech thee, that we may both observe his salutary instructions, and also imitate the example of his saintly manner of life. Through.

Lesson. Heb. 13, p. 756.

Secret.

MAY thy people, O Lord, by means of this sacrifice render unto thee a worthy thanksgiving for the priceless gift of Faith: and blessed Mel thy Pontiff interceding, obtain that, intent upon the sacred teaching, they may with their whole hearts follow those things which are right and holy. Through.

Postcommunion.

MAY the reception of this heavenly Sacrament on the festival of blessed Mel, thy Confessor and Pontiff, be profitable unto thy people, O Lord; that instructed by his example and helped by his prayers, they may persevere in holiness before thee. Through.

ST MELLITUS, Bishop and Confessor (April 24)

Mass **Sacerdotes**, p. 753.

But in the diocese of Brentwood the Mass is **Statuit**, p. 750, with Prayer, Secret, and Postcommunion from the Mass **Sacerdotes**, p. 753.

ST MILBURGIS, Virgin (February 23)

Mass **Dilexisti**, p. 775.

ST MUNCHIN, Bishop and Confessor (February 13)

Mass Statuit, p. 750.

ST MUREDACH OR MURTAGH, Bishop and Confessor (August 12)

Mass Statuit, p. 750.

ST NATHALAN, Bishop and Confessor (January 19)

Mass Statuit, p. 750, with the following Prayer.

Prayer.

MAKE us, O Lord, ever with devout minds to cleave unto thee; that so, by the intercession of blessed Nathalan, thy Confessor and Pontiff, we may become worthy to sing with him thine unending praise in heaven. Through.

ST NATHY, Bishop and Confessor (August 9)

Mass Statuit, p. 750.

SS. NATHY AND PHELIM, Bishops and Confessors (August 9)

Mass Sacerdotes Sion, p. 913.

ST NINIAN, Bishop and Confessor (September 16)

Mass Sacerdotes, p. 753.

But in Scotland the Mass is Statuit, p. 750, except for the Gospel and the following prayers:

Prayer.

O GOD, who by the teaching of blessed Ninian, thy Bishop and Confessor, didst bring the peoples of the Picts and Britons to the knowledge of thy Faith: do thou mercifully grant that we, who through his teaching have been suffused with the light of thy truth, may, by his intercession, attain unto the joys of the heavenly life. Through.

Gospel. Luke 10, p. 552.

Secret.

WE beseech thee, O Lord, that this yearly and welcomed solemnity of the holy Bishop Ninian may commend the proffered gifts of our service: that fortified by his kindly prayer we may obtain both the forgiveness of all our offences and fellowship with him in everlasting blessedness. Through.

Postcommunion.

DO thou, O Lord, by the glorious intercession of thy holy Confessor and Bishop Ninian, protect us who have been refreshed by the Sacrament

of this life-giving food; and grant that we may become guests at the everlasting banquet of the heavenly table. Through.

BLESSED OLIVER PLUNKETT, Bishop and Martyr (July 11)

Mass Statuit, p. 750, with the following prayers:

Prayer.

O GOD, who didst endow blessed Oliver thy Martyr and Bishop with a wondrous fortitude of spirit in defence of the Catholic faith: grant to us through his intercession and example that we may imitate his constancy in the faith and experience his patronage in danger. Through.

Secret.

MOST merciful God, pour down thy blessing upon these gifts and confirm us in the faith: which blessed Oliver thy Martyr and Bishop asserted amidst mighty torments. Through.

Postcommunion.

MAY this heavenly table, O Lord, afford to us the spirit of fortitude: which nourished continually even to final victory for the Church's honour, the life of Blessed Oliver thy Martyr and Bishop. Through.

ST OSBURGA, Virgin (March 30)

Dilexisti,

ST OSMUND, Bishop and Confessor (December 4)

Mass Statuit, p. 726, with prayers as follows:

Prayer.

ALMIGHTY and everlasting God, who dost gladden us by this day's festival of blessed Osmund thy Confessor and Pontiff: we suppliantly implore thy mercy, that we, who with devout service celebrate his memory, may, by his loving intercession, be helped to attain the glory of everlasting life. Through.

Secret.

DO thou, through the merits and prayers of thy munificent Confessor Osmund, sanctify our gifts, we beseech thee, O Lord: that they may be changed into the Body and Blood of thy Son Jesus

Christ our Lord, and profit us unto the salvation of our souls. Through.

Postcommunion.

HAVING partaken of the sacred gifts, we supplicantly beseech thee, O Lord, that strengthened by their virtue we may follow the example of blessed Osmund, thy Confessor and Pontiff, and attain unto the joys of everlasting life. Through.

ST OSWALD, Bishop and Confessor (February 28)

Mass Statuit, p. 750.

ST OSWALD, King and Martyr (August 9)

Mass In virtute, p. 730, with prayer and Gospel as follows:

Prayer.

ALMIGHTY and everlasting God, who by the martyrdom of the blessed King Oswald hast hallowed this day with a holy joy and gladness: do thou grant unto our hearts an increase of thy love: that we who admire his glorious contest for the Faith, may imitate his constancy even unto death. Through.

Gospel. Matt. 16, p. 729.

But in Scotland the Mass said is In virtute, p. 730, with the following alterations:

Prayer.

ALMIGHTY and everlasting God, who hast conferred upon us this day's glad and holy festival in honour of blessed Oswald thy Martyr: grant that the love of thee may increase in our hearts; and that we may feel the patronage in heaven of him whose passion we venerate on earth. Through.

Lesson. Wisdom 4, p. 583, with the addition for the Feast of St Magnus, p. 991.

✠ Gospel. John 15.

AT that time: Jesus said to his disciples: This is my commandment, that ye love one another as I have loved you. Greater love than this hath no man that a man lay down his life for his friends. Ye are my friends, if ye do the things that I command you. I will not now call you servants; for the servant knoweth not what his lord doeth. But I have called you friends: because all things whatsoever I have

heard of my Father, I have made known unto you. Ye have not chosen me: but I have chosen you; and I have appointed you that ye should go, and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, know ye that it hath hated me before you. If ye had been of the world, the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember my word that I said unto you, The servant is not greater than his master. If they have persecuted me, they will also persecute you; if they have kept my word, they will keep yours also. But all these things they will do unto you for my Name's sake, because they know not him that sent me.

Secret.

THE Gifts which, on this commemoration of the holy Martyr Oswald, we offer unto thy Majesty, do thou, O Lord, mercifully accept; and graciously breathe into us the same love wherewith he was aflame. Through.

Postcommunion.

REFRESHED with this life-giving food, we beseech thee, almighty God, that we, who with solemn devotion venerate the glorious contest of blessed Oswald the Martyr, may through his prayers feel that thy justice is being appeased on our behalf. Through.

ST OTTERAN, Bishop and Confessor (October 27)

Mass Statuit, p. 750.

BLESSED MARTYRS OF OXFORD UNIVERSITY (December 1)

Mass as on the Feast of Blessed Edmund Campion and Companions, p. 1122.

ST PALLADIUS, Bishop and Confessor (July 7)

Mass Statuit, p. 750, with prayers as follows:

Prayer.

O GOD, who in the blessed Pontiff Palladius didst provide the Scottish people at once with an apostle and a teacher of the Catholic Faith: do thou, we beseech thee, grant that by his intercession

we may obtain thine unspeakable mercy, and, by thy gift, enjoy life everlasting. Through.

Secret.

HALLOW, we beseech thee, O Lord, the gifts which we offer in remembrance of blessed Palladius, thy Pontiff and Confessor; that they may be profitable unto the salvation of our souls. Through.

Postcommunion.

WE who have received these thy sacred gifts, suppliantly entreat thee, O Lord, that, strengthened by their virtue, we may follow the example set before us by blessed Palladius thy Pontiff and Confessor, and attain unto everlasting joys. Through.

ST PATRICK, Bishop and Confessor (March 17)

In England and Ireland, all as on p. 530.

In Scotland the Mass is as follows:

Introitus. Gen. 12. EGredere de terra tua, et de cognatione tua, et de domo patris tui, et veni in terram quam monstrabo tibi. Faciamque te in gentem magnam. Ps. 104. Confitemini Domino, et invocate nomen ejus: annuntiate inter gentes opera ejus. Gloria.

Introit. Gen. 12. GO forth out of thy land, and from thy kindred, and from thy father's house, and come into a land which I will show thee. And I will make of thee a great nation. Ps. 104. Give glory to the Lord, and call upon his name: make known his doings unto the Gentiles. Glory be.

Prayer.

O GOD, who for the preaching of thy glory among the Gentiles wert pleased to send forth blessed Patrick, thy Confessor and Pontiff: do thou through his merits and intercession grant that what thou commandest us to do, that same we may by thy mercy accomplish. Through.

Lesson. Rom. 10, p. 474.

Graduale. Ps. 104. Misit ante eos virum: in servum venumdatus est Joseph. ℣. Donec veniret verbum ejus: eloquium Domini inflammavit eum.

Gradual. Ps. 104. He sent a man before them: Joseph was sold into servitude. ℣. Until his word came: the word of the Lord inflamed him.

Tractus. Isa. 42. Ego

Tract. Isa. 42. I the Lord

Dominus vocavi te in justitia, et apprehendi manum tuam, et servavi te. Et dedi te in fœdus populi, in lucem gentium. ℣. Ut aperires oculos cæcorum, et educeres de conclusione vinctum, de domo carceris sedentes in tenebris. ℣. Ego Dominus, hoc est nomen meum: gloriam meam alteri non dabo, et laudem meam sculptilibus.

have called thee in justice, and I have held thee by the hand, and preserved thee. And I have given thee for a covenant to the people, and for a light to the Gentiles. ℣. That thou mightest open the eyes of the blind, and lead forth him that is bound from captivity, and them that sit in darkness from the prison-house. ℣. I the Lord, this is my name: I will not give my glory to another, and my praise to graven things.

Gospel. Luke 10, p. 552.

Offertorium. Gen. 15. Eduxit eum foras et ait illi: Suscipe cælum, et numera stellas, si potes. Et dixit ei: sic erit semen tuum.

Offertory. Gen. 15. He led him forth without and said to him: Look up to heaven, and number the stars, if thou art able. And he said to him: So shall thy seed be.

Secret.

MAY this clean offering be acceptable unto thee, O Lord of Hosts: an offering which it hath pleased thee should, through the labours of blessed Patrick, be made unto thy great Name, among the Gentiles, from the rising of the sun unto the setting thereof. Through.

Communio. Jud. 15. Manus Domini confortavit te, et ideo eris benedictus in æternum.

Communion. Jud. 15 The hand of the Lord hath strengthened thee, and therefore thou shalt be blessed for ever.

Postcommunion.

O GOD, who didst institute the Sacrament of thy body and blood among all peoples as a pledge of thy love; graciously grant that they whom thou hast consecrated in this divine mystery may, through the intercession of blessed Patrick, thy Confessor and Pontiff, day by day be united in closer bonds of peace and concord. Through.

ST PAUL OF LEON, Bishop and Confessor (March 13)

Mass Sacerdotes tui, p. 753.

ST PAULINUS, Bishop and Confessor (October 10)

Mass Statuit, p. 750.

BLESSED PETER ALOISIUS MARY CHANEL, Martyr (April 28)

Introitus. Isa. 66.

MIttam ex eis qui salvati fuerint ad Gentes in mare, ad insulas longe, ad eos qui non audierunt de me et non viderunt gloriam meam: et annuntiaverunt gloriam meam Gentibus. Alleluia, alleluia. Ps. 96. Dominus regnavit, exsultet terra: lætentur insulæ multæ. Gloria Patri.

Introit. Isa. 66.

I Will send of them that are saved to the Gentiles in the sea, to the isles afar off, to those who have not heard of me and have not seen my glory: and they shall declare my glory to the Gentiles. Alleluia, alleluia. Ps. 96. The Lord hath reigned, let the earth rejoice; let the many isles be glad. Glory.

Prayer.

OGOD, who didst adorn blessed Peter Aloisius Mary, thy Martyr, with wondrous meekness, burning love and unconquered constancy in preaching the gospel: grant us, we beseech thee, that we may walk in his footsteps and hold the faith we profess even unto death. Through.

Lesson, Col. 3, as on p. 112.

Alleluia, alleluia. ℣. Ps. 20. Desiderium animæ ejus tribuisti ei, Domine, et voluntate labiorum ejus non fraudasti eum. Alleluia. ℣. Isa. 24. In insulis maris nomen Domini Dei Israel: a finibus terræ laudes audivimus, gloriam justi. Alleluia.

Alleluia, alleluia. ℣. Ps. 20. Thou hast given him, O Lord, the desire of his heart, and hast not denied him the will of his lips. Alleluia. ℣. Isa. 24. In the isles of the sea is the name of the Lord God of Israel: from the ends of the earth we have heard praises, the glory of the just. Alleluia.

Gospel. Matt. 16, p. 729.

Offertorium. Isa. 52. Quam pulchri pedes annuntiantis et prædicantis

Offertory. Isa. 52. How beautiful are the feet of him that announceth and

pacem: annuntiantis bonum, prædicantis salutem, dicentis Sion, Regnabit Deus tuus. Alleluia.

preacheth peace: that announceth good things, that preacheth salvation, that saith to Sion, thy God reigneth. Alleluia.

Secret.

MAY this Host, O Lord, which we bring in memory of the triumph of blessed Peter Aloisius Mary, continually inflame our hearts with the fire of thy love: and dispose them for the rewards promised to them that persevere to the end. Through.

Communio. Ps. 20. Prævenisti eum in benedictionibus dulcedinis: posuisti in capite ejus coronam de lapide pretioso. Alleluia.

Communion. Ps. 20. Thou hast prevented him with blessings of sweetness: thou hast placed on his head a crown of pure gold. Alleluia.

Postcommunion.

NOURISHED with the bread of angels and filled with sweetness from on high, we suppliantly beseech thee, O Lord, that by the example of thy blessed Martyr Peter Aloisius Mary, we may learn to despise all things of earth, and to love the things of heaven. Through.

ST PHELIM, Bishop and Confessor (August 9)

Mass Statuit, p. 750.

ST PHILIP of JESUS, Martyr
(February 5. In some Dioceses)

Introitus. Philipp. 2. IN nomine Jesu omne genu flectatur, cœlestium, terrestrium et infernorum: et omnis lingua confiteatur quia Dominus Jesus Christus in gloria est Dei Patris. Ps. 102. Benedic, anima mea, Domino, et omnia quæ intra me sunt nomini sancto ejus. Gloria Patri.

Introit. Philipp. 2. IN the name of Jesus let every knee bow, of things in heaven, on earth and under the earth: and let every tongue confess that the Lord Jesus Christ is in the glory of God the Father. Ps. 102. Bless the Lord, O my soul, and all that is within me, bless his holy name. Glory.

Prayer.

O GOD, who didst crown blessed Philip first of all among the earliest Martyrs of Japan, when he

was bound to a cross and pierced with a triple spear: mercifully grant that we may be supported by his patronage, and likewise be crowned with him in heaven. Through our Lord.

Lesson. Gal. 6, p. 683.

Graduale. Ps. 102. Benedic, anima mea, Domino: et noli oblivisci omnes retributiones ejus. ℣. Qui propitiatur omnibus iniquitatibus tuis, qui sanat omnes infirmitates tuas. Alleluia, alleluia. ℣. Jac. 1. Beatus vir qui suffert tentationem: quoniam cum probatus fuerit, accipiet coronam vitæ. Alleluia.

Gradual. Ps. 102. Bless the Lord, O my soul, and forget not all his rewards. ℣. Who hath mercy on all thy iniquities, who healeth all thine infirmities. Alleluia, alleluia. ℣. James 1. Blessed is the man who endureth temptation: for when he shall be tried, he shall receive the crown of life. Alleluia.

After Septuagesima, instead of the Alleluia and ℣., is said:

Tractus. Ps. 117. Dextera Domini fecit virtutem: dextera Domini exaltavit me, dextera Domini fecit virtutem. ℣. Non moriar, sed vivam: et narrabo opera Domini. ℣. Castigans castigavit me Dominus, et morti non tradidit me

Tract. Ps. 117. The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me, the right hand of the Lord hath wrought strength. ℣. I shall not die, but live: and I will tell the works of the Lord. ℣. Chastising the Lord hath chastised me, and he hath not delivered me up to death.

℣. Gospel, Matt. 16, p. 729.

Offertory, Veritas, p. 755.

Secret.

SANCTIFY, we beseech thee, O Lord, the gifts consecrated to thee: and by the intercession of blessed Philip thy martyr, grant that they may profit us as a perpetual help. Through our Lord.

Communion, Qui vult, p. 732.

Postcommunion.

REFRESHED with the holy body and precious blood of thy Son Jesus Christ, we suppliantly beseech thee, O Lord, that we may be freed from all adversity at the intercession of blessed Philip thy Martyr. Through the same our Lord.

BLESSED RALPH SHERWIN, Martyr (December 1)

Mass In virtute, p. 730.

ST RICHARD, Bishop and Confessor (April 3)

Mass Statuit, p. 750, with the following prayers:

Prayer.

O GOD, who by the merits of blessed Richard thy Confessor and Pontiff, hast shed upon thy Church the lustre of glorious miracles: grant that through his intercession we thy servants may reach the glory of everlasting blessedness. Through.

Secret.

GRANT, we beseech thee, O merciful God, that the gift we offer in the sight of thy Majesty may, blessed Richard thy Confessor and Pontiff interceding, obtain for us both the grace to live a good life now, and hereafter glory everlasting. Through.

Postcommunion.

MAY the most holy Mysteries which we have received, and of which blessed Richard thy Confessor and Pontiff was a devout dispenser, confer upon us, O Lord, a salutary effect. Through.

BLESSED RICHARD REYNOLDS, Martyr (May 14)

Mass Lætabitur, p. 732, except for the Prayer, Epistle, and Gospel.

Prayer.

O GOD, who didst graciously place blessed Richard among the martyrs who laid down their lives for the Apostolic See: grant, that we, by his intercession and after his example, may most lovingly live and most devotedly die in faithful obedience to that same Holy See. Through.

Lesson. 1 Pet. 4, p. 735.

Gospel. John 12, p. 657.

BLESSED RICHARD WHITING and COMPANIONS, Martyrs (December 1)

Mass as on the Feast of Blessed John Beche, p. 979, with prayers as follows:

Prayer.

GRANT, we beseech thee, almighty God, that we who know these glorious abbots and their companions, martyrs for the unity of thy Church, to have been valiant in the confession of their faith, may now find them compassionate in interceding for us with thee. Through.

Secret.

MAY the confession of thy blessed abbots and martyrs, of Richard, Hugh, John, and their companions, be pleasing unto thee, we beseech thee, O Lord: and both commend our gifts, and ever implore for us thine indulgence. Through.

Postcommunion.

GRANT, we beseech thee, O Lord, that the Holy Sacrament which we have received may, through the prayers of thy blessed martyrs, Richard, Hugh, John, and their companions, foster in us both a contempt of the world and firmness in the faith. Through.

In the Diocese of Clifton, this feast is kept on November 15, as follows:

Mass Salus autem, p. 740, with the following prayers:

Prayer.

ALMIGHTY everlasting God, who didst grant unto thy holy Martyrs Richard and his Companions both patience in enduring suffering and triumph in the end of their blessed contest: grant unto us who are set under such patrons both to be defended by continual security and to rejoice in a saving victory. Through.

Secret.

WE beseech thee, O Lord, that the host which is to be consecrated may be made acceptable by the celebrity of the precious martyrdom, and may both purify our hearts and render our prayers pleasing to thee. Through.

Postcommunion.

HAVING obtained the grace of the holy gift we suppliantly entreat thee, O Lord, that thy holy martyrs entreating thee for us, we may spiritually feel the effect of the divine power which we have bodily received. Through.

ST ROBERT, Abbot (June 7)

Mass Os justi, p. 766.

ST RUMOLD, Bishop and Martyr (July 4)

Mass Statuit, p. 726, with first prayer as follows:

Prayer.

O GOD, who at the intercession of blessed Rumold, thy Martyr and Pontiff, didst by thy power solidify the waters of a flowing river, and who, after he had been submerged for three days, didst marvellously deliver him unhurt from the embrace

of death and from the depths of the river: do thou graciously grant that by his merits and prayers we may be saved from amid the perilous billows of this world, and be brought into the haven of everlasting bliss. Through.

ST RUPERT, Bishop and Confessor (March 29).

Mass Statuit, p. 750, but with Gospel Luke 19, p. 765.

ST SAMPSON, Bishop and Confessor (July 28).

Mass Statuit, p. 750, with

Prayer.

DIRECT thy flock, O Lord, into the way of everlasting salvation, to which the life and teaching of the blessed bishop Sampson did point; and, through his intercession, make us so to follow his steps as to be accounted worthy to be crowned with him. Through.

But at Caldey Abbey the prayers are as follows:

Prayer.

ALMIGHTY everlasting God, who in thy saints art greatly praised and wondrously glorified: grant us, we beseech thee, worthily to celebrate this day in honour of St Sampson thy Confessor and Bishop: whereon, freed from his bodily burden, he merited to rejoice in the sacraments of heaven. Through.

Secret.

WE beseech thee, O Lord our God, that this sacrifice, which we bring to be offered up to thee in honour of St Sampson thy Confessor and Bishop, may obtain for us to rejoice in the company of thy saints. Through our Lord.

Postcommunion.

O GOD, who hast caused this day to be celebrated by us with honour in remembrance of St Sampson thy Confessor and Bishop: grant, we beseech thee, that we may be defended by the merits and prayers of him whom we venerate with our joyful service. Through.

BLESSED SEBASTIAN NEWDIGATE and HUMPHREY MIDDLEMORE, Martyrs (June 19)

Mass Intret, p. 735, with prayers as for the Blessed Carthusian Martyrs, p. 946, the names being altered to Blessed Sebastian, Humphrey, and their fellow-martyrs.

Lesson, 1 Pet. 4, p. 946.

Gospel, Nolite arbitrari, p. 731.

ST SEBBE, King and Confessor (September 1)

Mass Justus, p. 762, except as follows:

Prayer.

O GOD, who didst teach blessed Sebbe to prefer a heavenly kingdom to the power of a ruler on earth: make us, we beseech thee, by imitating him to avoid the allurement of this world, and with pure minds to attain unto thee. Through.

Epistle, Phil. 3, p. 765.

Gospel, Luke 14, p. 727.

ST SENAN, Bishop and Confessor (March 8)

Mass Statuit, p. 750.

ST SIMON STOCK, Confessor (May 16)

Mass Os justi, p. 760, with first prayer as follows:

Prayer.

MAY the people that is dedicated unto thee, O Lord, and unto the Virgin-Mother, rejoice on this festival of blessed Simon: and having through him obtained a token of such special protection, may they attain unto the gift of eternal predestination. Through.

ST STEPHEN, Abbot (April 17)

Mass Os justi, p. 766, with first prayer as follows:

Prayer.

O GOD, by whose gift the blessed Abbot Stephen left all things that he might become perfect: do thou, unto all who have entered upon the path of evangelical perfection, vouchsafe the grace neither to look back nor to falter in the way: that pressing on towards thee without stumbling, they may lay hold of that everlasting life unto which they have been called. Through.

ST SWITHIN, Bishop and Confessor (July 3 or 15)

Mass Sacerdotes tui, p. 753, with prayers as follows:

Prayer

ALMIGHTY and everlasting God, who hast made this day honourable to us by the festival of blessed Swithin thy Confessor and Pontiff: give joy unto thy Church upon this solemnity; that we who celebrate his memory on earth may be helped by his intercession in heaven. Through.

Secret.

REGARD, we beseech thee, O Lord, thy people who come unto thy Sacraments on this festival of blessed Swithin thy Confessor and Pontiff: and grant by his intercession that what they have offered in honour of thy Name may profit them all unto forgiveness. Through.

Postcommunion.

WE, who have received the pledge of everlasting life, humbly entreat thee, O Lord, that blessed Swithin the Confessor and Pontiff interceding, we may hereafter possess by manifest participation that which we have now received under the sacramental figure. Through.

ST TEILO, Bishop and Confessor (February 9)

Mass Statuit, p. 750, with first prayer as follows:

Prayer.

ALMIGHTY God, who through the zeal, saintliness, and miracles of the blessed Pontiff Teilo, wast pleased to lay and to secure the foundations of the Catholic Faith in Wales; do thou, we beseech thee, through his intercession, grant that we who by thy grace profess that Faith may both firmly hold to it and fervently spread it. Through.

BLESSED THADDEUS MACHAR, Bishop and Confessor (October 25)

Mass Statuit, p. 750, with prayer as follows:

Prayer.

O GOD, who upon blessed Thaddeus, thy Confessor and Pontiff, didst bestow the glory of having borne his adversities with an unconquered fortitude: grant, we beseech thee, that we in our pilgrimage on earth may, after his example, courageously overcome all things opposed to us. Through.

ST THEODORE, Bishop and Confessor (September 19)

Mass Statuit, p. 750.

ST THOMAS OF HEREFORD, Bishop and Confessor (October 3)

Mass Sacerdotes, p. 753, with first prayer as follows:

Prayer.

O GOD, who didst adorn thy Church with the angelic purity and the glorious virtues of the

blessed Pontiff Thomas: unto us thy servants grant that by his helping merits we may be made worthy to join him among the choir of the angels. Through.

BLESSED THOMAS MORE, Martyr (July 9 or 11)

Mass In virtute, p. 730, with prayer as follows:

Prayer.

O GOD, who unto blessed Thomas thy martyr didst grant that both amid the allurements of the world and the pains of prison and death, he should hold to thy Cross with a stout and cheerful heart: grant, we beseech thee, that by his intercession we may, after his example, be quick to fight for faith and justice, and so deserve to come happily to the joys of everlasting life. Through.

BLESSED THOMAS PERCY, Martyr (August 26)

Introitus. Sap. 10.

VEnditum justum non dereliquit Dominus, sed a peccatoribus liberavit eum: et in vinculis non dereliquit illum, donec afferet illi sceptrum regni. Ps. 36. Novit Dominus dies immaculatorum: et hereditas eorum in æternum erit. Gloria.

Introit. Wisd. 10.

THe Lord forsook not the just man when he was sold, but delivered him from sinners: and in bonds he left him not, until he brought him the sceptre of the kingdom. Ps. 36. The Lord knoweth the days of the undefiled: and their inheritance shall be for ever. Glory be.

Prayer.

POUR down upon us, we beseech thee, O Lord, that spirit of courage and constancy wherewith thou didst strengthen thy blessed Martyr Thomas for the defence of the Catholic Faith; that, filled with the same spirit, we, who on earth rejoice for his triumphant contest, may attain to fellowship with him in the glory of heaven. Through.

Lesson. James 1, p. 734.

Graduale. Ps. 78.

Deus, venerunt gentes in hereditatem tuam, polluerunt templum sanctum tuum: posuerunt Jerusalem in

Gradual. Ps. 78.

O God, the Gentiles are come into thine inheritance, they have polluted thy holy temple: they have made

pomorum custodiam. ℣. Effuderunt sanguinem servorem tuorum tamquam aquam, et non erat qui sepeliret. Alleluia, alleluia. ℣. Salus autem justorum a Domino, et salvabit eos, quia speraverunt in eo. Alleluia.

Jerusalem like a garden of fruit. ℣. They have poured out the blood of thy servants as water, and there was none to bury them. Alleluia, alleluia. ℣. But the salvation of the just is from the Lord, and he hath saved them because they have hoped in him. Alleluia.

Gospel. Matt. 10, p. 731.

Offertorium. Sap. 10. Certamen forte dedit illi ut vinceret. Dedit illi claritatem æternam.

Offertory. Wisd. 10. God gave him a mighty conflict that he might conquer. He gave him eternal glory.

Secret.

MAY the Holy Ghost pour down his blessing upon our gifts, O Lord; and make us altogether constant in the profession of our Faith; that Faith to which the blessed Martyr Thomas bore witness both by word of mouth and by the shedding of his blood. Through.

Communio. Joan. 15. Majorem hac dilectionem nemo habet, ut animam suam ponat quis pro amicis suis.

Communion. John 15. Greater love than this hath no man, that a man give his life for his friends.

Postcommunion.

GRANT us, O Lord, by virtue of this Sacrament which we have received, to imitate the zeal and constancy of blessed Thomas: who, by the example of his courage, kindleth in us the love of everlasting things, and by his martyrdom confirmeth us. Through.

BLESSED THOMAS PLUMTREE and COMPANIONS, Martyrs (February 4)

Mass Intret, p. 735, with first prayer as follows:

Prayer.

O GOD, who year by year dost gladden us by this solemn festival of thy blessed Martyrs Thomas and his companions: grant mercifully that we who

rejoice in their merits may be enkindled by their example. Through.

TRANSLATION OF ST THOMAS OF CANTERBURY, Bishop and Martyr (July 7)

Mass as on his principal feast, p. 88, with prayers as follows:

Prayer.

O GOD, by whose favour we celebrate the feast of the Translation of blessed Thomas thy Martyr and Pontiff: we suppliantly beseech thee that by his merits and prayers we may pass from a sinful to a virtuous life, and from this earthly prison unto the kingdom of heaven. Through.

Secret.

O GOD, who by a heavenly blessing dost change bread and wine into thy Body and Blood; do thou, through the merits of blessed Thomas the Martyr and Pontiff, grant that we, returning unto thy mercy, may be made conformable to thy good pleasure. O thou that livest.

Postcommunion.

O GOD, who didst make blessed Thomas thy Martyr and Pontiff to pass from earthly pains to an eternity of bliss: grant, we beseech thee, that we who on earth venerate his translation may by his patronage be transferred to the joys of heaven. Through.

ST THURIBIUS, Bishop and Confessor (April 27)

Mass Statuit, p. 750, with first prayer and lesson as follows:

Prayer.

LET the watchful care of blessed Thuribius, thy Confessor and Pontiff, be a continual protection unto thy Church: that even as his pastoral solicitude brought him glory, so his intercession may ever keep us fervent in thy love. Through.

Lesson. Ecclus. 50.

BEHOLD a great confessor, who in his life propped up the house and in his days fortified the temple. By him also the height of the temple was

founded, the double building, and the high walls of the temple. In his days the wells of water flowed out, and they were filled as the sea above measure. He took care of his nation, and delivered it from destruction. He prevailed to enlarge the city, and obtained glory in his conversation with the people: and enlarged the entrance of the house and the court. As the morning star in the midst of a cloud, he shone in his days: and as the moon at her full and as the sun when it shineth, so shone he in the temple of God. And as the rainbow giving light in the bright clouds, and as the flower of roses in the days of the spring, and as the lilies that are on the brink of the water, and as the sweet smelling frankincense in the time of summer. As a bright fire, and as frankincense burning in the fire. As a massy vessel of gold, adorned with every precious stone. As an olive-tree budding forth, and a cypress-tree rearing itself on high. And about him was the ring of his brethren: as the cedar planted in mount Libanus, and as branches of palm-trees, so stood they round about him, and all the sons of Aaron in their glory.

ST WALBURGA, Virgin (February 25)

Mass Dilexisti, p. 775, with prayer as follows:

Prayer.

O GOD, who among the numberless gifts of thy grace dost also work thy wonders in the weaker sex: do thou graciously grant that we, to whom blessed Walburga, thy Virgin, hath set so bright an example of chastity, and to whom the glory of her miracles is a source of joy, may feel that her patronage availeth us with thy mercy. Through.

ST WERBURGA, Virgin (February 3)

Mass Dilexisti, p. 775.

ST WILFRID, Bishop and Confessor (October 12)

Mass Sacerdotes tui, p. 753, with prayers as follows:

Prayer.

O GOD, by whose favour the blessed Pontiff Wilfrid shone forth conspicuously with the tokens of an eminent virtue: mercifully grant that

we, who from his teaching learn to seek after ths things of heaven, may ever be protected by he patronage. Through.

Secret.

PURIFY, we beseech thee, Almighty God, the minds of thy household by the enlightening of thy Holy Spirit: that by the intercession of blessed Wilfrid, thy Confessor and Pontiff, these gifts of our devotion may be rendered worthy of thine acceptance. Through . . . in the unity of the same Holy Ghost.

Postcommunion.

FILLED with the food of our everlasting salvation, we suppliantly entreat thy clemency, O Lord, that by the interceding merits of blessed Wilfrid thy Confessor and Pontiff we may receive the gifts of everlasting salvation. Through.

ST WILLIAM, Bishop and Confessor (June 8)

Mass Sacerdotes tui, p. 753, with prayers as follows:

Prayer.

O GOD, who dost gladden us by the merits and intercession of blessed William thy Confessor and Pontiff: grant graciously that we, who ask his benefits, may obtain them by the gift of thy grace. Through.

Secret.

SANCTIFY, O Lord, the Gifts which we offer; and blessed William thy Confessor and Pontiff interceding, cleanse us by means of them from the stains of our sins. Through.

Postcommunion.

DO thou, we suppliantly beseech thee, Almighty God, grant that they whom thou dost refresh with thy Sacraments may, blessed William thy Confessor and Pontiff interceding, serve thee worthily by a manner of life pleasing unto thee. Through.

ST WILLIBALD, Bishop and Confessor (June 7)

Mass Sacerdotes, p. 753.

ST WILLIBRORD, Bishop and Confessor (November 7)

Mass Statuit, p. 750, with prayer as follows:

Prayer.

O GOD, who for the preaching of thy glory unto the Gentiles wert pleased to send forth blessed Willibrord thy Confessor and Pontiff: do thou, by his merits and intercession, grant that, by thy mercy, we may accomplish all that which thou commandest us to do. Through.

ST WINIFRED, Virgin and Martyr (November 3)

Mass Me exspectaverunt, p. 771, with prayers and Gospel as follows:

Prayer.

ALMIGHTY and everlasting God, who didst bestow upon blessed Winifred the prize of virginity: make us, we beseech thee, through her intercession, to turn away from the alluring pleasures of the world, and to obtain with her a throne in everlasting glory. Through.

Gospel. Matt. 25, p. 770.

Secret.

DO thou, O Lord, mercifully regard the sacrifice which we offer unto thee: and blessed Winifred thy Virgin and Martyr interceding, set us free from the bonds of our sins. Through.

Postcommunion.

MAY the homage of our service be pleasing unto thee, we beseech thee, O merciful God: that the most holy mysteries which we have received may, blessed Winifred thy Virgin and Martyr interceding, both conciliate to us thy grace and obtain for us the joy of everlasting gladness. Through.

ST WOLSTAN, Bishop and Confessor (January 19)

Mass Sacerdotes tui, p. 753, with prayers as follows:

Prayer.

POUR forth upon us, we beseech thee, O Lord, the spirit of thy love, that by the intercession of blessed Wolstan, thy Confessor and Pontiff, we

may attain to taste thy sweetness in everlasting gladness. Through.

Secret.

RECEIVE, we beseech thee, O Lord, this sacrifice offered by thy suppliant household; and in thy mercy do thou, through the intercession of blessed Wolstan, grant unto us the things for which our guilty conscience presumeth not to hope. Through.

Postcommunion.

REFRESHED, O Lord, by this mystery of thy salvation, we suppliantly implore thy clemency, that there may not fail us the prayer of him under whose patronage thou hast graciously placed us. Through.

II—SUPPLEMENT FOR RELIGIOUS ORDERS AND CONGREGATIONS

The following Supplement contains a selection of the Masses proper to those religious orders and congregations which are established in the British Isles. Except in the cases of the Society of Jesus and the Order of St Benedict, no attempt has been made to give a complete Supplement for any of these. It will be found, however, that Masses are given for all those feasts which can displace the Sunday Mass, thus making the book sufficiently complete for the use of the average layman. In the case of most of the minor feasts, the whole Mass, with the exception of the prayers, is taken from the Common of Saints.

The Masses are arranged in a single alphabetical order, with the exception that those of Our Lord and Our Lady precede the others. In cases where a Mass is said in honour of all the Saints of an Order, it should be sought after the Masses of Our Lady.

BENEDICTINE KALENDAR

The feasts mentioned below are proper to the Benedictine Order, or are kept on days other than those assigned in the Kalendar of the Universal Church.

January 4.—St Titus, b, c, comm. 10.—St Paul, First Hermit, c, mem. 15.—St Maur, ab, d2. 22.—St Vincent, m, mem. 28.—St Cyril of Alexandria, b, c, doctor, d. 31.—SS. Peter Nolasco and Raymond of Pennafort, cfs, mem.

February 8.—SS. John of Matha and Felix of Valois, cfs, mem. 13.—St Gregory II, Pope, cf, mem.

March 8.—SS. John of God and Camillus de Lellis, mem.

April 13.—St Justin, m, mem. 26.—St Cletus, Pope, m, mem. 28.—SS. Odo, Majolus, Odilo and Hugh, abbots, d, comm. of St Robert, abbot.

May 12.—SS. Nereus, Achilleus and Pancras, mm, mem. 13.—Holy Relics, gd. 26.—St Augustine, b, c, d.

June 2.—SS. Marcellinus and Peter, mm, mem.

July 11.—Solemnity of St Benedict, d1 with octave. 13, 15.—Of the octave, sd. 17.—Of the octave, sd, comm. of St Leo IV, Pope, c. 18.—Octave-day of St Benedict, gd. 20.—SS. Jerome Emiliani, Joseph Calasanctius and John Baptist de la Salle, cfs, mem. 26.—SS. Joachim and Anne, d2.

August 8.—St Cyriac, m, mem. 21.—Of the octave of the Assumption, sd, comm. of Blessed Bernard Tolomei, abb. 22.—Octave-day of the Assumption, gd, comm. of SS. Timothy and Symphorian, mm.

September 14.—Exaltation of the Cross, gd, comm. of SS. Cornelius and Cyprian, mm. 17.—St Hildegarde, v, mem.

November 13.—All Saints of the Order, d2. 17.—St Gertrude, v, d2. 21.—Presentation of Our Lady, gd, comm. of St Columban, abb.

December 2.—St Peter Chrysologus, b, c, doctor, d.

The following additional feasts are kept throughout the English Congregation:

January 12.—St Benedict Biscop, Patron of the Congregation, d1 with octave. 16, 18.—Of the octave of St Benedict Biscop, sd. 19.—Octave-day of St Benedict Biscop, gd.

March 17.—St Patrick, b, c, d2. 20.—St Cuthbert, b, c, d.

April 23.—St George, m, d1.

May 4.—BB. John Fisher, Thomas More and companions, mm, d. 19.—St Dunstan, b, c, d. 26.—St Augustine, b, c, Patron of the Congregation, d1 with octave. 27.—St Bede, c, Doctor, gd. 28, 29, 30, 31.—Of the octave of St Augustine, sd.

June 1.—Of the octave of St Augustine, sd. 2.—Octave-day of St Augustine, gd. 22.—St Alban, m, gd.

September 19.—St Theodore, b, c, d.

October 12.—St Wilfrid, b, c, d. 13.—St Edward, King, c, d2.

KALENDAR for the SOCIETY OF JESUS 1016c

November 20.—St Edmund, King, m, gd.
December 1.—BB. Richard, Hugh, John and companions, mm, gd. 29.—St Thomas, b, m, d2.

KALENDAR FOR CHURCHES of the SOCIETY of JESUS

In addition to the feasts given below, the feasts of the Patron of the Nation (in England, St George, April 23; in Scotland, St Andrew, November 30; in Ireland, St Patrick, March 17), of the Patron of the Diocese, of the Dedication and Titular of the Diocesan Cathedral, and of the Patron of the particular church, are kept as doubles of the first class, but, except in the last instance, without octaves.

January 1.—Circumcision of Our Lord, Titular of the Society, d1 with octave. 2, 3, 4.—Of the octave of the Circumcision, sd. 5, 7, 8.—Commemoration of the octave of the Circumcision.
February 4.—Blessed John of Britto, m, d. 5.—SS. Paul, John and James, mm, gd. 7.—BB. James Sales and William Sautemouche, mm, d. 25.—Blessed Diego Carvalho, m, d.
March 16.—BB. Isaac Jogues, John de Brébeuf and companions, mm, d.
April 27.—St Peter Canisius, c, Doctor, d2.
May 10.—Blessed John of Avila, c, d. 11.—St Francis Jerome, c, gd. 13.—Blessed Robert Bellarmine, cf, d. 16.—St John Nepomucen, Lesser Patron of the Society, m, gd. 21.—Blessed Andrew Bobola, m, d. 22.—BB. John Baptist Machado and companions, mm, d. 24.—Our Lady of the Way, gd. 29.—St Mary Magdalen dei Pazzi, v, d. 31.—Our Lady Mediatrix of All Graces, gd.
June 2.—Blessed Mary Anne of Jesus of Paredes, v, d. 16.—St John Francis Regis, c, gd. 20.—BB. Francis Pacheco and companions, mm, d. 21.—St Aloysius Gonzaga, c, d2.
July 3.—Blessed Bernardine Realini, c, d. 15.—BB. Ignatius de Azevedo and companions, mm, d. 27.—BB. Rudolph Acquaviva and companions, mm, d. 31.—St Ignatius Loyola, Founder of the Society, d1 with octave.
August 7.—Octave-day of St Ignatius, gd. 9.—Blessed Peter Faber, c, d. 13.—St John Berch-

mans, c, gd. 19.—Most Pure Heart of Our Lady, gd. 25.—BB. Michael Carvalho and companions, mm, d.

September 3.—BB. Antony Ixida and companions, mm, d. 4.—Blessed James Bonnaud, William Delfaud, Alexander Lanfant and companions, mm, d. 6.—BB. Thomas Tzugi, Michael Nacaxima and companions, mm, d. 7.—BB. Mark Crisini, Stephen Pongracz and Melchior Grodecz, mm, d. 9.—St Peter Claver, c, gd. 10.—BB. Charles Spinola and companions, mm, d. 25.—BB. Camillus Costanza, Augustine Ota and companions, mm, d. 26 (In the United States).—BB. Isaac Jogues, John de Brébeuf and companions, mm, gd. 27.—SS. Cosmas and Damian, mm, d.

October 10.—St Francis Borgia, c, gd. 17.—St Margaret Mary Alacoque, v, d. 30.—St Alphonsus Rodriguez, c, d2.

November 5.—Holy Relics, gd. 6.—All Saints of the Society, gd. 7.—Blessed Antony Baldinucci, c, d. 13.—St Stanislaus Kostka, c, gd. 16.—BB. Paul Navarro and companions, mm, d. 26 (In some churches) St John Berchmans, c, gd. 27.—BB. Leonard Kimura and companions, mm, d.

December 1.—BB. Edmund Campion and companions, mm, d.

THE FEAST OF THE MOST HOLY REDEEMER

(July 15. In Redemptorist Churches)

Introitus. Is. 61.

GAudens gaudebo in Domino, et exsultabit anima mea in Deo meo: quia induit me vestimentis salutis, et indumento justitiæ circumdedit me. ℣. Ps. 88. Misericordias Domini in æternum cantabo: in generationem et generationem annuntiabo veritatem tuam in ore meo. Gloria Patri.

Introit. Isa. 61.

REjoicing I will rejoice in the Lord, and my soul shall exult in my God: for he hath clothed me with the garment of salvation, and with the vesture of justice hath he girt me about. ℣. Ps. 88. The mercies of the Lord will I sing for ever: to generation and generation I will declare thy truth with my mouth. Glory be.

Prayer.

O GOD, who didst appoint thine only-begotten Son the Redeemer of the world: and overcoming death through him, didst mercifully restore us unto life: grant that, by pondering over these benefits, we may deserve to cleave unto thee in perpetual love, and obtain the fruit of that redemption. Through the same.

Epistle. Eph. 1.

BLESSED be the God and Father of our Lord Jesus Christ, who hath blessed us with spiritual blessings in heavenly places in Christ: as he chose us in him before the foundation of the world, that we should be holy and unspotted in his sight in charity. Who hath predestinated us unto the adoption of children, through Jesus Christ unto himself, according to the purpose of his will, unto the praise of the glory of his grace, in which he hath graced us in his beloved Son. In whom we have redemption through his Blood, the remission of sins, according to the riches of his grace, which hath superabounded in us in all wisdom and prudence: that he might make known unto us the mystery of his will, according to his good pleasure, which he hath purposed in him.

Graduale. Ps. 85. Omnes gentes, quascumque fecisti, venient et adorabunt coram te, Domine, et glorificabunt nomen tuum. ℣. Quoniam magnus es tu et faciens mirabilia: tu es Deus solus. Alleluia, alleluia. ℣. **Ps. 73.** Deus autem Rex noster ante sæcula: operatus est salutem in medio terræ. Alleluia.

Gradual. Ps. 85. All nations whatsoever thou hast made shall come and adore before thee, O Lord, and shall glorify thy name. ℣. For thou art great and doest wonders: thou art God alone. Alleluia, alleluia. ℣. **Ps. 73.** But God is our King before the ages: he hath worked salvation in the midst of the earth. Alleluia.

Gospel. John 3.

AT that time: Jesus said to Nicodemus, No man hath ascended into heaven, but he that descended from heaven, the Son of Man, who is in heaven. And as Moses lifted up the serpent in the

desert, so must the Son of Man be lifted up: that whosoever believeth in him may not perish, but have life everlasting. For God sent not his Son into the world to judge the world, but that the world may be saved by him. He that believeth in him is not judged: but he that believeth not, is judged already: because he believeth not in the name of the only-begotten Son of God.

Offertorium. Salus populi ego sum, dicit Dominus: de quacumque tribulatione clamaverint ad me, exaudiam eos: et ero illorum Deus in perpetuum.

Offertory. I am the salvation of the people, saith the Lord: out of whatsoever tribulation they call upon me, I will hear them: and I will be their God for ever.

Secret.

ACCEPT, we beseech thee, O Lord, the mystery of our eternal redemption which we offer unto thee: and grant that by the intercession of the glorious merits of thine only-begotten Son, it may ever quicken and defend us. Through the same.

Preface of the Cross, p. 21.

Communio. Ps. 106. Confiteantur Domino misericordiæ ejus: et mirabilia ejus filiis hominum.

Communion. Ps. 106. Let the mercies of the Lord give glory to him: and his wonders to the children of men.

Postcommunion.

WE who have been made partakers of thy sacred Body and precious Blood, by which we have been redeemed, beseech thee, O Lord Jesus Christ, that thou wouldest protect thy gifts within us: and, delivering us from the evils of this present life, bring us to the good things that never end. Who livest.

THE MOST SACRED HEART OF JESUS
(Friday after the Octave of Corpus Christi. In some Churches)

Introitus. Cant. 3. Egredimini et videte, filiæ Sion, regem Salomonem in diademate, quo coronavit eum mater

Introit. Cant. 3. GO forth, daughters of Sion, and behold king Solomon in the diadem wherewith his mother

sua in die desponsationis illius, et in die lætitia cordis ejus. Ps. 44. Eructavit cor meum verbum bonum: dico ego opera mea Regi. Gloria.

crowned him in the day of his espousals, and in the day of the gladness of his heart. Ps. 44. My heart hath uttered a good word: I will speak of my works to the King.

Prayer.

DO thou, O Lord Jesus, make us to be endued with the virtues of thy most holy heart, and to be set on fire by its affections: that we may become worthy both to be conformed unto the image of thy goodness, and to be partakers of the redemption obtained for us by thee: who livest.

Lesson. Eph. 3.

BRETHREN: Unto me, the least of all the saints, is given this grace, to preach among the Gentiles the unsearchable riches of Christ, and to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God, who created all things. For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and on earth is named, that he would grant you, according to the riches of his glory, to be strengthened by his spirit with might unto the inward man: that Christ may dwell by faith in your hearts; that being rooted and founded in charity, ye may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth; to know also the charity of Christ, which surpasseth all knowledge; that ye may be filled unto all the fulness of God.

Graduale. Matth. 21. Dicite filiæ Sion: Ecce Rex tuus venit tibi mansuetus. ℣. Isa. 42. Non erit tristis neque turbulentus; non clamabit, nec audietur vox ejus foris. Alleluia, alleluia. ℣. Matth. 11. Discite a me, quia mitis sum et humilis corde: et invenietis requiem animabus vestris.

Gradual. Matt. 21. Tell ye the daughter of Sion: Behold thy King cometh unto thee meek. ℣. Isa. 42. He shall not be sad nor troublesome: neither shall his voice be heard abroad. Alleluia, alleluia. ℣. Matt. 11. Learn of me, for I am meek and humble of heart: and ye shall find rest to your souls.

Gospel. John 15.

AT that time, Jesus said to his disciples: As the Father hath loved me, I also have loved you. Abide in my love. If ye keep my commandments, ye shall abide in my love, as I also have kept my Father's commandments, and do abide in his love. These things have I spoken unto you, that my joy may be in you, and your joy may be filled. This is my commandment, that ye love one another, as I have loved you. Greater love than this hath no man, that a man lay down his life for his friends. Ye are my friends, if ye do the things that I command you. I will not now call you servants: for the servant knoweth not what his lord doeth. But I have called you friends: because all things whatsoever I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and I have appointed you, that ye should go, and bring forth fruit, and your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give you.

Offertorium. 1 Paral. 29.

Domine Deus, in simplicitate cordis mei lætus obtuli universa: et populum tuum vidi cum ingenti gaudio tibi offerre donaria: Deus Israel, custodi hanc voluntatem cordis eorum. Alleluia.

Offertory. 1 Paral. 29.

O Lord God, in the simplicity of my heart have I willingly offered all things: and I have seen thy people with great joy offer gifts unto thee: O God of Israel, keep thou this will of their heart. Alleluia.

Secret.

MAY the Holy Ghost, we beseech thee, O Lord, inflame us with that fire which from the inmost recesses of his heart our Lord Jesus Christ sent forth into the earth and desired should be kindled exceedingly: who with thee, in the unity of that same Holy Ghost, liveth and reigneth God, world without end. Amen.

Preface of the Nativity, p. 16.

Communio. Ps. 33, 99.

Gustate et videte quoniam suavis est Dominus: in æternum misericordia ejus. Alleluia.

Communion. Ps. 33, 99.

Taste and see that the Lord is sweet: his mercy is for ever. Alleluia.

Postcommunion.

MAY these thy holy mysteries, O Lord Jesus, give us a divine fervour: that understanding the sweetness of thy most tender heart we may thereby learn to despise earthly things and to love those of heaven. Who livest.

THE EUCHARISTIC HEART OF JESUS

(Thursday after the Octave of Corpus Christi. In many Churches)

Introitus. Joan. 13. SCiens Jesus quia venit hora ejus ut transeat ex hoc mundo ad Patrem: cum dilexisset suos qui erant in mundo, in finem dilexit eos. Alleluia, alleluia. Ps. 97. Cantate Domino canticum novum: quia mirabilia fecit. Gloria Patri.

Introit. John 13. JEsus knowing that his hour was come that he must pass out of this world unto the Father: since he had loved his own who were in the world, he loved them unto the end. Alleluia, alleluia. Ps. 97. Sing unto the Lord a new song: for he hath done wonderful things. Glory be.

Prayer.

O LORD JESUS CHRIST, who hast poured out the riches of thy love unto men by instituting the sacrament of the Eucharist: grant us, we beseech thee, so to love thy most loving Heart that we may be able ever worthily to use so great a sacrament. Who livest.

Lesson. Eph. 3, as on p. 1019.

Graduale. Isa. 12. Exsulta et lauda, habitatio Sion, quia magnus in medio tui Sanctus Israel. ℣. Ibid. Notas facite in populis adinventiones ejus. Alleluia, alleluia. ℣. Zach. 9. Quid bonum ejus est, et quid pulchrum ejus, nisi frumentum electorum et vinum germinans virgines? Alleluia.

Gradual. Isa. 12. Exult and praise, O habitation of Sion, for great is the Holy one of Israel in the midst of thee. ℣. Ibid. Make known his doings among the people. Alleluia, alleluia. ℣. Zach. 9. What is his good and what his beautiful thing, but the corn of the elect, and wine budding forth virgins? Alleluia.

✠ Gospel. Luke 22. At that time: Jesus said unto his disciples: With desire I have desired . . . as at

line 24 of p. 275, as far as the words **the new testament in my blood which shall be shed for you,** inclusive. The Creed is said.

Offertorium. Ps. 30. Quam magna multitudo dulcedinis tuæ, Domine, quam abscondisti timentibus te! Alleluia.

Offertory. Ps. 30. How great is the multitude of thy sweetness, O Lord, which thou hast hidden for them that fear thee! Alleluia.

Secret.

WATCH over us, O Lord, who offer unto thee thine own burnt-offerings; and so that our hearts may be more fervently prepared for them, do thou inflame us with thy divine charity. Who livest.

Præfatio.

PER Christum Dominum nostrum. Qui pridie quam pro nobis immolaretur in ara Crucis, dilectionis suæ in homines divitias velut effundens, de Cordis sui thesauro Eucharistiæ prompsit mysterium. In quo credentium fides alitur, spes provehitur, caritas roboratur, et futuræ gloriæ pignus accipitur. Et ideo, etc.

Preface.

THROUGH Christ our Lord. Who on the day before he was offered up for us on the altar of the Cross, as if to pour forth upon mankind the riches of his love, gave forth from the treasure of his Heart the mystery of the Eucharist. Whereby the faith of believers is nourished, their hope increased, their charity strengthened, and a pledge of future glory received. And therefore, etc.

Communio. Matt. 28. Ecce ego vobiscum sum omnibus diebus usque ad consummationem sæculi, dicit Dominus. Alleluia.

Communion. Matt. 28. Behold, I am with you all days even unto the consummation of the world, saith the Lord. Alleluia.

Postcommunion.

FILLED with the divine gifts of thy heart, O Lord Jesus, we beseech thee that we may merit ever to remain in thy love and to increase even unto the end. Who livest.

THE MOST DIVINE HEART OF OUR LORD
(October 20. In Convents of the Sisters of the Good Shepherd)

Introitus.

GAudeamus omnes in Domino, diem festum celebrantes in honorem Cordis amantissimi Redemptoris nostri Jesu Christi: cujus amorem adorant Seraphim, psallentes in unum: Ecce cujus imperium manet in æternum. Ps. 110. Confitebor tibi Domine in toto corde meo: in consilio justorum, et congregatione. Gloria.

Introit.

LET us all rejoice in the Lord, celebrating a feast-day in honour of the Heart of our most loving Redeemer Jesus Christ: whose love the Seraphim adore, singing together: Behold him whose empire standeth for ever. Ps. 110. I will confess to thee, O Lord, with my whole heart: in the council of the just, and in the congregation. Glory be to the Father.

Prayer.

OFATHER of mercies and God of all consolation, who for the exceeding great charity wherewith thou hast loved us, hast given unto us in thine unspeakable lovingkindness the most loving Heart of thy beloved Son that we might perfectly love thee, one in heart with him: grant, we beseech thee, that our hearts being made perfect in one with thee and with the Heart of Jesus, all that we do may be done in humility and charity, and that through the pleading of the same Heart the just desires of our hearts may be fulfilled. Through the same Lord.

Lesson. Ezech. 36.

THUS saith the Lord God: I have sanctified my great name, which was profaned among the Gentiles, which you have profaned in the midst of them, that the Gentiles may know that I am the Lord, saith the Lord of hosts, when I shall be sanctified in you before their eyes. For I will take you from among the Gentiles, and I will gather you together out of all the countries, and will bring you into your own land. And I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols. And I will give you a new heart, and put a new spirit within you: and I will take away the stony heart out of your flesh, and will give you a heart of flesh.

Graduale. Gal. 4, Phil. 2, Eph. 5. Quoniam estis filii Dei, misit Deus spiritum et cor Filii sui in corda vestra, clamantem: Abba, Pater. Hoc sentite in cordibus vestris quod et in corde ipsius: et ambulate in dilectione, sicut et ipse dilexit vos. ℣. **Joan. 15.** Sicut dilexit me Pater, et ego dilexi vos: et hoc est præceptum meum, ut diligatis invicem, sicut dilexi vos. Manete ergo in dilectione mea. Alleluia, alleluia. ℣. **Ps. 56, 2 Mach. 1.**

Paratum cor meum, Deus cordis mei, paratum cor meum; ut quæ placita sunt tibi, faciam semper, corde magno et animo volenti.

Sequentia.

GAudeamus exultantes
Cordis Jesu personantes
Divina præconia.

Hæc est dies veneranda
In qua Patris adoranda
Laudamus præcordia.

Cor amandum Salvatoris,
Melis fontem et amoris,
Corda cuncta diligant;

Cor beatum summi regis,
Cor et vitam novæ legis
Omnes linguæ concinant.

Sit laus plena, sit immensa,
Sit perennis, sit accensa
Ardoribus pectoris.

Gradual. Gal. 4, Phil. 2, Eph. 5. Because ye are sons of God, God hath sent the spirit and the heart of his Son into your hearts, crying: Abba, Father. Think ye in your hearts that which is also in his heart: and walk in love, even as he hath loved you. ℣. **John 15.** As the Father hath loved me, I also love you: and this is my commandment, that ye love one another, as I have loved you. Continue ye therefore in my love. Alleluia, alleluia. ℣. **Ps. 56, 2 Mach. 1.** My heart is ready, O God of my heart, my heart is ready: that I may always do those things which please thee, with a great heart and a willing mind.

Sequence.

LEt us rejoice and exult, acclaiming the divine praises of Jesu's Heart.

This is the worshipful day whereon we praise the adored Heart of the Father.

Let all hearts love the loveworthy Heart of the Saviour, fount of honey and love.

Let all lips chant the blessed Heart of the King most high, the heart and life of the new law.

Full and unbounded and unending be our praise, may it be set on fire with our hearts' ardour;

Laudet, canat orbis totus,
Colat, amet tota virtus
Et cordis et corporis.

Let all the world sing praise, let every power of our heart and body worship and love him.

Ora, manus, sensus, vigor,
Fides viva, parus amor
Cor divinum consonent;

Let lips and hands, senses and strength, living faith and pure love unite to praise the divine Heart.

Flammis sacris inflammata,
Corda, voces atque facta
Cor amoris prædicent.

Aflame with holy fires, let hearts, words and deeds praise that Heart of love.

Cor mirandum Redemptoris
Coadunans terram cælis,
Unitatis speculum,

O wondrous Heart of the Redeemer, joining earth and heaven, mirror of unity,

Digna sedes Trinitatis,
Plenitudo Deitatis,
Amoris miraculum.

Worthy throne of the Trinity, fulness of the Godhead, miracle of love.

Amoris evangelium,
Puri cordis incendium,
Magna Dei gloria,

Gospel of love, fire of the pure heart, great glory of God,

Cœli nectar vivificans,
Cordis manna deificans,
Amor et lætitia,

Life-giving nectar of heaven, deifying manna of the heart, love and gladness,

Cleri sacri præsidium,
Rector benigne cordium,
Nostra rege pectora.

Defence of holy clerks, kind ruler of hearts, rule thou our breasts.

Fons æternæ pietatis,
Ardens fornax caritatis,
Corda flammis devora.

Eternal fount of loving-kindness, burning furnace of charity, burn up our hearts with thy flames.

Domus amoris aurea,
Turris amantum flammea,
Cœtus nostri lex ignea,
Fons perennis gratiæ,

Golden house of love, flaming tower of lovers, fiery law of our company, eternal fount of grace,

Cor thesaurus sanctitatis,
Abyssus humilitatis,
Thronus Dei voluntatis
Et centrum clementiæ,

Heart, treasure-house of holiness, abyss of humility, throne of the will of God and centre of mercy,

Paradisus beatorum,
Consolator afflictorum,
Pax et salus peccatorum,
Cor omnibus omnia:

Paradise of the blessed, consoler of the afflicted, peace and salvation of sinners, Heart that art all to all :

O Jesu raptor cordium,
Amore flagrans mentium,
Cor tuum trahat omnium
Mentes et præcordia.

O Jesu, ravisher of hearts, burning with love of souls, may thy Heart draw all hearts and minds to thee.

O Cor summa benignitas,
Immensa liberalitas,
Incomprehensa caritas,
Cordis vera felicitas,
Cor esto supplicibus.

O Heart that art supremest kindness, bounty unbounded, love ineffable, true happiness of heart be thy Heart to those who beseech thee.

Fac nos Jesu flammescentem
Cordis tui caritatem
Et divinam pietatem
Summam quoque sanctitatem
Sanctis sequi moribus.

Make us, O Jesu, to follow by our holy lives the flaming love, the divine kindness and supreme sanctity of thy Heart.

O beata Trinitas,
Cordis Jesu caritas,
Immensæ clementiæ
Immensæ sint gratiæ,
Æterna est gloria,
Amen dicant omnia.
Amen. Alleluia.

O blessed Trinity, love of the Heart of Jesus, for thine unbounded mercy be to thee boundless thanks and glory eternal : and let every heart say Amen. Amen. Alleluia.

℣. Gospel. John 15, p. 1020, adding at the end : These things I command you, that ye love one another. Creed.

Offertorium. Ps. 19. Memor sit Dominus omnis sacrificii tui, amantissime Jesu, et holocaustum tuum pingue fiat. Tribuat tibi secundum cor tuum, et omne consilium tuum confirmet.

Offertory. Ps. 19. May the Lord be mindful, O most loving Jesu, of all thy sacrifice : and may thy whole burnt-offering be made fat. May he give thee according to thine own heart, and confirm all thy counsels.

Secret.

POUR forth into our hearts, O God Almighty, in thy lovingkindness, the spirit and heart of thy most beloved Son Jesus, that we, being one in spirit and in heart with him, and offering one and the same sacrifice, may merit also to immolate ourselves and all that is ours unto thee. Through the same.

Preface of Christmas, p. 16.

Communio. Per cor tuum, amantissime Jesu, amoris et doloris impetu pro nobis in morte disruptum, exaudi clamantes ad te, et miserere nobis, et posside cor nostrum in æternum.

Communion. By thy Heart, O most loving Jesus, broken for us in death by the impulse of thy love and grief, hear us who cry unto thee, and have mercy upon us, and possess our heart for ever.

Postcommunion.

HEAR, we beseech thee, O most merciful Father, the prayers of thine household prostrate with all their heart before thee, and grant that the flaming charity of the loving Heart of thy beloved Son may be poured into the depths of our hearts, bestowing on them a divine fervour and making us by its might to have a share in itself: that through the intercession of the same most sacred Heart our hearts may continually be offered up to thee in the fire of thy love and the flame of thine everlasting charity, and their just desires may be fulfilled. Through the same.

FEAST OF THE HOLY NAME OF JESUS

(Sunday after the Circumcision, or January 2. In Franciscan Churches).

All as at p. 94, except that the following Sequence is said:

LAuda Sion Salvatoris
Jesu nomen, et amoris
Toto cordis jubilo.
Nomen sanctum nos amare
Decet semper, et laudare
Absque mentis nubilo.

PRaise, O Sion, the name of Jesus thy Saviour, that name of love, with all the exultation of thy heart. That holy name we ought ever to love and praise with clear affection.

Jesu nomen potestatis,
Atque æternæ majestatis,
Summi Patris brachium,

Jesus, that name of power and of eternal majesty, the arm of the supreme Father:

Cœlos fecit, terræ molem
Jesu nomen, atque solem
Et cœleste gaudium.

'twas Jesus' name that made the skies, and the massive earth, and the sun, and the bliss of heaven.

Angelorum ingens cœtus,
Protoplastesque perfectus
Fuit Jesu nomine,
Ut aquarum magni fontes
Sunt immissi super montes
Justo rerum ordine.

The mighty host of angels and the first creation was perfected by Jesus' name; so that the great fountains of waters were set upon the hills, in fitting order.

In Ægypto fecit signa
Jesu nomen: et maligna
Perdidit prodigia.
Scisso pelago, transvexit
Israelem, et demersit
Hostium insignia.

In Egypt the name of Jesus wrought wonders, and overcame the miracles of the wicked. He divided the sea, and brought Israel across, and submerged the hosts of the enemy.

Hujus nominis virtute
Superborum sunt destructæ
Dæmonum potentiæ.
Simulacra idolorum
Sunt eversa, tyrannorum
Fractæ violentiæ.

By the power of this name is destroyed the power of the proud demons; the idols are overthrown, and the cruelty of tyrants brought to nought.

Jesu nomen figuratum
Vehementer expectatum
Patrum desiderio.
Revelatum nobis quidem
Dedit spem, amorem, fidem
Maximo mysterio.

Jesu is the name prefigured and ardently expected by the desire of our fathers: but to us he hath been revealed, and in his great mystery hath given us hope and love and faith.

Nomen ergo hoc amandum
Toto corde, et adorandum
Omni reverentia.
In adversis nomen sanctum
Invocetur: Jesu tantum
Aderit præsentia.

Therefore must this name be loved with all our heart, and adored with all our worship. When evil befalls, call upon this holy name, and Jesus himself will forthwith be present to aid.

Præsentia Deitatis
Et totius bonitatis

The presence of the Godhead and of all goodness is

Dulcis Jesu aderit.
Fugat morbos, et livores
Sed et animi languores,
Jesus ubi venerit.
Veni ergo, Jesu bone,
Et te cordi nostro pone
Nobile signaculum.
Amen. Alleluia.

at hand when sweet Jesus is present: he puts sickness and evil to flight when he cometh, and all disorder of mind. Come therefore, O good Jesus, and set thyself for a noble seal upon our hearts. Amen. Alleluia.

THE FLIGHT OF OUR LORD INTO EGYPT
(February 17)

Introitus. Matt. 2. ANgelus Domini apparuit in somnis Joseph, dicens: Surge et accipe Puerum et Matrem ejus, et fuge in Ægyptum. Ps. 54. Ecce elongavi fugiens: et mansi in solitudine. Gloria Patri.

Introit. Matt. 2. THe Angel of the Lord appeared in sleep to Joseph, saying: Arise and take the Child and his Mother, and flee into Egypt. Ps. 54. Lo I have fled afar off: and remained in the wilderness. Glory be.

Prayer.
O GOD, the protector of them that trust in thee, who wert pleased that thine only-begotten Son our Redeemer should be rescued from Herod's sword by flight into Egypt: do thou, at the intercession of the most blessed and ever-virgin Mary his Mother, grant that we thy servants may be delivered from all dangers of mind and body, and be made worthy to reach our heavenly home. Through the same.

Lesson. Isa. 19, p. 63.

Graduale. Ps. 90. Angelis suis Deus mandavit de te; ut custodiant te in omnibus viis tuis. ℣. In manibus portabunt te, ne umquam offendas ad lapidem pedem tuum. Alleluia, alleluia. ℣. Matth. 2. Angelus Domini apparuit in somnis Joseph, dicens: Surge et accipe Puerum et Matrem ejus, et fuge in Ægyptum. Alleluia.

Gradual. Ps. 90. God hath given his angels charge concerning thee, that they may guard thee in all thy ways. ℣. In their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Alleluia, alleluia. ℣. Matt. 2. The Angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the Child and his Mother, and flee into Egypt. Alleluia.

Gospel. Matt. 2, p. 85, to the words Out of Egypt have I called my Son, inclusively.

Offertorium. Isa. 19. Cognoscetur Dominus ab Ægypto, et cognoscent Ægyptii Dominum in die illa, et colent eum in hostiis et in muneribus, et vota vovebunt Domino, et solvent.

Offertory. Isa. 19. The Lord shall be known by Egypt, and the Egyptians shall know the Lord in that day, and they shall adore him with victims and with gifts, and shall vow vows to the Lord, and perform them.

Secret.

WE offer unto thee, O Lord, this sacrifice of praise: suppliantly beseeching that thou, who with thy most blessed Mother the Virgin Mary, wast pleased to be carried as an exile into Egypt, wouldest, at the intercession of that same blessed Virgin, graciously lead us, exiles, to our heavenly home. Who livest.

Preface of the Nativity, p. 16.

Communio. Matth. 2. Et erat ibi usque ad obitum Herodis: ut adimpleretur quod dictum est a Domino per Prophetam dicentem: Ex Ægypto vocavi Filium meum.

Communion. Matt. 2. And he was there until the death of Herod: that it might be fulfilled which was spoken by the prophet saying: Out of Egypt have I called my Son.

Postcommunion.

VOUCHSAFE, almighty God, that by thy Son's temporal flight, to which these adorable mysteries testify, we may trustfully believe that thou hast given us everlasting life. Through the same.

THE PRAYER OF OUR LORD IN THE GARDEN

(Tuesday after Septuagesima Sunday)

Introitus. Ps. 54. COR meum conturbatum est in me, et formido mortis cecidit super me. Timor et tremor venerunt super me. ℣. Ps. 68. Salvum me fac, Deus: quoniam intraverunt aquæ usque ad animam meam. Gloria.

Introit. Ps. 54. MY heart is troubled within me, and the fear of death hath fallen upon me. Fear and trembling have come upon me. ℣. Ps. 68. Save me, O God: for the waters have entered in even unto my soul. Glory be to the Father.

Prayer.

O LORD JESU CHRIST, who in the garden, both by word and example, didst teach us to pray, if we would overcome the dangers of temptation: graciously grant that we, through continual perseverance in prayer, may deserve to obtain its abundant fruit. Who livest.

Lesson. Heb. 5.

CHRIST did not glorify himself that he might be made a High-Priest, but he that said unto him, Thou art my Son, this day have I begotten thee. As he saith in another place, Thou art a Priest for ever, according to the order of Melchisedech. Who, in the days of his flesh, with a strong cry and tears, offering up prayers and supplications to him that was able to save him from death, was heard for his reverence. And whereas indeed he was the Son of God, he learned obedience by the things which he suffered: and being consummated, he became, to all that obey him, the cause of eternal salvation, called by God a High Priest according to the order of Melchisedech.

Graduale. Ps. 87. Repleta est malis anima mea, et vita mea inferno appropinquavit. ℣. Æstimatus sum cum descendentibus in lacum, factus sum sicut homo sine adjutorio.

Gradual. Ps. 87. My soul is filled with evils, and my life hath drawn nigh unto hell. ℣. I am accounted with them that go down to the pit, I am made as a man without help.

Tractus. Ps. 68. ℣ Exaudi me, Domine, quoniam benigna est misericordia tua. ℣. Et ne avertas faciem tuam a puero tuo: quoniam tribulor, velociter exaudi me. ℣. Ps. 21. Ne discesseris a me: quoniam tribulatio proxima est: quoniam non est qui adjuvet.

Tract. Ps. 68. ℣. Hear me, O Lord, for thy mercy is kind. ℣. And turn not thy face from thy servant: for I am in trouble, hear me speedily. ℣. Ps. 21. Depart not from me, for trouble is near, for there is none to help.

Gospel. Luke 22. At that time, Jesus, going out, went, according to his custom, to the Mount of Olives, etc., as at the 30th line of p. 276, but only as far as the words trickling down upon the ground, inclusively.

Offertorium. Ps. 68. Salvum me fac, Deus, quoniam intraverunt aquæ usque ad animam meam.

Offertory. Ps. 68. Save me, O God, for the waters are come in even unto my soul.

Secret.

REFRESHED with this heavenly food we suppliantly beseech thee, Father Almighty, that, by the virtue of the prayer of thine only-begotten Son, we, who are placed amid such great dangers of body and soul, may safely attain to the kingdom of heaven. Through the same.

Preface of the Cross, p. 21.

Communio. Matth. 26. Vigilate et orate, ut non intretis in tentationem: spiritus quidem prompta est, caro autem infirma.

Communion. Matt. 26. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Postcommunion.

BY the merits of this holy sacrifice, do thou, we beseech thee, O Lord, make us, who have been taught by divine instruction, so efficaciously to give ourselves to prayer that our Lord Jesus Christ thy Son may, at our death, find us watching and free from sin. Who with thee liveth.

COMMEMORATION OF THE PASSION OF OUR LORD (Tuesday after Sexagesima Sunday)

All as in the Votive Mass of the Passion, Humiliavit, p. 809, except the Prayer, which is as follows:

Prayer.

ALMIGHTY and everlasting God, who didst cause our Saviour to take upon him our flesh, and suffer the death of the Cross, that we might all have his example of humility for our imitation: mercifully grant that as we keep this solemn commemoration of his Passion, so we may deserve both to keep in mind the lessons of his patience and be also made partakers of his Resurrection. Who liveth.

In Passionist churches, where this Feast is kept with an Octave, on the Octave-day all is as on the Feast, except:

Prayer.

POUR forth upon us, we beseech thee, almighty God, the Spirit of grace and of prayer, that we may be able continually to call to mind with pious devotion the passion of thine only-begotten Son, and by our

admonitions and examples to imprint it in the heart of thy people. Through the same.

THE CROWN OF THORNS OF OUR LORD
(Friday after Ash Wednesday)

Introitus. Cant. 3. Egredimini et videte, filiæ Sion, regem Salomonem in diademate, quo coronavit eum mater sua, parans crucem Salvatori suo. **Ps. 8.** Gloria et honore coronasti eum, Domine, et constituisti eum super opera manum tuarum. Gloria Patri.

Introit. Cant. 3. GO forth, daughters of Sion, and behold King Solomon in the diadem wherewith his mother crowned him, preparing a Cross for her saviour. **Ps. 8.** With glory and honour hast thou crowned him, O Lord, and hast set him over the works of thy hands. Glory be.

Prayer.

GRANT, we beseech thee, almighty God, that we who, in memory of the Passion of our Lord Jesus Christ, here upon earth venerate his Crown of Thorns, may deserve to be crowned with glory and honour in heaven by him. Who with thee.

Lesson. Cant. 3.

THREE-SCORE valiant men of the most valiant of Israel surround the bed of Solomon; all holding swords, and most expert in war; every man's sword upon his thigh, because of fears in the night. A litter of the wood of Libanus hath King Solomon made him: the pillars thereof he made of silver, the seat of gold, the ascent of purple; the midst he covered with charity for the daughters of Jerusalem. Go forth, ye daughters of Sion, and see King Solomon in the diadem, wherewith his mother crowned him in the day of his espousals, and in the day of the joy of his heart. How beautiful art thou, my love, how beautiful art thou! Thine eyes are dove's eyes, besides what is hid within. Come from Libanus, O my spouse, come from Libanus, come: thou shalt be crowned.

Graduale. Eccli. 45. Corona aurea super caput ejus, expressa signo sanctitatis, gloria honoris et opus fortitudinis. ℣. **Ps. 20.** Quoniam

Gradual. Ecclus 45. A golden crown upon his head, marked with the sign of holiness, a glory of honour, and a work of power. ℣. **Ps. 20.** For thou

prævenisti eum in benedictionibus dulcedinis: posuisti in capite ejus coronam de lapide pretioso.

hast prevented him with the blessings of sweetness; thou hast set on his head a crown of pure gold.

Tractus. Isa. 61. Induit eum Dominus vestimentis salutis, et indumento justitiæ, quasi sponsum decoratum corona. ℣. Isa. 28. Corona tribulationis efflóruit in coronam gloriæ et sertum exsultationis. ℣. Sap. 5. Accepit regnum decoris, diadema speciei.

Tract. Isa. 61. The Lord clothed him with the garments of salvation, and with the robe of justice, as a bridegroom decked with a crown. ℣. Isa. 28. The crown of tribulation hath flourished into a crown of glory, and a garland of rejoicing. ℣. Wisd. 5. He hath received a kingdom of joy, a diadem of beauty.

Gospel. John 19, At that time, Pilate took Jesus and scourged him, as at line 38, p. 294, but only as far as the words and the purple garment, inclusively.

Offertorium. Tuam Corónam adorámus, Dómine: tuam gloriósam recolímus passionem.

Offertory. We adore thy Crown, O Lord: we commemorate thy glorious Passion.

Secret.

DO thou, O King Almighty, confirm the strength of thy soldiers: that we who on this race-course of our mortality are cheered by the crown of thine only-begotten Son, may, when the course of our warfare is finished, lay hold of the prize of immortality. Through the same.

Preface of the Cross, p. 21.

Communio. Prov. 4. Lætare, mater nostra, quia dabit Dominus capiti tuo augmenta gratiarum, et corona inclyta protegette.

Communion. Prov. 4. Rejoice, O our mother, for the Lord will give to thy head increase of graces, and with a glorious crown will he protect thee.

Postcommunion.

WE humbly beseech thee, Almighty God, that these Sacraments which we have received may, through the most holy crown of thy Son, of which we celebrate the festival, procure for us healing and strength. Through the same.

THE HOLY LANCE AND NAILS (Friday after the First Sunday in Lent)

Introitus. Ps. 21.

FOderunt manus meas et pedes meos: dinumeraverunt omnia ossa mea: et sicut aqua effusus sum. ℣. Ps. ibid Factum est cor meum tamquam cera liquescens in medio ventris mei. Gloria Patri.

Introit. Ps. 21.

THey have dug my hands and my feet: they have numbered all my bones: and I am poured out like water. ℣. Ps. ibid My heart is made as melting wax in the midst of my bowels. Glory be.

Prayer

O GOD, who in the weakness of that flesh which thou hadst taken, wert pleased to be pierced with nails, and with a spear to be wounded for the salvation of the world; mercifully grant that we, who solemnly honour the same spear and nails on earth, may in heaven rejoice in the glorious triumph of thy victory. Who livest.

Lesson, Gradual, Tract, Gospel and Offertory as in the Votive Mass of the Passion, p. 809.

Secret.

MAY this holy and spotless evening sacrifice sanctify us, we beseech thee, O Lord, which, upon the Cross for the salvation of the world, thine only begotten Son did offer. Who with thee.

Preface of the Cross, p. 21.

Communio. Videbunt in quem transfixerunt, cum moverentur fundamenta terræ.

Communion. They shall look on him whom they pierced, when the foundations of the earth shall be moved.

Postcommunion.

O LORD JESU CHRIST, who upon the Cross didst offer thyself a spotless and voluntary holocaust to God the Father: we beseech thee, that this adorable oblation of that same Sacrifice may obtain for us pardon and everlasting glory. O thou that livest.

THE MOST HOLY WINDING SHEET (Friday after the Second Sunday of Lent)

All from the Votive Mass of the Passion Humiliavit, p. 809, except the prayers as follows:

Prayer.

O GOD, who in the holy linen wherein thy most sacred body was wrapped by Joseph when taken down from the Cross, hast left us a remembrance of thy Passion; mercifully grant that by thy death and burial we may be brought to the glory of thy Resurrection. Who livest.

Lesson. Isa. 62, Thus saith the Lord God, Tell the daughter of Sion, etc., as on p. 272.

Gospel. Mark 15, At that time, when evening was now come, as at the foot of p. 270, to the end.

Offertorium. Levit. 16. Ingressus Aaron tabernaculum, ut holocaustum offerret super altare pro peccatis filiorum Israel, tunica linea indutus est.

Offertory. Levit. 16. When Aaron entered the tabernacle, to offer a holocaust upon the altar for the sins of the children of Israel, he was clothed with a tunic of linen.

Secret.

MAY these offerings be acceptable to thee, O Lord: to whom the glorious Passion of thy Son for the salvation of the world was wellpleasing. Through the same.

Communio. Marc. 15. Joseph autem mercatus sindonem et deponens eum involvit sindone.

Communion. Mark 15. But Joseph buying fine linen and taking him down, wrapped him in the fine linen.

Postcommunion.

THOU hast satisfied thy family, O Lord, with sacred gifts; we beseech thee, that by the temporal death of thy Son, to which these adorable mysteries bear witness, we may trust that thou hast given us everlasting life. Through the same.

THE MOST HOLY FIVE WOUNDS (Friday after the Third Sunday in Lent).

All from the Votive Mass of the Passion Humiliavit, p. 809, except the following:

Prayer.

Prayer.

O GOD, who, by the Passion of thine only-begotten Son, and the shedding of his blood through his Five Wounds, didst renew the nature of man ruined by sin; grant, we beseech thee, that venerating on earth the wounds that he received, we may deserve to obtain in heaven the fruit of that same most precious blood. Through the same.

Secret.

TO thy majesty, we beseech thee, O Lord, may these gifts be acceptable: in which we offer unto thee the very wounds of thine only-begotten Son, the price of our liberty. Through the same.

Postcommunion.

REFRESHED by this life-giving food, we beseech thee, O Lord our God: that we who this day devoutly honour the wounds of our Lord Jesus Christ may bear them impressed in our hearts, by our behaviour and life. Through the same.

THE MOST PRECIOUS BLOOD OF OUR LORD
(Friday after the Fourth Sunday in Lent)

All as on July 1, p. 613.

THE PILLAR OF OUR LORD'S SCOURGING
(Tuesday after Quinquagesima)

Introitus. Isa. 63.

TORcular calcavi solus, et de gentibus non est vir mecum; aspersus est sanguis eorum super vestimenta mea, et omnia indumenta mea inquinavi. Circumspexi, et non erat auxiliator: quæsivi, et non fuit qui adjuvaret. Ps. 68. Salvum me fac, Deus: quoniam intraverunt aquæ usque ad animam meam. Gloria.

Introit. Isa. 63.

THE winepress I have trodden alone, and of the Gentiles there is no man with me: their blood is sprinkled upon my garments, and I have defiled all my clothing. I looked around, and there was no helper: and I sought, and there was none to come to my aid. Ps. 68. Save me, O God; for the waters have entered even into my soul. Glory be to the Father.

Prayer.

O GOD, who in the weakness of our flesh which thou hadst taken upon thee, wert pleased, for our salvation, to be bound to a Pillar and scourged

with thongs: grant, we beseech thee, that we who celebrate this feast in honour of that Pillar may become worthy to obtain the fruit of thy precious blood. Who livest.

Lesson. Isa. 53, All we like sheep, as at line 40 of p. 273, to the end of the Lesson.

Graduale. Ezech. 16. Dabo te in sanguinem furoris ac zeli, et denudabunt te vestimentis tuis, et auferent vasa decoris tui, et congregabo inimicos super te undique. ℣. Et requiescet indignatio mea in te, et quiescam, nec irascar amplius.

Gradual. Ezech. 16. I will give thee to be the blood of fury and jealousy, and they shall despoil thee of thy garments, and take away the vessels of thine honour, and I will gather together enemies from all sides against thee. ℣. And my indignation shall rest upon thee, and I will cease, nor will I be angry any more.

Tractus. Ps. 87. Super me confirmatus est furor tuus, et omnes fluctus tuos induxisti super me. ℣. In me transierunt iræ tuæ, et terrores tui conturbaverunt me. ℣ Elongasti a me amicum et proximum, et notos meos a miseria.

Tract. Ps. 87. Thy wrath is confirmed upon me, and thou hast brought all thy waves over me. ℣. Thine angers have passed over me, and thy terrors have troubled me. ℣ Thou hast put far from me my friend and neighbour, and mine acquaintance, because of misery.

Gospel. John 18, At that time: Pilate went forth to the Jews and said unto them: You have a custom that I should release one unto you at the Pasch, etc., as at line 34, p. 294, as far as the words Pilate took Jesus and scourged him, inclusively.

Offertorium. Job 16. Conclusit me Deus apud iniquum, et manibus impiorum me tradidit. Confregit me, convulneravit lumbos meos, et non pepercit, et effudit in terra viscera mea.

Offertory. Job 16. God hath shut me up with the wicked, and hath delivered me into the hands of evil men. He hath broken me, he hath wounded my loins, and hath not spared, and hath poured out my bowels upon the earth.

Secret.

IN order that we may ever serve thee with chaste bodies and please thee with clean hearts, do thou, Almighty God, grant that we may apply ourselves to this most sacred transaction with that spirit of humility wherewith thine only-begotten Son, Jesus Christ our Lord, was pleased, for our sins, to be scourged at the Pillar. Who with thee liveth.

Preface of the Cross, p 21.

Communio. Ps. 88. Factus est opprobrium vicinis suis: exaltasti dexteram deprimentium eum, lætificasti omnes inimicos ejus: avertisti adjutorium gladii ejus, et non es auxiliatus ei in bello.

Communion. Ps. 88. He is made a reproach to his neighbours: thou hast exalted the right hand of them that oppress him, and hast made all his enemies to rejoice: thou hast turned away the help of his sword, and hast not helped him in battle.

Postcommunion.

LOOK down, O Lord, from thy holy dwelling, and grant that we may find favour before the face of thy judgment; that we who have been so richly fed with the precious Body and Blood of thine only-begotten Son, may become worthy to be received into the everlasting tabernacles of the just, through the merit of the Passion of Him who with thee liveth.

THE MYSTERIES OF THE WAY OF THE CROSS

(First Friday in March. In Franciscan Churches)

Introitus. Heb. 12.

CUrramus ad propositum nobis certamen: aspicientes in auctorem fidei et consummatorem Jesum, qui proposito sibi gaudio subtinuit crucem, confusione contempta. Ps. 117. Confitemini Domino quoniam bonus: quoniam in sæculum misericordia ejus. Gloria Patri.

Introit. Heb. 12.

LET us run to the contest set before us: looking upon Jesus the author and finisher of our faith, who, joy being set before him, endured the Cross, despising the shame. Ps. 117. Give ye thanks to the Lord, for he is good: for his mercy is for ever. Glory be.

Prayer.

O GOD, who hast taught us by the glorious Passion of thy Son to reach eternal glory by the Way of the Cross: mercifully grant that as we join ourselves with him in loving affection at Calvary, so also we may continually follow him in his triumphs. Who liveth.

Lesson. Isa. 53, All we like sheep, as at line 40 of p. 273, to the end of the lesson.

Graduale. Heb. 13. Jesus, ut sanctificaret per suum sanguinem populum suum, extra portam passus est. ℣. Exeamus igitur ad eum extra castra, improperium ejus portantes.

Gradual. Heb. 13. Jesus, that he might sanctify his people by his own blood, suffered without the gate. ℣. Let us go forth therefore to him without the camp, bearing his reproach.

Tractus. 1 Pet. 2. Christus peccatum non fecit, nec inventus est dolus in ore ejus. ℣. Qui cum malediceretur, non maledicebat: cum pateretur, non comminabatur: tradebat autem judicanti se injuste. ℣. Qui peccata nostra ipse pertulit in corpore suo super lignum: ut peccatis mortui, justitiæ vivamus.

Tract. 1 Pet. 2. Christ did no sin, nor was guile found in his mouth. ℣. Who when he was cursed, cursed not; when he suffered, did not revile: but he delivered himself up to him that judged him unjustly. ℣. Who himself bare our sins in his own body upon the tree: that being dead to sin, we might live unto justice.

℣. Gospel. John 12, At that time: Pilate sought to release Jesus. But the Jews cried out, etc., as at line 19 of p. 295, as far as the words was nigh to the city.

Offertorium. Philip. 2. Christus Dominus humiliavit semetipsum, factus pro nobis obediens usque ad mortem, mortem autem Crucis.

Offertory, Philip. 2. Christ the Lord humbled himself, becoming for our sakes obedient unto death, even the death of the Cross.

Secret.

MAY the merciful Lamb obtain by the oblation of himself thy mercy, O God, for those who wander from the path of salvation: who, being led pure to the sacrifice, cleansed away the sins of us all when immolated on the altar of the Cross. Who liveth.

Communio. 1 Pet. 2. Christus passus est pro nobis, relinquens exemplum, ut sequamur vestigia ejus.

Communion. 1 Pet. 2. Christ suffered for us, leaving an example, that we should follow in his steps.

Postcommunion.

O MERCIFUL GOD, may the memory of the Passion of thy Son which has been made in these holy mysteries so enlighten the minds of all men by its reality and inflame their hearts with its constancy, that, faithfully following his teaching, we may ever bear our cross with willing mind after him. Who liveth.

THE FINDING OF OUR LORD IN THE TEMPLE

(January 19 or other day)

Introit. In excelso throno, p. 102.

Prayer.

O GOD, who wert pleased that the lowly childhood of thy Son should shine forth with a heavenly wisdom, grant that we, whilst filled with the spirit of prudence, may please thee by our sincere humility. Through the same.

Lesson. Acts 3.

MOSES said: A Prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear according to all things whatsoever he shall speak to you. And it shall be that every soul which will not hear that Prophet shall be destroyed from among the people. And all the Prophets, from Samuel and afterwards, who have spoken, have told of these days. Ye are the children of the Prophets, and of the Covenant which God made to our fathers, saying to Abraham, And in thy seed shall all the kindreds of the earth be blessed. To you first God, raising up his Son, hath sent him to bless you: that every one may convert himself from his wickedness.

Graduale. Sap. 8. Habebo propter sapientiam claritatem ad turbas, et honorem apud seniores juvenis, et in conspectu potentium admirabilis ero. ℣. Col. 2. In Christo

Gradual. Wisd. 8. By reason of wisdom shall I have glory among the multitudes, and honour among my elders while yet but a child, and in the sight of the mighty shall I

sunt omnes thesauri sapientiæ, et scientiæ absconditi. Alleluia, alleluia. ℣. Luc. 2. Stupebant omnes qui Jesum audiebant super prudentia et responsis ejus. Alleluia.

be wonderful. ℣. Col. 2. In Christ are all the treasures of wisdom and knowledge hidden. Alleluia, alleluia. ℣. Luke 2. All they that heard Jesus were amazed at his prudence and his answers. Alleluia.

If this feast is kept after Septuagesima, in place of the Alleluias and ℣. is said:

Tractus. Ps. 79. Domine Deus virtutum converte nos: et ostende faciem tuam, et salvi erimus: sonet vox tua in auribus meis. ℣. Cant. 2. Vox enim tua dulcis et facies tua decora nimis. ℣. Cant. 1. Oleum effusum nomen tuum Jesu: ideo adolescentulæ dilexerunt te.

Tract. Ps. 79. Turn us, O Lord God of hosts: and show us thy face, and we shall be saved: Let thy voice sound in my ears. ℣. Cant. 2. For thy voice is sweet, and thy face comely. ℣. Cant. 1. Thy name, O Jesu, is as oil poured forth: therefore the young maidens have loved thee.

Gospel. Luke 2, p. 103. And when Jesus was twelve years old.

Offertorium. Joel 2. Filii Sion, exsultate et lætamini in Domino Deo vestro, qui dedit vobis doctorem justitiæ.

Offertory. Joel 2. Children of Sion, exult and be glad in the Lord your God, who hath given you a teacher of justice.

Secret.

WE present before thee, O Lord, the offerings of our devotion, humbly beseeching thy majesty that thou, who didst make the temporal childhood of thy Son to shine forth with the gifts of wisdom and of knowledge, wouldest dispose our hearts to receive from his mouth the lessons of salvation. Through the same.

Preface of Christmas, p. 16.

Communio. Joan. 6. Verba vitæ æternæ habes, et nos credidimus, et cognovimus, quia tu es Christus Filius Dei.

Communion. John 6. Thou hast the words of eternal life, and we have believed and known that thou art the Christ the Son of God.

Postcommunion.

O GOD, whose only-begotten Son was pleased to shew himself unto our human perception as advancing in wisdom and grace: do thou, we beseech thee, by means of the mysteries which we have received, mercifully vouchsafe unto us a daily advance in our spiritual progress. Through the same.

THE HOLY SEPULCHRE OF OUR LORD
(Friday after Low Sunday)

Introitus. Isa. 11.

IN die illa erit radix Jesse, qui stat in signum populorum, ipsum gentes deprecabuntur, alleluia: et erit Sepulcrum ejus gloriosum. Alleluia, alleluia. Ps. 45. Fluminis impetus lætificat civitatem Dei: sanctificavit tabernaculum suum Altissimus. Gloria.

Introit. Isa. 11.

IN that day there shall be a root of Jesse, who shall stand for a sign to the peoples, to him shall the Gentiles pray, alleluia: and his Sepulchre shall be glorious. Alleluia, alleluia. Ps. 45. The stream of the river maketh glad the city of God: the most High hath sanctified his tabernacle. Glory be.

Prayer.

O LORD JESUS CHRIST, who for us wast pleased to suffer death, and on the third day to rise again from the Sepulchre into which thou hadst been placed: do thou grant that we thy servants, who honour the remembrance of thine entombment, may also be worthy to partake in the glory of thy Resurrection. Who livest.

Lesson. Acts 13. p. 345, as far as the words his witnesses to the people, inclusively.

ALleluia, alleluia. ℣. Job 3. Qui expectant mortem, et non venit, quasi effodientes thesaurum, gaudentque vehementer, cum invenerint Sepulchrum. Alleluia. ℣. Joan. 20. Currebant duo simul, et ille alius discipulus præcucurrit citius

ALleluia, alleluia. ℣. Job 3. They that look for death, and it cometh not, are as they that dig for a treasure: and they rejoice exceedingly, when they have found the grave. Alleluia. ℣. John 20. The two ran together, and that other disciple did outrun

Petro, et venit prior ad monumentum. Alleluia.

Peter, and came first to the tomb. Alleluia.

℣. Gospel. Luke 24.

ON the first day of the week very early in the morning the women came to the sepulchre, bringing the spices which they had prepared. And they found the stone rolled back from the sepulchre. And going in, they found not the body of the Lord Jesus. And it came to pass, as they were astonished in their minds at this, behold two men stood by them in shining apparel. And as they were afraid, and bowed down their countenance towards the ground, they said unto them, Why seek ye the living with the dead? He is not here, but is risen. Remember how he spoke unto you, when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words. And going back from the sepulchre, they told all these things to the Eleven, and to all the rest. Now it was Mary Magdalen and Joanna, and Mary of James, and the other women that were with them, who told these things to the Apostles. And these words seemed to them as idle tales: and they did not believe them. But Peter, rising up, ran to the sepulchre; and stooping down, he saw the linen clothes laid by themselves, and went away wondering in himself at that which was come to pass.

Offertorium. Ps. 41. Transibo in locum tabernaculi admirabilis, usque ad domum Dei. Alleluia.

Offertory. Ps. 41 I will pass over to the place of the wonderful tabernacle, even to the house of God. Alleluia.

Secret.

O GOD, who by the laying into the Sepulchre of the most holy body of thy Son, didst thereby sanctify that Sepulchre: grant that we may with heart and mind dwell therein. Through the same.

Preface of Paschal Tide, p. 21.

Communio. Sap. 9. Beatus qui audit me, et qui vigilat ad fores meas quotidie, et observat ad

Communion. Wisd. 9. Blessed is he that hears me and that watcheth daily at my doors, and keeps

postes ostii mei. Alleluia. guard at the posts of my gate. Alleluia.

Postcommunion.

O GOD, who dost gladden us by the honour we pay to the holy Sepulchre of thy Son: grant, we beseech thee, that, buried therein, we may die to the world, and live only for thee. Through the same.

THE TITLE OF THE HOLY CROSS
(Friday after Second Sunday after Easter. In Passionist Churches)

Introit, Nos autem, p. 564.

Prayer.

O LORD JESUS CHRIST, our King, who didst will that thy Church should be adorned with the Title of thy most holy Cross: mercifully grant unto us thy servants that as we celebrate the memory of thy passion therein, so we may likewise obtain the happy effect of the same passion. Who livest and reignest.

Lesson, Phil. 2, p. 564.

ALleluia, alleluia. ℣. Dicite in gentibus, quia Dominus regnavit a ligno. Alleluia. ℣. Ave Rex noster: tu solus nostros es miseratus errores; Patri obediens, ductus es ad crucifigendum, ut agnus mansuetus ad occisionem. Alleluia.

ALleluia, alleluia. ℣. Tell it among the nations that the Lord hath reigned from the tree. Alleluia. ℣. Hail, our King: thou alone hast had mercy upon our wanderings; obedient to the Father, thou wast led to be crucified, as a meek lamb to the slaughter. Alleluia.

✠ Gospel. John 19.

AT that time: Pilate wrote a title also; and he put it upon the cross, and the writing was: Jesus of Nazareth, the King of the Jews. This title therefore many of the Jews did read, because the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, in Greek and in Latin. Then the chief priests of the Jews said to Pilate, write not, the King of the Jews, but that he said, I am the King of the Jews. Pilate answered: What I have written, I have written. Creed.

Offertorium. Ps. 117. Dextera Domini fecit virtu-

Offertory. Ps. 117. The right hand of the Lord hath

tem, dextera Domini exaltavit me: non moriar, sed vivam, et narrabo opera Domini. Alleluia.

wrought strength, the right hand of the Lord hath exalted me: I shall not die, but live, and declare the works of the Lord. Alleluia.

Secret.

MAY the sacrifice offered to thee, O Lord, at the intercession of the Passion of thine only-begotten Son, ever quicken and defend us. Who liveth and reigneth.

Preface of the Cross, p. 21.

Communio. Per signum crucis de inimicis nostris libera nos, Deus noster. Alleluia.

Communion. By the sign of the Cross deliver us from our enemies, O our God. Alleluia.

Postcommunion.

BE present with us, O Lord our God; and as thou givest us to rejoice in the honour paid to the Title of the holy Cross, so defend us by the perpetual helps of thy Passion. Who livest.

THE ESPOUSALS OF OUR LADY (January 23)

Mass as on the Feast of Our Lady's Visitation, p. 616, the word **Espousal** being substituted for **Visitation** in the Prayer and Secret. A commemoration of St Joseph is made by the Prayers from his Mass on March 19, p. 531.

Lesson. Prov. 8; p. 482.

After Septuagesima, instead of the **Alleluia** and third V. of the Gradual, is said the Tract, **Gaude Maria**, p. 793.

Gospel. Matt. 1, p. 71.

In the Preface the word **Espousal** is substituted for **Festivity.**

THE EXPECTATION OF OUR LADY (December 18)

Mass **Rorate**, p. 790, with the following alterations: In the Introit the Ps. is as follows:

Ps. 18. Cœli enarrant gloriam Dei: et opera manuum ejus annuntiat firmamentum.

Ps. 18. The heavens declare the glory of God: and the firmament declareth the works of his hands.

And the third V. of the Gradual is:

Alleluia, alleluia. V. Luc. 1. Ecce virgo concipiet, et pariet Filium, Jesum Christum. Alleluia.

Alleluia, alleluia, V. Luke 1. Lo, a Virgin shall conceive and bear a Son, Jesus Christ. Allelúia.

Preface et te in Exspectatione, on the Expectation.

THE MOST PURE HEART OF OUR LADY

(Saturday after the Octave of Corpus Christi, or August 19)

Introitus. Ps. 44.

OMnis gloria ejus filiæ Regis ab intus, in fimbriis aureis circumamicta varietatibus: adducentur regi virgines post eam, proximæ ejus afferentur tibi. Ps. ibid. Eructavit cor meum verbum bonum: dico ego opera mea regi. Gloria.

Introit. Ps. 44.

ALL the glory of the King's Daughter is within, with borders of gold, and clothed about with varieties: the virgins shall be brought to the King after her, her neighbours shall be brought unto thee. Ps. ibid. My heart hath uttered a good word: I will speak of my works to the King. Glory be.

Prayer.

ALMIGHTY and everlasting God, who in the Heart of blessed Mary the Virgin didst prepare a dwelling worthy of the Holy Ghost: mercifully grant that we who with devout minds celebrate the festival of that most pure Heart may be able to live according to thine own Heart. Through . . . of the same Holy Ghost.

Lesson. Cant. 8, Put me as a seal upon thy heart, as at line 27, p. 634.

Graduale. Sap. 7. Nihil inquinatum in eam incurrit: candor est lucis æternæ et speculum sine macula Dei majestatis, et imago bonitatis illius. V. Cant. 6. Ego dilecto meo, et dilectus meus mihi, qui pascitur inter

Gradual. Wisd. 7 Nothing that is defiled cometh into her: she is the brightness of eternal light, and the spotless mirror of God's majesty, and the image of his goodness. V. Cant. 6. I to my beloved, and my beloved to me, who

lilia. Alleluia, alleluia. ℣. Luc. 1. Magnificat anima mea Dominum: et exsultavit Spiritus meus in Deo salutari meo. Alleluia.

feedeth among the lilies. Alleluia, alleluia. ℣. Luke 1. My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. Alleluia.

Gospel. Luke 2, At that time, the Mother of Jesus said unto him, Son, why hast thou so done to us? as far as the words kept all these words in her heart, inclusively, as at line 16, p. 103.

Offertorium. Jud. 15. Quia fecisti viriliter, et confortatum est cor tuum: ideo et manus Domini confortavit te, et eris benedicta in æternum.

Offertory. Jud. 15. Because thou hast done manfully, and hast strengthened thy heart: therefore also the hand of the Lord hath strengthened thee, and thou shalt be blessed for ever.

Secret.

WE, who offer unto thy Majesty the Lamb without spot, beseech thee, O Lord, that our hearts may be enkindled by that divine fire which ineffably inflamed the Heart of blessed Mary the Virgin. Through the same.

Preface of Our Lady, p. 28. et te in Festivitate.

Communio. Cant. 2. Sub umbra illius quem desideraveram sedi, et fructus ejus dulcis gutturi meo.

Communion. Cant. 2. Under the shadow of him whom I desired have I sat down, and his fruit is sweet to my taste.

Postcommunion.

REFRESHED by these divine gifts we supplicantly beseech thee, O Lord, that by the intercession of blessed Mary the Virgin, the solemn feast of whose most pure Heart we now reverently keep, we may be delivered from present dangers, and obtain the joys of everlasting life. Through.

THE MATERNITY OF OUR LADY (October 11)

Mass Salve sancta parens, p. 795.

Prayer. Deus qui de beatæ, p. 790.

Lesson. Ecclus 24, As the vine have I brought forth, as on p. 480.

Graduale. Isa. 11. Egredietur virga de radice Jesse, et flos de radice ejus ascendet. ℣. Et requiescet super eum Spiritus Domini. Alleluia, alleluia. ℣. Isa. 7. Ecce virgo concipiet et pariet filium: et vocabitur nomen ejus Emmanuel. Alleluia.

Gradual. Isa. 11. A branch shall come forth from the root of Jesse, and a flower shall arise from his root. ℣. And the Spirit of the Lord shall rest upon him. Alleluia, alleluia. ℣. Isa. 7. Behold a Virgin shall conceive and bring forth a Son, and his name shall be called Emmanuel. Alleluia.

Gospel. Luke 2. When they returned, the child Jesus remained in Jerusalem, as at the fourth line of the Gospel on p. 103.

Offertorium. Matth. 1. Cum esset desponsata mater ejus Maria Joseph, inventa est in utero habens de Spiritu Sancto.

Offertory. Matt. 1. When his Mother Mary was espoused to Joseph, she was found to have in the womb of the Holy Ghost.

Secret.

THROUGH thy favour, O Lord, and the intercession of the blessed and ever-virgin Mary, Mother of thine only-begotten Son, may this oblation conduce to our present and everlasting prosperity and peace. Through the same.

Preface of Our Lady, p 28 et te in Festivitate.

Communio. Beata viscera Mariæ virginis, quæ portaverunt æterni Patris Filium.

Communion. Blessed is the womb of Mary the Virgin, which bare the eternal Father's Son.

Postcommunion.

MAY this Communion, O Lord, cleanse us from guilt; and by the intercession of blessed Mary the Virgin-Mother of God make us sharers of the heavenly remedy. Through the same.

THE PURITY OF OUR LADY (October 16)

Introit. Salve sancta parens, p. 795.

Prayer.

GRANT, we beseech thee, almighty and everlasting God, that we who with festive solemnity venerate the wholly unsullied Virginity of the most pure Virgin Mary may, by her intercession, obtain purity both of mind and of body. Through.

Lesson. Cant. 2, Behold, my beloved speaketh to me, as at the 1st line of the Lesson on p. 617.

Graduale. Cant. 2. Sicut lilium inter spinas, sic amica mea inter filias. ℣. Dilectus meus mihi, et ego illi, qui pascitur inter lilia. Alleluia, alleluia. ℣. Cant. 6. Quæ est ista quæ progreditur quasi aurora consurgens, pulchra ut luna, electa ut sol, terribilis ut castrorum acies ordinata ? Alleluia.

Gradual. Cant. 2. As the lily among the thorns, so is my beloved among the daughters. ℣. My beloved to me, and I to him, who feedeth among the lilies. Alleluia, alleluia. ℣. Cant 6 Who is she that goeth forth as the rising dawn, fair as the moon, glorious as the sun, dread as an ordered line of battle ? Alleluia.

Gospel. Luke 1, At that time, the Angel Gabriel was sent, etc., as on p. 484.

Offertorium. Post partum virgo inviolata permansisti; Dei Genitrix, intercede pro nobis.

Offertory. After childbirth thou didst remain a pure Virgin: intercede for us, O Mother of God.

Secret. May the manhood, p. 617, the word purity being substituted for Visitation.

Preface of Our Lady, et te in Festivitate, p. 28

Communio. Benedicta et venerabilis es virgo Maria, quæ sine tactu pudoris inventa es Mater Salvatoris.

Communion. Blessed and venerable art thou, O Virgin Mary, who without stain to thy purity art found the Mother of the Saviour.

Postcommunion.

GRANT, we beseech thee, O Lord, that we who have partaken of this aid to our salvation may everywhere be protected by the patronage of the most pure Virgin Mary, in whose honour we have made this offering unto thy Majesty. Through.

THE HUMILITY OF OUR LADY (July 17)

Introit. Salve, p. 795.

Prayer.

O GOD, who lookest down on the lowly, but knowest the proud afar off, grant unto thy servants to imitate with a pure heart the humility of blessed Mary ever virgin: she who by her virginity pleased, and in her lowliness conceived, thy Son, our Lord Jesus Christ. Who with thee liveth.

Lesson. Ecclus 24, p. 661.
Gradual. Benedicta, p. 793.
Gospel and Offertory as on p. 791.
Secret.

MAY this oblation obtain for us, we beseech thee, by the intercession of blessed Mary the Virgin-Mother of God, the grace of true humility; and at the same time take from our hearts the lust of the flesh and of the eyes and the ambition of this world: that, living soberly, justly, and godly, we may attain unto the rewards of everlasting life. Through.
Preface of Our Lady, et te in Festivitate, p. 28.
Communion. Beata viscera, p. 796.
Postcommunion.

MAY the participation of this Sacrament, O Lord, wipe away the stains of our sins: and by the intercession of the glorious and blessed Mary ever-virgin lead us along the lowly way to the realms on high. Through.

OUR LADY REFUGE OF SINNERS (August 13)

Mass Salve, p. 795, with the following prayer:
Prayer.

ALMIGHTY and merciful God, who hast appointed in the blessed ever-Virgin Mary a refuge and help for sinners: grant that by her protection we may be absolved from all faults and obtain the happy effect of thy mercy. Through our Lord.
Preface, p. 28, et te in Festivitate.

OUR LADY HEALTH OF THE SICK (Saturday before the last Sunday in August)

Introitus.

SAlus populi ego sum; de quacumque tribulatione clamaverint ad me, exaudiam eos. Ps. 33. Benedicam Dominum in omni tempore: semper laus ejus in ore meo. Gloria.

Introit.

I AM the salvation of the people: from whatsoever tribulation they shall call upon me, I will hear them. Ps. 33. I will bless the Lord at all times: his praise is ever in my mouth. Glory be.

Prayer. Concede, p. 795.
Lesson. Prov. 8, p. 482.

Graduale. Ps. 102. Benedic, anima mea, Domino: et omnia interiora mea, nomini sancto ejus. Qui sanat omnes infirmitates tuas, qui redimit de interitu vitam tuam. ℣. Ps. 117. Fortitudo mea et laus mea Dominus: et factus est mihi in salutem. Alleluia, alleluia. ℣. Ps. 59. Da nobis Domine auxilium de tribulatione: quia vana salus hominis. Alleluia.

Gradual. Ps. 102. Bless the Lord, O my soul: and all that is within me, his holy name. Who healeth all thine infirmities, who redeemeth thy life from destruction. ℣. Ps. 117. My strength and my praise is the Lord, and he is made salvation unto me. Alleluia, alleluia. ℣. Ps. 59. Grant us, O Lord, help in tribulation: for vain is the salvation of man. Alleluia.

Gospel. John 2, p. 106.

Offertorium. Jer. 18. Recordare, Virgo Mater, dum steteris in conspectu Dei, ut loquaris pro nobis bona, et ut avertat indignationem suam a nobis.

Offertory. Jer. 18. Be mindful, O Virgin Mother, while thou standest in the sight of God, to speak good things for us, and that he turn away his wrath from us.

Secret.

MAY this oblation, O Lord, through the healthful intercession of the most blessed Mother of thine only-begotten Son, confirm us in thy grace, and render us safe from all evils. Through the same.

Preface, p. 28 et te in Festivitate.

Communio. Isa. 46. Dabo in Sion salutem, et in Israel gloriam meam.

Communion. Isa. 46. I will give salvation in Sion, and my glory in Israel.

Postcommunion.

MAY the divine reception of thy Body and Blood, O Lord Jesus Christ, which we have devoutly received in honour of thy Mother, bestow upon us the rewards both of temporal and eternal life. Who livest and reignest.

OUR LADY QUEEN OF APOSTLES (Saturday in the octave of the Ascension)

Introitus. Ps. 86.

FUndamenta ejus in montibus sanctis: diligit Dominus portas

Introit. Ps. 86.

HEr foundations are on the holy hills: the Lord loveth the gates of

Sion super omnia tabernacula Jacob. Gloriosa dicta sunt de te, civitas Dei. Alleluia, alleluia. Ps. 133. Ecce nunc benedicite Dominum omnes servi Domini: qui statis in domo Domini, in atriis domus Dei nostri. Gloria Patri.

Sion above all the tabernacles of Jacob. Glorious things are said of thee, thou city of God. Ps. 133. Behold now bless the Lord, all ye servants of the Lord: who stand in the house of the Lord, in the courts of the house of our God. Glory be.

Prayer.

O GOD, who, whilst thine Apostles were praying unanimously with Mary the Mother of Jesus, didst grant unto them the Holy Ghost: do thou, through the protection of her, our Mother and the Queen of Apostles, vouchsafe that we may faithfully serve thy Majesty, and by word and example be enabled to spread abroad thy glory. Through the same. . . in the unity of the same Holy Ghost.

Lesson. Acts 1, p. 372, with the following addition: Then they returned to Jerusalem, from the mount that is called Olivet, which is nigh Jerusalem, within a Sabbath day's journey. And when they were come in, they went up into an upper room, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alpheus and Simon Zelotes, and Jude the brother of James: all these were persevering with one mind in prayer with the women, and Mary the Mother of Jesus, and with his brethren.

ALleluia, alleluia. ℣. Num. 17. Virga Jesse floruit: Virgo Deum et hominem genuit: pacem Deus reddidit, in se reconcilians ima summis. Alleluia. ℣. Jud. 13. Laudate Dominum Deum nostrum, qui non deseruit sperantes in se: et in me ancilla sua adimplevit misericordiam suam, quam repromisit domui Israel: et interfecit in manu mea

ALleluia, alleluia. ℣. Num. 17. The Rod of Jesse hath flowered: a Virgin hath given birth to God and man: God hath restored peace, reconciling in himself the lowest with the highest. Alleluia. ℣. Jud. 13. Praise the Lord our God, who hath not forsaken them that hope in him, and in me his handmaid hath fulfilled his mercy, which he promised to the house of Israel: and

hostem populi sui. Alleluia.

hath slain by my hand the enemy of his people. Alleluia.

Gospel. John 19, p. 545.

Offertorium. Judic. 5. Ego sum, ego sum, quæ Domino canam, psallam Domino Deo Israel. Cessaverunt fortes in Israel, et quieverunt: donec surgeret mater in Israel. Nova bella elegit Dominus, et portas hostium ipse subvertit. Alleluia.

Offertory. Judges 5. It is I, it is I that will sing to the Lord, I will sing psalms to the Lord God of Israel. The valiant men ceased in Israel, and rested, until there should arise a mother in Israel. The Lord chose new wars, and himself overthrew the gates of the enemy. Alleluia.

Secret.

THROUGH thy propitiation, O Lord, and the intercession of blessed Mary ever-virgin, may this our oblation effect that thy Church may increase in the number of the faithful, and ever shine by the diversity of their virtues. Through.

Preface of Our Lady, p. 28, et te in Festivitate.

Communio. Beata Mater et intacta Virgo, gloriosa Regina mundi, intercede pro nobis ad Dominum: tu enim gloria Jerusalem, tu lætitia Israel, tu honorificentia populi nostri. Alleluia.

Communion. Blessed Mother and Virgin unspotted, glorious Queen of the world, intercede for us with the Lord: for thou art the glory of Jerusalem, thou art the rejoicing of Israel, thou art the honour of our people. Alleluia.

Postcommunion.

HAVING partaken of this aid unto our salvation, we beseech thee, O Lord, to grant us, through the patronage of blessed Mary, the ever-virgin, and Queen of Apostles, a persevering obedience to thy will, that so thy Church may ever benefit by a fresh increase. Through.

OUR LADY QUEEN OF ALL SAINTS AND MOTHER OF FAIR LOVE (May 31)

Introitus.

EGredimini et videte, filiæ Sion, Reginam vestram, quam laudant

Introit.

GO forth, daughters of Sion, and behold your queen, whom the morn-

astra matutina: cujus pulchritudinem sol et luna mirantur, et jubilant omnes filii Dei. (T. P. Alleluia, alleluia.) Ps. 83. Quam dilecta tabernacula tua, Domine virtutum! concupiscit et deficit anima mea in atria Domini. Gloria Patri.

ing stars do praise: at whose beauty the sun and moon wonder, and all the sons of God rejoice. (T. P. Alleluia, alleluia.) Ps. 83. How beloved are thy tabernacles, O Lord of Hosts! My soul longeth and fainteth for the courts of the Lord. Glory be.

Prayer.

O GOD, who hast been pleased that we should venerate the most holy Virgin Mary as Queen of all Saints and Mother of Fair Love; do thou graciously grant that, under her protection, we may on earth love thee in all things and above all things, and rejoice in the happy fellowship of thy saints in heaven. Through.

Lesson. Ecclus 24. Like the turpentine tree I have stretched forth my branches, and my branches are of honour and grace. As the vine, etc., as on p. 628.

ALleluia, alleluia. ℣. Cant. 2. Ostende mihi faciem tuam, sonet vox tua in auribus meis: vox enim tua dulcis, et facies tua decora. Alleluia, alleluia. ℣. Ibid. 4. Favus distillans labia tua, mel et lac sub lingua tua, et odor vestimentorum tuorum sicut odor thuris. Alleluia.

ALleluia, alleluia. ℣. Cant. 2. Show me thy face, let thy voice sound in mine ears: for thy voice is sweet, and thy face comely. Alleluia, alleluia. ℣. Ibid. 4. Thy lips are as dropping honeycomb: honey and milk are under thy tongue, and the odour of thy garments is as the odour of ointment. Alleluia.

But after Easter in place of the above is said:

Graduale. 1 Mach. 6. Præposuit eam Dominus super universum regnum suum, et dedit ei diadema, ut Filium suum nutriret et regnaret. ℣. Eccli 45. Corona aurea super caput ejus: expressa signo sanctitatis,

Gradual. 1 Mach. 6. The Lord set her over all his kingdom: and gave her a crown, that she should nourish his Son and reign. ℣. Ecclus 45. A golden crown is on her head; whereon is engraved the sign of holiness, the glory

gloria honoris, et opus fortitudinis. Alleluia, alleluia. ℣. Veni, regina nostra, veni, Domina, in hortum tuum. Odor vestimentorum tuorum super omnia aromata. Alleluia.

of honour, and a work of power. Alleluia, alleluia ℣. Come, O our queen, come, O Lady, into thy garden. The odour of thy garments is above all odours. Alleluia.

Gospel. John 19, as on p. 545.

Offertorium. Prov. 9. Si quis est parvulus, veniat ad me, et insipientibus locuta est: Venite, comedite panem meum, et bibite vinum quod miscui vobis. (Alleluia.)

Offertory. Prov. 9. If any be little, let him come to me. And to the foolish she said: Come, eat of my bread and drink the wine I have mingled for you. (Alleluia.)

Secret.

REJOICING in the glory of the Mother of thy Son, we offer thee, O Lord, this sacrifice of praise: and trust that, supported by her protection, we may be delivered both from present and future evils. Through the same.

Preface of Our Lady, p. 28, et te in Festivitate.

Communion. Regina Mundi, p. 629.

Postcommunion.

REFRESHED by the food that is the delight of Heaven, we suppliantly beseech thee, O Lord our God, that, since thou hast appointed the most blessed Mother of thy Son to be to us a guardian and protector, so thou wouldest grant a crown of everlasting glory unto us who celebrate this her feast. Through.

OUR LADY MOTHER OF THE DIVINE SHEPHERD

(September 3, or Saturday after Low Sunday)

Mass Salve, p. 795, with the following.

Prayer.

O LORD JESUS CHRIST, the Good Shepherd, who didst give thy life for thy sheep, and who, hanging on the Cross, didst commend us, thy people and the sheep of thy pasture, unto thy Virgin Mother: grant, by her intercession, that we, following thee our Shepherd on earth, may be brought to the pastures of everlasting life in heaven. Who livest.

But in the Capuchin Order the following Mass is said on the Saturday after Low Sunday.

Introitus.

GAudeamus omnes in Domino, diem festum celebrantes sub honore beatæ Mariæ Virginis divini Pastoris Matris: de cujus solemnitate gaudent Angeli, et collaudent Filium Dei. Alleluia, alleluia. Ps. 63. Protexisti me Deus a conventu malignantium: a multitudine operantium iniquitatem. Gloria.

Introit.

LEt us all rejoice in the Lord, celebrating a feast-day in honour of the blessed Virgin Mary, Mother of the Divine Shepherd: in whose solemnity the Angels rejoice, and praise together the Son of God. Alleluia, alleluia. Ps. 63. Thou hast protected me, O God, from the assembly of the wicked, from the multitude of the workers of iniquity. Glory be.

Prayer.

OGOD, who with unspeakable providence dost rule and govern the whole world, grant unto us thy servants that, by the intercession of our watchful mother and guardian blessed Mary ever-virgin, we, protected from our foes and filled with the fruits of thy sweetness, may be safely brought unto our heavenly home. Through.

Lesson. Ecclus 24. As the vine, p. 628.

ALleluia, alleluia. V. Isa. 53. Omnes nos quasi oves erravimus, unusquisque in viam suam declinavit. Alleluia. V. Virgo gloriosissima, divini Pastoris Mater, respice in nos, et dirige nos in viam rectam. Alleluia.

ALleluia, alleluia. V. Isa. 53. All we have wandered like sheep, each has turned to his own way. Alleluia. V. Virgin most glorious, Mother of the divine Shepherd, look down upon us, and guide us into the right way. Alleluia.

Gospel. John 19, p. 545.

Offertory. Si quis est parvulus, p. 1056.

Secret.

GRANT, we beseech thee, almighty God, that through the prayers of blessed Mary ever-virgin thy faithful people may more fervently offer unto thee this sacrifice of salvation and obtain the effect thereof. Through.

Preface, et te in Festivitate, p. 28.

Communio. Si ambulavero in medio, tribulationis, vivificabis me, et super iram inimicorum meorum extendes manum tuam, et salvum me faciet dextera tua. Alleluia.

Communion. If I shall walk in the midst of tribulation, thou shalt make me to live, and thou shalt stretch forth thy hand over the wrath of mine enemies, and thy right hand shall save me. Alleluia.

Postcommunion.

REFRESHED by this sacred gift, we give thanks unto thee, O Lord; and beseech thy mercy that, preserved under the guardianship of Mary ever-virgin from the seductions of the flesh and the allurements of the world, we may unceasingly seek the joys of heaven. Through.

OUR LADY MOTHER OF DIVINE PROVIDENCE

(Saturday before the third Sunday of November)

Introitus. Joan. 19.

MUlier, ecce Filius tuus, dixit Jesus Matri: deinde dixit discipulo quem diligebat: Ecce Mater tua. Ps. 105. Confitemini Domino quoniam bonus; quoniam in sæculum misericordia ejus. Gloria Patri.

Introit. John 19.

MOther, behold thy Son, said Jesus to his Mother: then said he to the disciple whom he loved: Behold thy Mother. Ps. 105. O confess to the Lord, for he is good: for his mercy is for ever. Glory be.

Prayer.

O GOD, whose providence faileth not in its ordainings: we suppliantly beseech thee that at the intercession of Mary the blessed Virgin and Mother of thy Son thou wilt take away all hurtful things, and grant to us all things that are profitable. Through the same.

Lesson. Ecclus 24.

WISDOM shall praise her own soul, and shall be honoured before God, and shall glory in the midst of the people. And she shall have praise in the multitude of the elect, and shall be blessed among the blessed, saying: I came forth from the mouth of the Most High the first-begotten of every creature; I ordained in heaven that an unfailing light should

arise, and as a cloud I covered the whole earth: I dwell in the most high places, and my throne is in a pillar of cloud. I alone compassed the circuit of heaven, and made my way to the depth of the abyss. I walked in the waves of the sea, and in every land I stood: and in every people and every race I held the chief place, and I trod down in my strength the hearts of all the great and the humble: and in all these I found rest, and I shall abide in the inheritance of the Lord. Then the Creator of all things commanded and spake to me, and he who created me rested in my tabernacle, and he said to me: Dwell in Jacob, and make thy inheritance in Israel, and send forth roots in my elect.

Graduale. Isa. 49. Numquid oblivisci potest mulier infantem suum, ut non misereatur filio uteri sui? ℣. Et si illa oblita fuerit, ego tamen non obliviscar tui. Alleluia, alleluia. ℣. Tob. 13. Tu autem lætaberis in filiis tuis, quoniam omnes benedicentur et congregabuntur ad Dominum. Alleluia.

Gradual. Isa. 49. Can a woman forget her infant, that she have not mercy on the son of her womb? ℣. And if she shall forget, yet will I not forget thee. Alleluia, alleluia. ℣. Tob. 13. But thou shalt rejoice in thy sons, for they shall all be blessed and shall be gathered together to the Lord. Alleluia.

Gospel. John 2, as on p. 106.

Offertorium. Sap. 14. Tua autem, Pater, providentia gubernat: quoniam dedisti et in mari viam et inter fluctus semitam firmissimam.

Offertory. Wisd. 14. But thy providence, O Father, governs all things: for thou didst grant a way in the sea and a most sure path among the waves.

Secret.

BE propitious to us, O Lord God, who approach with confidence unto the throne of grace: that at the intercession of the most kind Mother of Divine Providence we may obtain mercy and find grace for a timely aid. Through our Lord.

Preface, p. 28, et te in Festivitate.

Communio. Ps. 127. Filii tui sicut novellæ olivarum in circuitu mensæ tuæ.

Communion. Ps. 127. Thy sons shall be as young olive plants round about thy table.

Postcommunion.

MAY the strength of the heavenly table ever remain in thy servants, O merciful God: that at the intercession of the Mother of Divine Providence, seeking thy kingdom and justice before all things, we may not lack temporal help. Through our Lord.

OUR LADY OF CONSOLATION (Saturday after the Feast of St Augustine of Hippo, Bishop, Confessor and Doctor. In Augustinian Churches)

Introitus. Ps. 44.

ASTITIT Regina a dextris tuis in vestitu deaurato: circumdata varietate. Ps. ibid. Eructavit cor meum verbum bonum: dico ego opera mea Regi. Gloria.

Introit. Ps. 44.

THE Queen stood at thy right hand in a golden vesture, surrounded with variety. Ps. ibid. My heart hath uttered a good word: I speak of my works to the King. Glory be.

Prayer.

O LORD JESUS CHRIST, Father of mercies and God of all consolation: mercifully grant that as with loins girded we venerate with rejoicing thy most pure Mother Mary under her title of Consolation on earth, so we may merit to enjoy her everlasting companionship in heaven. Who livest.

Lesson. Isa. 11.

THUS saith the Lord God: There shall go forth a branch from the root of Jesse, and a flower shall go up from his root. And the Spirit of the Lord shall rest upon him: the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and piety: and the spirit of the fear of the Lord shall fill him. He shall not judge after the vision of his eyes, nor reprove according to the hearing of his ears: but he shall judge the poor in justice, and reprove in equity for the meek of the earth. And he shall strike the earth with the rod of his mouth, and shall slay the wicked with the sword of his lips. And justice shall be the girdle of his loins: and faith the girdle of his reins.

Graduale. Ps. 44. Unxit te Deus Deus tuus oleo lætitiæ præ consortibus

Gradual. Ps. 44. God thy God hath anointed thee with the oil of gladness

tuis. ℣. Myrrha et gutta et casia a vestimentis tuis. Alleluia, alleluia. ℣. Cant. 2. Sonet vox tua in auribus meis: vox enim tua dulcis et facies tua decora. Alleluia.

above thy companions. ℣. Myrrh and perfume and cassia are from thy garments. Alleluia, alleluia. ℣. Cant. 2. Let thy voice sound in my ears: for thy voice is sweet and thy face comely. Alleluia.

Gospel. Luke 1, p. 62.

Offertory. Jer. 18. Recordare, p. 629.

Secret.

RECEIVE, O Lord, the gift which we offer to thee, being mindful of the most pure Virgin Mary who consoles us in all our tribulation: and grant that our mind, being illumined by the light of the Holy Spirit from on high, may despise earthly things and ever aspire after those of heaven. Through our Lord . . . in the unity of the same.

Preface, p. 23, et te in Festivitate.

Communio. Jer. 2. Numquid obliviscetur virgo ornamenti sui, aut sponsa fasciæ pectoralis suæ ?

Communion. Jer. 2. Shall a Virgin forget her adorning, or a bride the ornament of her breast ?

Postcommunion.

O LORD JESUS, Fount of Life, fill our mind with the torrent of thy pleasure: that we, treading under foot earthly things under the guardianship of the most blessed ever-virgin Mary, Mother of Consolation, may merit ever to be refreshed with heavenly things. Who livest.

But at Stanbrook Abbey, where this Feast is kept on July 4, the following Mass is said:

Introitus.

CONverte luctum nostrum in gaudium, ut viventes laudemus nomen tuum, Domina: et ne claudas ora te canentium, et laudantium te. Ps. 62. Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri. Gloria.

Introit.

TUrn thou our mourning into joy, that living we may praise thy name, O Lady: and shut not the mouths of them that sing to thee and praise thee. Ps. 62. May God be merciful to us, and bless us: make his face to shine upon us, and be merciful to us. Glory be.

Prayer.

O GOD, the Father of mercies and the author of all comfort, who hast been pleased that all who, from whatever tribulation, call upon thee should receive wonderful comfort through the Mother of thine only-begotten Son; do thou graciously grant that we who rightfully glory in her most powerful patronage may never cease following in her footsteps. Through.

Lesson. Prov. 8, p. 482.

Graduale. Benedixit te Dominus in virtute sua, quia per te ad nihilum redegit inimicos nostros. ℣. Benedicta es tu a Domino Deo excelso præ omnibus mulieribus super terram. Alleluia, alleluia. ℣. Benedictus Dominus, qui hodie nomen tuum ita magnificavit, ut non deficiat laus tua de ore hominum, qui memores fuerint virtutis Domini in æternum. Alleluia.

Gradual. The Lord hath blessed thee in his strength, for through thee he hath brought to nought all our enemies. ℣. Blessed art thou by the Lord God most High above all the women upon earth. Alleluia, alleluia. ℣. Blessed be the Lord, who hath this day so magnified thy name, that thy praise shall not fail from the mouths of men, who shall be mindful of the might of the Lord for ever. Alleluia.

Gospel. Luke 1, p. 791.

Offertory. Recordare, p. 629.

Secret.

O GOD, who by means of our communion with thee in this adorable sacrifice makest us partakers of thy One and Supreme Godhead; grant graciously that as, by the especial consolation of the most blessed Virgin Mary, we acknowledge thy truth, so we may shape the course of our lives into a worthy conformity with it. Through.

Preface, p. 28, et te in Festivitate.

Communio. Facta es Adjutrix nostra, convertisti planctum nostrum in gaudium: conscidisti saccum nostrum, circumdedisti nos lætitia, ut cantet tibi gloria nostra.

Communion. Thou hast become our Helper, thou hast turned our mourning into joy, thou hast cut off our sackcloth and hast girt us about with gladness, that our glory may sing unto thee.

Postcommunion.

WE, who have been enriched by so great a gift, beseech thee, O Lord, to grant that by the unceasing intercession for us of the most glorious Mother of thine only-begotten Son, we may both receive this gift to our profit, and never cease from praising thee. Through.

OUR LADY OF GRACE (June 9)

Mass Vultum tuum, as on the Feast of the Name of Mary, p. 679, with the first prayer as follows:

Prayer.

O GOD, who through the fruitful virginity of blessed Mary didst bestow upon mankind the grace of redemption: grant that we may everlastingly enjoy in heaven the happy company of her whom here on earth we call upon as Mother of Grace. Through.

OUR LADY MOTHER OF MERCY (Saturday before the 4th Sunday of July)

Mass Salve, p. 795, with the first prayer as follows:

Prayer.

O GOD, whose mercy is without number, do thou, through the intercession of the most holy Mother of thine only-begotten Son, grant that here on earth we may deserve to obtain thy plentiful mercy, and so attain unto the glory of heaven. Through the same.

THE TRANSLATION OF THE HOLY HOUSE OF OUR LADY TO LORETO (December 10)

Introit. Terribilis, p. 785.

Prayer.

O GOD, who through the mystery of the word made flesh, didst in thy mercy sanctify the House of blessed Mary the Virgin, and by wondrous means didst place it in the bosom of thy Church: do thou grant that we may keep aloof from the tabernacles of sinners, and become worthy indwellers of thy house. Through the same.

Lesson. Ecclus 24, p. 661.

Graduale. Ps. 26. Unam petii a Domino, hanc requiram: ut inhabitem

Gradual. Ps. 26. One thing have I asked of the Lord, this will I seek after: that

in domo Domini omnibus diebus vitæ meæ. ℣. Ut videam voluptatem Domini, et visitem templum ejus. Alleluia, alleluia. ℣. Ps. 83. Beati qui habitant in domo tua, Domine: in sæcula sæculorum laudabunt te. Alleluia.

I may dwell in the house of the Lord all the days of my life. ℣. That I may see the delight of the Lord, and visit his temple. Alleluia, alleluia. ℣. Ps. 83. Blessed are they that dwell in thy house, O Lord: they shall praise thee for ever and ever. Alleluia.

Gospel. Luke 1, p. 62.

Offertorium. Ps. 5. Introibo in domum tuam, adorabo ad templum sanctum tuum, et confitebor nomini tuo.

Offertory. Ps. 5. I will enter into thy house, I will adore towards thy holy temple, and will confess to thy name.

Secret.

ACCEPT, we beseech thee, O Lord, the gifts worthily offered unto thee, in this sacred house: and by the helping merits of blessed Mary the Virgin grant that they may profit us unto salvation. Through.

Preface, p. 28, et te in Festivitate.

Communio. Prov. 8. Beatus qui audit me, et qui vigilat ad fores meas quotidie, et observat ad postes ostii mei. Qui me invenerit inveniet vitam, et hauriet salutem a Domino.

Communion. Prov. 8. Blessed is he that heareth me, and that watcheth at my gates daily, and keepeth guard at the posts of my door. He that shall find me shall find life, and shall drink salvation from the Lord.

Postcommunion. Grant, we beseech thee, p. 513.

VIGIL OF OUR LADY OF MOUNT CARMEL

(July 15. In Carmelite Churches)

Introitus. Jer. 2. INduxi vos in terram Carmeli, ut comederetis fructum ejus, et optima illius. Ps. 132. Ecce quam bonum et quam jucundum habitare fratres in unum. Gloria Patri.

Introit. Jer. 2. I Have brought you into the land of Carmel, that ye might eat the fruit and the good things thereof. Ps. 132. Behold how good and pleasant it is for brethren to dwell in unity. Glory be.

Prayer.

MAY the affection of a holy devotion ever increase in us, O Lord, that we may be commended to thee by the merits and intercession of the most blessed Virgin Mary, whose solemn commemoration we anticipate with due service. Through our Lord.

Lesson. Isa. 35.

THE land that was desolate and impassable shall be glad: and the wilderness shall rejoice and flourish like the lily. It shall bud forth and blossom, and shall rejoice with joy and praise. The glory of Libanus is given to it: the beauty of Carmel and Saron. They shall see the glory of the Lord and the beauty of our God. Strengthen ye the feeble hands and confirm the weak knees. Say to the faint-hearted: Take courage, and fear not. Behold your God will bring the revenge of recompense. God himself will come and will save you. Then shall the eyes of the blind be opened: and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free. For waters are broken out in the desert, and streams in the wilderness. And that which was dry land shall become a pool, and the thirsty land springs of water.

Graduale. Ps. 90. Scapulis suis obumbrabit tibi: et sub pennis ejus sperabis. Scuto circumdabit te veritas ejus: non timebis a timore nocturno. ℣. Num. 14. Ut audiant Ægypti de quorum medio eduxisti populum istum, et habitatores terræ hujus, quod tu, Domine, in populo isto sis. Nubes tua protegat illos.

Gradual Ps. 90. He shall overshadow thee with his shoulders: and under his wings shalt thou trust. With a shield shall his truth surround thee: thou shalt not fear for the terror of the night. ℣. Num. 14. That the Egyptians, from the midst of whom thou hast brought forth this people, and the inhabitants of this land, may hear that thou, O Lord, art in the midst of this people. Thy cloud shall protect them.

Gospel. Luke 11, p. 796.

Offertorium. Ezech. 16. Expandi amictum meum super te, et juravi pactum tecum.

Offertory. Ezech. 16. I spread my garment over thee, and swore a covenant with thee.

Secret.

RECEIVE, O Lord, the sacrifice of reconciliation and praise: which at the intercession of the most blessed Virgin thy Mother, whose solemn commemoration we anticipate, may both bring us to pardon and stand for a perpetual thanksgiving. Who livest.

Common Preface.

Communio. Ezech. 46.
Porta atrii interioris quæ respicit ad Orientem erit clausa sex diebus: die autem Sabbati aperietur.

Communion. Ezech. 46.
The gate of the inner court that looketh toward the east shall be closed for six days: but on the Sabbath day it shall be opened.

Postcommunion.

WE beseech thee, O Lord, that at the intercession of the most blessed Virgin the most holy mysteries which we have received may confer on us mercy present and eternal. Through our Lord.

OUR LADY OF MOUNT CARMEL (July 16. In Carmelite Churches)

Introitus. Cant. 7.
QUam pulchri sunt gressus tui, filia principis! Favus distillans labia tua, et odor vestimentorum tuorum sicut odor thuris. ℣. Ps. 97. Cantate Domino canticum novum: quia mirabilia fecit. Gloria Patri.

Introit. Cant. 7.
HOw beautiful are thy steps, O daughter of the prince! Thy lips distil honeycomb, and the odour of thy garments is as the odour of incense. ℣. Ps. 97. Sing unto the Lord a new canticle: for he hath done wonderful things. Glory be.

Prayer. p. 628.

Lesson. 3 Kings 18.

AND Elias went up to the top of Carmel, and casting himself down upon the earth put his face between his knees. And he said to his servant: Go up, and look toward the sea. And he went up, and looked, and said: There is nothing. And again he said to him: Return seven times. And at the seventh time, behold a little cloud arose out of the sea like a man's foot. And he said: Go up, and say to Achab: Prepare thy chariot and go down, lest the rain prevent thee. And while he turned himself

this way and that way, behold the heavens grew dark with clouds and wind: and there fell a great rain.

Graduale. Jud. 15. Tu gloria Jerusalem, tu lætitia Israel, tu honorificentia populi nostri. ℣. Cant. 7. Caput tuum ut Carmelus: et comæ capitis tui sicut purpura regis vincta canalibus. Alleluia, alleluia. ℣. Isa. 35. Gloria Libani data est ei: decor Carmeli et Saron. Alleluia.

Gradual. Jud. 15. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people. ℣. Cant. 7. Thy head is like Carmel: and the hairs of thy head as the purple of the king bound in the channels. Alleluia, alleluia. ℣. Isa. 35. The glory of Libanus is given to her: the beauty of Carmel and Saron. Alleluia.

Gospel. John 19, p. 545.

Offertory, Porta atrii, as the Communion on p. 1066.

Secret.

WE beseech thee, O Lord, that the abundance of thy lovingkindness may favour us: that by means of the holy gifts which we reverently offer to thee we may be able to perform a loving service pleasing to the most blessed Mother of thy Son. Through.

Præfatio.

ÆTerne Deus. Qui per nubem levem de mari ascendentem immaculatam Virginem Mariam beato Eliæ Prophetæ mirabiliter præsignasti: eique cultum a filiis prophetarum præstari voluisti: quos autem beata Virgo (hodierna die) per Sacrum Scapulare in filios dilectionis assumpsit, eodemque indutos ac pie morientes, ad montem sanctum tuum quantocius perducere digneris. Et ideo.

Preface.

ETernal God. Who didst wonderfully prefigure the immaculate Virgin Mary to blessed Elias the Prophet by a light cloud going up from the sea: and didst will that honour should be shown to her by the sons of the prophets: whom also on this day the blessed Virgin chose for herself as her beloved sons by the gift of the sacred Scapular: and whom thou deignest, if they being clothed therewith die by a holy death, to bring speedily to thy holy mountain. And therefore

Communio. Jer. 2. Induxi vos in terram Carmeli, ut comederetis fructum ejus et optima illius.

Communion. Jer. 2. I have brought you into the land of Carmel, that ye might eat the fruit and the good things thereof.

Postcommunion.

WE beseech thee, O Lord, that the solemn commemoration of thy most blessed Virgin Mother may ever receive us in joy: that it may pour upon us the gladness of her protection and the security of peace, and make us to be accepted by thee. Who livest.

VIGIL OF THE SEVEN DOLOURS OF OUR LADY

(Saturday before the third Sunday in September. In Servite Churches)

Introitus.

NE vocetis me pulchram, sed amaram: quia amaritudine valde replevit me Omnipotens. Ps. 3. Domine quid multiplicati sunt qui tribulant me: multi insurgunt adversum me. Gloria.

Introit.

CAll me not beautiful, but bitter: for the Almighty hath greatly filled me with bitterness. Ps. 3. Lord, how are they increased who trouble me: many rise up against me. Glory be.

Prayer.

O LORD JESUS CHRIST, thou who didst deign to suffer for our sins, grant, we beseech thee, that we who are about to celebrate the feast of the Transfixion of that most sweet Virgin, thy Mother, may here on earth so associate ourselves with her in her sorrows as to attain to share her joys in heaven. Who livest.

Lesson. Lament. 2.

THEY have clapped their hands at thee, all they that passed by the way: they hissed and wagged their heads at the daughter of Jerusalem. Is this the city, said they, of perfect beauty, the joy of all the earth? The Lord hath done that which he purposed, he hath fulfilled his word, which he commanded in the days of old: he hath destroyed, and hath not spared, and hath caused the enemy to rejoice over thee, and hath set up the horn of thine adversaries. Let tears run down like a torrent day and night:

give thyself no rest, and let not the apple of thine eye cease.

Graduale. Cant. 2. Adjuro vos, filiæ Jerusalem, si inveneritis dilectum meum, ut annuntietis ei quia amore langueo. ℣. Isa. 53. Vidimus eum, et non erat aspectus: despectum, et novissimum virorum, virum dolorum et scientem infirmitatem, unde nec reputavimus eum.

Gradual. Cant. 2. I adjure you, daughters of Jerusalem, if ye find my Beloved, that ye announce to him that I languish with love. ℣. Isa. 53. We saw him, and there was no sightliness: despised, and the most abject of men: a man of sorrows and knowing infirmity, wherefore also we esteemed him not.

Gospel. Luke 2. At that time: The father of Jesus and his Mother were wondering, etc., as on p. 87, as far as the words may be revealed.

Offertorium. Cant. 2. Fulcite me floribus, stipate me malis: quia amore langueo.

Offertory. Cant. 2. Stay me with flowers, comfort me with apples: for I languish with love.

Secret.

RECEIVE graciously, almighty God, the prayers and gifts which, in honour of the sorrowing Mother of thy Son, we offer unto thy Majesty: and in our hearts kindle the fire of thy love. Through.

Communio. Thren. 1. Subversum est cor meum in memetipsa, quoniam amaritudine plena sum. Audierunt quia ingemisco ego, et non est qui consoletur me.

Communion. Lam. 1. My heart is turned within me, for I am filled with bitterness. They have heard that I sigh, and there is none to comfort me.

Postcommunion.

UNTO us, O Lord, who prepare for the morrow's festivity in honour of thy sorrowing Virgin and Mother, do thou, by means of the mystery of the Sacrament which we have received, grant that we may ever both be pierced with grief for her sorrows and inflamed with love of her. Who livest.

THE SEVEN DOLOURS OF OUR LADY (Third Sunday in September. In Servite Churches)

All as on September 15, p. 681.

THE SEVEN JOYS OF OUR LADY
(August 22. In Franciscan Churches)

Introitus. Habac. 3.

EGo autem in Domino gaudebo, et exsultabo in Deo Jesu meo: Deus Dominus fortitudo mea: super excelsa deducit me. Alleluia, alleluia. Ps. 102. Benedic anima mea Domino: et omnia quæ intra me sunt, nomini sancto ejus. Gloria Patri.

Introit. Hab. 3.

BUt I will rejoice in the Lord, and exult in God my Jesus: the Lord God is my strength: he shall lead me above the high places. Alleluia, alleluia. Ps. 102. Bless the Lord, O my soul: and all that is within me, bless his holy name. Glory.

Prayer.

OGOD, who didst make the spirit of thy most holy Mother to exult in thee with wondrous joys: mercifully grant that trusting in her merits we may be filled always with consolation from on high. Who livest

Lesson. Cant. 2, as on p. 1214, but continuing to the end of the lesson on p. 617.

Graduale. Isa. 61. Gaudens gaudebo in Domino, et exsultabit anima mea in Deo meo. ℣. Quia induit me vestimentis salutis: et indumento justitiæ circumdedit me, quasi sponsam ornatam monilibus suis. Alleluia, alleluia. ℣. Heb. 1. Dilexisti justitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo lætitiæ præ participibus tuis.

Gradual. Isa. 61. Rejoicing I will rejoice in the Lord and my soul shall exult in my God. ℣. For he hath clothed me with the garment of salvation, and hath surrounded me with the vesture of justice, as a bride adorned with her jewels. Alleluia, alleluia. ℣. Heb. 1. Thou hast loved justice, and hated iniquity wherefore God thy God hath anointed thee with the oil of gladness above thy fellows.

Sequentia.

GAude, Virgo Mater Christi:
Verbo Deum concepisti
Gabriele nuntio.

Sequence.

REjoice, O maiden Mother of Christ; thou didst conceive God through a word at the message of Gabriel.

Fac o Nati per virtutem
Fructum nobis in salutem
Afferat devotio.

Grant through thy Son's power that our devotion may bear fruit unto salvation.

Gaude, visitans, exulta:
Fecit enim in te multa
Rex potenti brachio.

Rejoice and exult in thy visitation, for the king hath done mighty things in thee with his strong arm.

Fac nos inopes augeri
Cœli donis, ac repleri
Spiritali gaudio.

Make us, who are poor, to gain the riches of heaven, and to be filled with spiritual joy.

Gaude, parens Deo plena:
Peperisti sine pœna
Cum pudoris lilio.

Rejoice, thou that art made a Mother, full of God: thou hast borne a child without pain, keeping the lily of chastity.

Fac, o clemens, servi tui
Mereamur per te frui
Almæ pacis præmio.

O merciful one, grant that thy servants may through thee merit to enjoy the reward of holy peace.

Gaude: Magi ab oriente
Dona, stella prælucente,
Attulerunt Filio.

Rejoice: for Wise Men from the East have come, a star shining before them, bringing gifts to thy Son.

Fac nos fide jam videre
Ac spe Jesum et sinceræ
Caritatis studio.

Make us in faith even now to behold Jesus, with hope and zeal of sincere love.

Gaude, amissum quem dolebas,
Loqui Puerum stupebas
In Doctorum medio.

Rejoice: for th
whom thou didst m
lost, thou beholdes
dering, speaking ami
Doctors.

Fac, o miseris patrona,
Reperire cœli bona,
Calle amissa devio.

Grant, O patron
wretched, that w
turn from error's p
find the good th
heaven.

Gaude mater: dulcis nati,
Quem vidisti mortem pati,
Fulget resurrectio.

Rejoice, O Mother: the resurrection of thy sweet Son, whom thou sawest die, is now made manifest.

Fac nos imo vitiorum
Excitari, ac supernorum
Agi desiderio.

Make us to be raised from the pit of vice, and be led by a desire for the things on high.

Gaude: in astra sublimaris,
Ubi Christo sociaris
Rerum in imperio.

Rejoice: thou art borne up above the stars, there to share with Christ the rule over all creation.

Fac o cœlos ascendamus,
Atque tecum gaudeamus
In Sanctorum solio.
Amen. Alleluia.

Grant that we too to heaven ascend and rejoice with thee in the home of the Saints. Amen. Alleluia.

℣. Gospel. Luke 1, p. 791.

Offertorium. 1 Reg. 2.
Exsultavit cor meum in Domino, et exaltatum est cornu meum in Deu meo: quia lætata sum, Domine, in salutari tuo. Alleluia.

Offertory. 1 Kings 2. My heart hath rejoiced in the Lord, and my horn is exalted in my God: for I have been glad, O Lord, in thy salvation. Alleluia.

Secret.

WE come forth, O merciful God, to thy table in the voice of exultation and thanksgiving entreating thee, by the holy Joys of the blessed Virgin that we may merit to be filled with the plenteousness o thy house, and duly to drink of the torrent of thy wonderful delight. Through.

Preface of our Lady, p. 28, et te in Exsultatione, for th Exultation.

unio. Ps. 29. Con-
Domine, planc-
eum in gaudium
onscidisti saccum
et circumdedisti
itia. Alleluia.

Communion. Ps. 29. C
Lord, thou hast turned m
mourning into joy: thou
hast torn off my sackcloth
and girded me with glad
ness. Alleluia.

mmunion.

ORD JESUS, may the pledges of thine ineffabl
ve, which we have received with gladness in th
ion of the Joys of thy most honoured Mothe
us, by the help of the same Virgin, amon
esses of this life, and enable us to attain t
everlasting. Who livest.

OUR LADY OF FOGGIA (March 22)

Mass Salve, as after Candlemas, p. 793.

OUR LADY OF THE WAY, "Della Strada" (May 24)

Introitus. Eccli 24. IN me gratia omnis viæ et veritatis, in me omnis spes vitæ et virtutis. (T. P. Alleluia, alleluia.) Ps. 118. Beati immaculati in via: qui ambulant in lege Domini. Gloria.

Introit. Ecclus 24. IN me is all the grace of the way and the truth, in me is all the hope of life and of virtue. (Alleluia, alleluia.) Ps. 118. Blessed are they that are unspotted in the way: and walk in the law of the Lord. Glory be.

Prayer.

O LORD JESUS CHRIST, thou who art the way, the truth and the life: grant graciously that by the intercession of blessed Mary thy Virgin-Mother, we, running in the way of thy commandments, may attain to life everlasting. Who livest.

Lesson. Prov. 4.

I WILL show thee the way of wisdom, I will lead thee by the paths of equity: which, when thou shalt have entered, thy steps shall not be straitened, and when thou runnest, thou shalt not meet a stumbling-block. Take fast hold of instruction, let her not go: keep her, for she is thy life. Be not delighted in the paths of the wicked, nor let the way of evil men please thee. Flee from it, pass not by it: turn aside, and leave it. For they sleep not, except they have done evil: and their sleep is taken away, unless they have caused some to fall. They eat the bread of wickedness, and drink the wine of iniquity. But the path of the just goeth forward as a shining light and will increase even unto perfect day.

In Eastertide, Alleluia, alleluia. Virga Jesse, etc., as on p. 794.

Outside Eastertide:

Graduale. Eccli 24. Transite ad me omnes qui concupiscitis me, et a generationibus meis

Gradual. Ecclus 24. Come over to me all ye that desire me, and ye shall be fulfilled with my genera-

implemini. ℣. Spiritus enim meus super mel dulcis, et hereditas mea super mel et favum. Alleluia, alleluia. ℣. Luc. 1. Benedicta tu inter mulieres, et benedictus fructus ventris tui. Alleluia

tions. ℣. For my spirit is sweet above honey, and my inheritance above honeycomb. Alleluia, alleluia. ℣. Luke 1. Blessed art thou among women, and blessed is the fruit of thy womb. Alleluia.

✠ Gospel. Matt. 2.

AT that time: An angel of the Lord appeared in sleep unto Joseph in Egypt, saying, Arise, and take the child and his mother, and go into the land of Israel. For they are dead that sought the life of the child. Who arose and took the child and his mother, and came into the land of Israel.

Offertorium. Ps. 100. Misericordiam et judicium cantabo tibi, Domine: psallam et intelligam in via immaculata, quando venies ad me.

Offertory. Ps. 100. Mercy and judgment will I sing to thee, O Lord: I will sing psalms, and understand in the undefiled way, when thou shalt come to me.

Secret.

DO thou, O Lord, mercifully regard this offering and by the intercession of the blessed Virgin Mary grant that sinners may come back from their evil way, and the just be confirmed in thy way and in thy truth. Through.

Preface, Et te in Festivitate, p. 28.

Communio. Ps. 17. Deus præcinxit me virtute: et posuit immaculatam viam meam.

Communion. Ps. 17. God hath girded me with strength: and hath set my way immaculate.

Postcommunion.

GRANT, we beseech thee, almighty and merciful God, that we, refreshed by these thy gifts, may by the intercession of the blessed Virgin Mary, walk in the path of justice, and so happily attain unto the glory of heaven. Through.

DEDICATION OF THE CHURCH OF OUR LADY OF THE ANGELS (August 2)

Mass Terribilis, p. 785.

THE MOST HOLY HEART OF MARY

(February 8. In Convents of the Sisters of the Good Shepherd)

Introitus.

GAudeamus omnes in Domino, diem festum celebrantes sub honore sanctissimi Cordis beatæ Mariæ Virginis: de cujus solemnitate gaudent Angeli, et collaudant Filium Dei. Ps. 44. Eructavit cor meum verbum bonum: dico ego opera mea Regi. Gloria Patri.

Introit.

LEt us all rejoice in the Lord, celebrating a feast-day in honour of the most holy heart of blessed Mary the Virgin: in whose solemnity the angels rejoice and praise together the Son of God. Ps. 44. My heart hath uttered a good word: I speak of my works to the King. Glory be.

Prayer.

O GOD, who didst will that thine only-begotten Son, who liveth from all eternity with thee, should live and reign in the heart of Mary the Virgin: grant us, we beseech thee, ever to celebrate this most holy life of Jesus and Mary in oneness of heart, to have one heart among ourselves and with them, and to fulfil thy will in all things with a great heart and a willing mind: that we may merit to be found by thee after thine own Heart. Through the same.

Lesson. Cant. 4, 5, 8.

HOW fair art thou, my beloved, how fair art thou! Thine eyes are doves' eyes, without that which is hid within. Thou art all fair, my beloved, and there is no stain in thee. Come from Libanus, my spouse, come from Libanus, come, thou shalt be crowned: from the summit of Amana, from the top of Sanir and Hermon, from the dens of the lions, from the mountains of the leopards. Thou hast wounded my heart, my sister, my spouse, thou hast wounded my heart with one of thine eyes, and with one hair of thy neck. I sleep, and my heart watcheth. The voice of my beloved knocking: Open to me, my sister, my beloved; my dove, mine immaculate one; for my head is full of dew and my locks of the drops of the night. Set me as a seal upon thy heart, as a seal upon thine arm, for love is strong as death, jealousy is hard as hell: the lamps thereof are lamps of fire and of flames. Many waters cannot quench charity, neither can the floods

overwhelm it. If a man should give all the substance of his house for love, he shall despise it as nothing.

Graduale. Estote imitatores Jesu et Mariæ, sicut filii charissimi; et ambulate in dilectione, sicut et ipsi dilexerunt vos. Hoc sentite in cordibus vestris, quod et in corde ipsorum; et omnia vestra in humilitate et charitate fiant. ℣. Convertimini ad Deum in toto corde vestro: et sit vobis cor unum et anima una. Alleluia, alleluia. ℣. Paratum cor meum, Deus cordis mei, paratum cor meum ut faciam omnes voluntates tuas corde magno et animo volenti.

Gradual. Be ye followers of Jesus and Mary, as most dear children: and walk in love, as they have also loved you. Hold ye this in your hearts which is also in their heart; and let all your deeds be done in humility and charity. ℣. Be ye turned unto God with all your heart: and have among yourselves one heart and one soul. Alleluia, alleluia. ℣. My heart is ready, O God of my heart, my heart is ready, that I may do all thy will with a great heart and a willing mind.

Sequentia.

Lætabunda canant pie
Corda cuncta cor Mariæ,
Cor amandum omni corde,
Cor laudandum omni mente.

Cor æterni Numinis
En factum est Virginis
Cor æternum.

Hæc est virgo sapiens,
Hæc est virgo rapiens
Cor divinum.

Consors Patris dexteræ
Fit Matris Deiparæ
Cor et Natus.

Flos cordis Altissimi,
Flos cordis virginei
Flos et fructus.

Cordis nostri gaudium,
Exili solatium,
Cor Mariæ.

Sequence.

LET all gladsome hearts sing devout praise to the heart of Mary, the heart meet for every heart's love and every soul's praise.

Lo, the heart of the eternal Godhead is become the eternal heart of the Virgin.

This is a wise virgin, this is a virgin that ravisheth the heart of God.

The companion of the Father's right hand is become the heart and the Son of the Mother of God.

The flower of the heart most high, flower of a virginal heart, is both flower and fruit.

The joy of our heart, solace of the exile, is the heart of Mary.

Amoris miraculum,
Charitatis speculum,
Liber vitæ.

Miracle of love, mirror of charity, and book of life.

Fons vivus charismatum,
Thesaurus fidelium,
Thronus Christi.

Living fount of grace, treasure-house of the faithful, and throne of Christ.

Rubus ignem proferens,
Incombustus permanens,
Fornax cœli.

Bush that burneth but remaineth unconsumed, furnace of heaven.

O fornax mirifica,
In te manent socia
Ros et flamma.

O wondrous furnace, in thee dew and flame together dwell.

Ros mire vivificans,
Flamma lætificans
Corda pura.

Dew that wondrously giveth life, flame that rejoiceth pure hearts.

Infundatur omnibus
Ros ille pectoribus,
Accendatur cordibus
Flamma sacra.

May that dew be poured upon all hearts, that holy flame be kindled in every breast.

O Jesu Cor Mariæ,
Ros, ignis, fons gratiæ,
Ure, purga, posside
Corda cuncta.

O Jesu, Heart of Mary, Dew, fire, fount of grace, do thou burn up, cleanse and possess every heart.

O amor, O amor, propera,
Ubique impera
In terris ut super sidera.

O love, O love, hasten; rule thou everywhere on earth and on high.

Nova nova præcordia,
Nova fac omnia,
Ut Jesum laudent cum
Maria. Amen. Alleluia.

Make all hearts new, make all things new, that they may praise Jesus and Mary. Amen. Alleluia.

After Septuagesima, instead of Alleluia, ℣. and Sequence, is said:

Tractus. Vide Domine quoniam tribulor, conturbatus est venter meus, subversum est cor meum in memetipsa, quoniam amaritudine plena sum. ℣. Factum est cor Virginis speculum clarissimum passionis Christi, et imago perfecta mortis ejus, quia stigmata illius in

Tract. Behold, O Lord, for I am troubled, my belly is disturbed, my heart is disquieted within me, for I am filled with bitterness. ℣. The Virgin's heart is become a most bright mirror of the Passion of Christ, and a perfect image of his death, for she hath borne his wounds in her

corde suo portavit. ℣. Mortificationem Jesu semper in corde et corpore suo portavit, ut vita Jesu manifestaretur in illa.

heart. ℣. She bore alway the death of Jesus in her heart and her body, that the life of Jesus might be made manifest in her.

℣. Gospel. Luke 2. p. 76, as far as the words pondering them in her heart, inclusive. The Creed is said.

Offertorium. Gaudete mecum omnes qui diligitis me, quia Cor meum elegit Altissimus, ut poneret in eo thronum suum, et regnum Filii dilectionis suæ. (Before Septuagesima, Alleluia.)

Offertory. Rejoice with me, all ye who love me, for the most High hath chosen my heart, to set his throne therein, and the kingdom of the Son of his love. (Before Septuagesima, Alleluia.)

Secret.

BY thy propitiation, O Lord, and the intercession of the most holy heart of blessed Mary ever Virgin, may the lust of the flesh, the lust of the eyes and the pride of life be taken away from our hearts; and may they be continually immolated to thee in this sacrifice, in the fire of thy love and the flame of eternal charity. Through.

Preface, p. 28, et te in solemnitate sanctissimi Cordis beatæ Mariæ; and on the solemnity of the most holy Heart of the blessed Mary.

Communio. Beatum cor tuum, O Maria Virgo, thesaurus sanctitatis, fornax divini amoris, thronus omnium virtutum, sanctuarium divinitatis; Dei Genitrix, intercede pro nobis. (Before Septuagesima, Alleluia.)

Communion. Thy blessed Heart, O Virgin Mary, is the treasure-house of holiness, the furnace of divine love, the throne of every virtue, the sanctuary of the Godhead: Mother of God, intercede for us. (Before Septuagesima, Alleluia.)

Postcommunion.

O LORD JESUS CHRIST, who hast willed that the wondrous mysteries of thy most sacred life, passion and resurrection should be preserved and glorified in the most holy heart of thy mother: grant, we beseech thee, that through the merits and intercession of the same most loving Heart, even as we have received thee, our living Bread and our King, from thine altar, so we may be able to bear and glorify thee, living and reigning in our hearts and bodies, and live in thee and for thee only. Who livest.

ALL SAINTS OF THE SOCIETY OF JESUS
(November 6)

Introit. In nomine Jesu, p. 94.

Prayer.

THROUGH the intercession of our blessed Father Ignatius, and of all the Saints who, with him as Leader, have fought under the standard of the most holy Name of Jesus, do thou, we beseech thee, O Lord, vouchsafe that we may so serve thee with a perfect heart as, after the course of this life, to be worthy to share their glorious ending. Through.

Lesson. 2 Cor. 6.

BRETHREN: And we, helping, do exhort you that you receive not the grace of God in vain. Giving no offence to any man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God; in much patience, in tribulations, in necessities, in distresses, in stripes, in prisons, in seditions, in labours, in watchings, in fastings, in chastity, in knowledge, in longsuffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God: by the armour of justice on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true: as unknown, and yet known; as dying, and behold we live; as chastised, and not killed; as sorrowful, yet always rejoicing; as needy, yet enriching many; as having nothing, and possessing all things. For you are the temple of the living God: as God saith, I will dwell in them, and walk among them: and I will be their God, and they shall be my people.

Graduale. Heb. 13. Mementote præpositorum vestrorum, qui vobis locuti sunt verbum Dei: quorum intuentes exitum conversationis, imitamini fidem. ℣. Ps. 132. Ecce quam bonum et quam jucundum habitare fratres in unum! Alleluia, alleluia. ℣. Luc. 22. Vos estis qui permansistis

Gradual. Heb. 13. Remember them that were set over you, who spoke to you the word of God: whose faith follow, considering the end of their conversation. ℣. Ps. 132. Behold how good and how pleasant for brethren to dwell together in unity. Alleluia, alleluia. ℣. Luke 22. Ye are they who have remained with

mecum in tentationibus meis: et ego dispono vobis regnum ut sedeatis super thronos judicantes duodecim tribus Israel. Alleluia.

me in my temptations: and I dispose for you a kingdom, that ye may sit upon thrones judging the twelve tribes of Israel. Alleluia.

Gospel. Matt. 5, p. 711.

Offertorium. Filii eorum propter illos usque in æternum manent: semen eorum et gloria eorum non derelinquetur. Nomen eorum vivit in generationem et generationem.

Offertory. Their children for their sakes remain for ever: their seed and their glory shall not be forsaken. Their name liveth from generation to generation.

Secret.

DO thou, O Lord, through the intervening suffrage of thy Saints, graciously come to the help of thy soldiers; and in the power of thy Name confirm those to whom in these heavenly mysteries thou givest the food of victory. Who livest.

Communio. 1 Cor. 1. Fidelis Deus, per quem vocati estis in societatem filii ejus Jesu Christi Domini nostri.

Communion. 1 Cor. 1. God is faithful, by whom ye are called to the fellowship of his Son Jesus Christ our Lord.

Postcommunion.

DO thou, O Lord Jesus, make us, who have been refreshed with the food of immortality, to live ever in thy heart: that loving thee in all things and above all things we may enjoy everlasting life with thy saints in heaven. Who livest.

ALL SAINTS OF THE ORDER OF ST BENEDICT
(November 13)

Introit. Gaudeamus, p. 709, but for Sanctorum omnium is substituted Sanctorum monachorum, the holy Monks.

Prayer.

GRANT, we beseech thee, almighty God, that the example of the holy Monks may stir us to the living of a better life: that so we may imitate the actions of those whose festival we celebrate. Through.

Lesson. 2 Cor. 6, Exhibeamus, p. 743.
Gradual. Timete Dominum, p. 710.
Gospel. Matt. 19, p. 767.
Offertory. Justorum animæ, p. 711.
Secret.

ACCEPT graciously, O Lord, the sacrifice which we dedicate unto thee through the merits of thy holy Monks; and grant that it may conduce to our perpetual support. Through.

Preface of St Benedict, p. 1101.
Communion. Beati mundo corde, p. 711.
Postcommunion.

WE, who are filled with thy salutary mysteries, beseech thee, O Lord, to help us through the prayers of thy holy Monks, whose solemnity we celebrate. Through.

ALL SAINTS OF THE THREE ORDERS OF ST FRANCIS (November 29)

Introit, Gradual, Secret and Postcommunion, as on p. 709, but in the Introit and Postcommunion, after Sanctorum omnium, insert Ordinis minorum, of the Order of Friars Minor.

Prayer.

ALMIGHTY and everlasting God, who by the varied splendours of thy Saints art ever adding lustre, protection, and preservation unto thy Church: mercifully grant that through the prayers of blessed Francis and of his saintly Sons, the merits of all of whom thou hast granted us to venerate under one solemnity, we may on earth be cleansed from all offences, and in the life to come enjoy everlasting glory. Through.

Lesson. Ecclus 44, These were men of mercy, as in the 19th line of the Lesson on p. 585.
Gospel. Luke 12, p. 764.
Offertory. Exsultabunt, p. 705.
Preface of St Francis, p. 1133.
Communion. Lætamini, as Offertory on p. 653.

But among the Capuchins Mass is said on this Feast as follows:

Introit, Gradual, Secret, Preface and Postcommunion as above.

Prayer as on November 1, p. 710, the words of the Order of Friars Minor being added after all thy saints. Lesson, Gospel, Offertory and Communion as on November 1, p. 710.

ALL SAINTS OF THE ORDER OF PREACHERS (November 9)

Introit. Gaudeamus, p. 709.

Prayer.

O GOD, who hast deigned to make the Order of Preachers fruitful with an abundant offspring of Saints: and hast sublimely crowned in them the heroic merits of all virtues: grant that we may so follow in their footsteps that in heaven we may be at least associated in everlasting happiness with them whom to-day we celebrate on earth under one festivity. Through.

Lesson. 2 Cor. 6, Brethren, let us exhibit ourselves, p. 743.

Gradual. Timete, p. 710, but with the last ℣. as follows:

℣. Sap. 3. Judicabunt sancti nationes, et dominabuntur populis, et regnabit illorum Rex in æternum. Alleluia.

℣. Wisd. 3. The saints shall judge nations, and have rule over peoples, and their King shall reign for ever. Alleluia.

Gospel. Matt. 19, p. 767.

Offertory. Mirabilis, p. 737, but without Alleluia.

Secret and Postcommunion as on November 1, p. 711.

Communion. Gaudete, p. 749.

ALL SAINTS OF THE ORDER OF DISCALCED CARMELITES (November 14)

Introit. Gaudeamus, p. 709, but for Sanctorum omnium substitute Sanctorum Carmelitarum, the Carmelite Saints.

Prayer.

ALMIGHTY and merciful God, who makest us to rejoice with the annual commemoration of all the Saints of the Order of the most blessed Virgin Mary of Mount Carmel: mercifully grant that by their examples and merits we may live to thee alone in the continual meditation of thy law and perfect self-abnegation, and with them merit to attain to the happiness of eternal life. Through.

Lesson. 2 Cor. 6, p. 743.
Gradual, Offertory and Communion as on November 1, p. 710.
Gospel. Matt. 19, p. 767.
Secret.

MERCIFULLY receive, O Lord, the Hosts consecrated to thee by the merits of the Saints of the Order of the most blessed Virgin Mary of Mount Carmel, and grant that they may profit us as a continual help. Through.

Postcommunion.

WE who are filled with the healthgiving mysteries beseech thee, O Lord, that we may be helped by the prayers of the saints of the Order of the most blessed Virgin Mary of Mount Carmel, whose solemnities we are keeping. Through.

ALL SAINTS OF THE ORDER OF ST AUGUSTINE (November 13)

Introit. Gaudeamus, p. 709, but for Sanctorum omnium substitute Sanctorum ordinis nostri, the Saints of our Order.
Prayer, Secret and Postcommunion as on November 1, p. 709, but in the Prayer and Postcommunion the words of our Order are added after all the saints.
Lesson. Ecclus 44, p. 519, but only as far as the words and their children with them.
Gradual. Timete, p. 710.
Gospel. Matt. 5, p. 711.
Offertory. Exsultabunt, p. 705.
Communion. Lætamini, as Offertory on p. 653.

ALL SAINTS OF THE ORDER OF THE SERVANTS OF MARY (November 16)

Introit. Gaudeamus, p. 709, but for Sanctorum omnium substitute Sanctorum ordinis, of the Saints of the Order.
Prayer.

O GOD, who seest that we fail by reason of our frailty, do thou, of thy mercy, through the examples of thy Saints, lead us back to the love of thee. Through.

Lesson. 2 Cor. 6, Brethren, let us exhibit ourselves, p. 743.

Gradual, Gospel, Offertory and Communion as on November 1, p. 710.

Secret.

ACCEPT graciously, O Lord, the sacrifice which we dedicate unto thee through the merits of thy Saints: and grant that it may conduce to our perpetual support. Through.

Postcommunion.

WE, who are filled with thy salutary mysteries, beseech thee, O Lord, to help us through the prayers of thy Saints, whose solemnity we celebrate. Through.

COMMEMORATION OF THE SAINTS WHOSE RELICS ARE PRESERVED IN BENEDICTINE CHURCHES (May 13)

Introitus. Ps. 33. MUltæ tribulationes justorum, et de his omnibus liberavit eos Dominus: Dominus custodit omnia ossa eorum: unum ex his non conteretur. Alleluia, alleluia. Ps. 36. Non derelinquet Dominus sanctos suos: in æternum conservabuntur. Gloria.

Introit. Ps. 33. MAny are the tribulations of the just, and from all of them the Lord hath delivered them: the Lord keepeth all their bones; not one of them shall be broken. Alleluia, alleluia. Ps. 36. The Lord will not forsake his saints: they shall be preserved for ever. Glory be.

Prayer.

O GOD, who art pleased that this most holy Church should be adorned by the Relics of so many Saints: do thou increase our faith in the Resurrection, and make us partakers of that immortal glory, a pledge of which we venerate in their ashes. Through.

Lesson. Ecclus 44, These were men of mercy, as at line 19 of the Lesson on p. 585.

ALleluia, alleluia. ℣. Prov. 11. Justi quasi virens folium germinabunt: non commovebitur radix eorum: sit memoria justorum in benedictione: et ossa eorum pul-

ALleluia, alleluia. ℣. Prov. 11. The just shall flourish like a green leaf: their root shall not be moved: let the remembrance of the just be in blessing: and their bones

lulent de loco suo. Alleluia. ℣. Ps. 115. Pretiosa in conspectu Domini mors sanctorum ejus. Alleluia.

bud forth from their places. Alleluia. ℣. Ps. 115. Precious in the sight of the Lord is the death of his saints. Alleluia.

Gospel. Luke 6, p. 739.

Offertorium. Luc. 21. Capillus de capite vestro non peribit: in patientia vestra possidebitis animas vestras. Alleluia.

Offertory. Luke 21. A hair from your head shall not perish: in your patience ye shall possess your souls. Alleluia.

Secret.

GRANT, we beseech thee, O Lord, that through these heavenly gifts we may serve thee with a free will: that the offerings which we lay before thee on this commemoration of thy Saints may through their intercession profit us unto salvation and glory. Through.

Communio. Dan. 12. Dormiunt in terræ pulvere: evigilabunt in vitam æternam: et ossa eorum quasi herba germinabunt. Alleluia.

Communion. Dan. 12. They sleep in the dust of the earth: they shall awake unto eternal life: and their bones shall bud forth as grass. Alleluia.

Postcommunion.

MAY thy holy mysteries, we beseech thee, O Lord, afford us unceasing protection: whereby, through the prayers of thy Saints, we may ever be shielded from all adversities. Through.

SS. ADRIAN AND DENIS, Martyrs

(October 9. In Benedictine Churches)

Mass as for the feast of St. Denis and his companions, p. 697, except

Prayer.

BE merciful unto us thy servants, O Lord, through the glorious merits of thy holy Martyrs Adrian and Denis, that by their loving intercession we may always be protected against all adversities. Through.

Postcommunion.

HAVING received thy sacraments, O Lord, we beseech thee that at the intercession of thy blessed Martyrs Adrian and Denis, we may go forward unto an increase of eternal redemption. Through.

ST ALBERT OF JERUSALEM, Bishop and Confessor

(September 25. In Carmelite Churches)

Mass Statuit, p. 750, with the following:

Prayer:

WE beseech thee, O Lord, let the plentiful abundance of thy blessing descend upon us: and be thou ever appeased by the suffrages of St Albert thy Confessor and Bishop. Through.

ST ALEXIUS FALCONIERI, Confessor (February 27. In Servite Churches)

Mass Justus, p. 762, with the following:

Prayer.

O GOD, who by the preventing gift of thy heavenly grace didst make blessed Alexius, thy Confessor, marvellous in the exercise of the virtues of chastity and humility; grant, we beseech thee, that following in his steps here on earth we may attain unto the enjoyment of his fellowship in heaven. Through.

ST ALPHONSUS MARY DE LIGUORI
(August 2. In Redemptorist Churches)

All as at p. 645, except:

✠ Gospel. Matt. 9, 10.

AT that time: Jesus went about all the cities and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every infirmity. But seeing the multitudes, he had compassion on them: for they were troubled, and lying like sheep that have no shepherd. Then said he to his disciples: The harvest, indeed, is great, but the labourers few. Pray ye, therefore, the lord of the harvest, that he send forth labourers into his harvest. And calling together his twelve disciples, he gave them power over unclean spirits, to cast them out, and to heal every disease and every infirmity.

ST ALPHONSUS RODRIGUEZ, Confessor
(October 30. In Jesuit Churches)

Introitus. Apoc. 3.

ECce ego Dominus sto ad ostium et pulso: si quis audierit vocem meam, et aperu-

Introit. Apoc. 3.

BEhold, I the Lord stand at the door and knock: if any man shall hear my voice, and shall

erit mihi januam, intrabo ad illum, et cœnabo cum illo, et ipse mecum. Ps. 41. Quemadmodum desiderat cervus ad fontes aquarum, ita desiderat anima mea ad te, Deus. Gloria.

open to me the door, I will go in unto him and sup with him, and he with me. Ps. 41. As the stag desireth after the fountains of waters, so my soul longeth after thee, O God. Glory be.

Prayer.

O GOD, the strength of the frail and the uplifter of the humble, who wert pleased that thy servant Alphonsus should shine forth by his ceaseless desire of mortification and his high esteem for the deepest humility: do thou grant that we may attain unto everlasting glory by mortifying our flesh after his example, and faithfully persevering in the humble following of the Cross of thy Son. Who with thee liveth.

Lesson. Eph. 6. Brethren, be strengthened, etc., as on p. 461, adding at the end: By all prayer and supplication praying at all times in the spirit: and in the same watching with all instance and supplication for all the saints.

Gradual. Os justi, p. 763, but with the ℣. as follows:

Alleluia, alleluia. ℣. 1 Cor. 1. Quæ stulta sunt mundi elegit Deus, ut confundat sapientes: et infirma mundi elegit Deus ut confundat fortia. Alleluia.

Alleluia, alleluia. ℣. 1 Cor. 1. The foolish things of the world hath God chosen, to confound the wise: and the weak things of the world hath God chosen to confound the strong. Alleluia.

☩ Gospel. Matt. 11, Respondens Jesus, p. 745.

Offertorium. Ps. 93. Secundum multitudinem dolorum meorum in corde meo, consolationes tuæ, Deus, lætificaverunt animam meam.

Offertory. Ps. 93. According to the multitude of my sorrows in my heart, thy consolations, O God, have given joy to my soul.

Secret.

WE beseech thee, O Lord, that our offerings may be commended unto thee, by the holy intercession of blessed Alphonsus, whom, when praying before thine altar, thou didst refresh with the sweetness of heavenly comfort. Through.

Communio. 2 Cor. 4. Semper mortificationem Jesu in corpore nostro circumferentes, ut et vita Jesu manifestetur in corporibus nostris.

Communion. 2 Cor. 4. Always bearing about the mortification of Jesus in our body, that the life also of Jesus may be manifested in our bodies.

Postcommunion.

MAY this heavenly table give us the spirit of strength, O Lord: that having, after the example of blessed Alphonsus thy Confessor, overcome the snares of the enemies of our salvation, we may be accounted worthy to enjoy perpetual peace. Through.

BLESSED ANDREW BOBOLA, Martyr (May 21. In Jesuit Churches)

Mass Protexisti, or Lætabitur, p. 746 or 732, according to the season, with the following prayers, and Gospel Nihil est opertum, p. 733.

Prayer.

O GOD, who, when blessed Andrew had been sorely tried by manifold tortures, didst crown his confession of the true Faith by a glorious martyrdom: grant, we beseech thee, that we also may remain steadfast in that same Faith, and rather suffer every adversity than any loss to our souls. Through.

Secret.

WE offer thee, O Lord, the spotless sacrifice of thine only-begotten Son: earnestly praying that what we humbly beg for our salvation we may obtain through the prayers of blessed Andrew, thy Martyr. Through the same.

Postcommunion.

DO thou, O Lord, mercifully grant unto us, who in honour of blessed Andrew thy Martyr have partaken of the holy Sacrament of thine altar, that we may imitate the unconquerable constancy of him whom we have set ourselves as a model. Through.

ST ANSELM, Bishop, Confessor and Doctor of the Church (April 21. In Benedictine Churches)

Mass In medio, p. 757, with the following:

Prayer.

MERCIFULLY shed thy light upon thy church, we beseech thee, O Lord, that being enlightened by the teachings of blessed Anselm, thy Confessor and Bishop, it may attain unto the eternal rewards. Through.

ST ANGELA MERICI, Virgin (May 31. In Ursuline Convents)

Introitus.

GAUDEAMUS omnes in Domino, diem festum celebrantes sub honore beatæ Angelæ; de cujus sollemnitate gaudent Angeli, et collaudant Filium Dei. (T.P. Alleluia, alleluia). Ps. 44. Eructavit cor meum verbum bonum: dico ego opera mea Regi. ℣. Gloria Patri.

Introit.

LET us all rejoice in the Lord, celebrating a festival day in honour of blessed Angela; on whose solemnity the angels rejoice and praise the Son of God. (T.P. Alleluia, alleluia). Ps. 44. My heart hath uttered a good word; I speak my works to the King. ℣. Glory be.

Prayer, Secret and Postcommunion, as on p. 578.

Lesson, 1 Cor. 1, as on p. 514.

Graduale. Ps. 72. Quid mihi est in cœlo, et a te Domine quid volui super terram? ℣. Defecit caro mea et cor meum, Deus cordis mei, et pars mea Deus in æternum. Alleluia, alleluia. ℣. Virgines sunt; sequuntur Agnum quocumque ierit; sine macula enim sunt ante thronum Dei. Alleluia.

Gradual. Ps. 72. What have I in heaven, and beside thee, O Lord, what have I willed upon earth? ℣. My heart and my flesh have failed, O God of my heart, and God my portion for ever. Alleluia, alleluia. ℣. They are virgins; they follow the Lamb whithersoever he goeth; for they are without spot before the throne of God. Alleluia.

In Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. ℣. Apoc. 14. Virgines sunt; sequuntur Agnum quocumque ierit; sine macula enim sunt ante

Alleluia, alleluia. ℣. Apoc. 14. They are virgins; they follow the Lamb whithersoever he goeth; for they are without spot before the

thronum Dei. Alleluia. ℣. Cant. 6. Ego dilecto meo, et dilectus meus mihi, qui pascitur inter lilia. Alleluia.

Gospel, Matt. 25, p. 770.

Offertorium. Ps. 107. Paratum cor meum, Deus, paratum cor meum, cantabo et psallam in gloria mea (Alleluia).

Communio. Ps. 60. Inhabitabo in tabernaculo tuo in sæculum: protegar in velamento alarum tuarum; quoniam tu, Deus meus, exaudisti orationem meam (Alleluia).

throne of God. Alleluia. ℣. Cant. 6. I to my beloved, and my beloved to me, who feedeth among the lilies. Alleluia.

The Creed is said.

Offertory. Ps. 107. My heart is ready, O God, my heart is ready, I will sing and praise in my glory (Alleluia).

Communion. Ps. 60. I will dwell in thy tabernacle for ever: I will be protected under the shadow of thy wings; for thou, O my God, hast heard my prayer (Alleluia).

BLESSED ANTONY BALDINUCCI, Confessor

(November 7. In Jesuit Churches)

Introitus. Isa. 58. CLama, ne cesses, quasi tuba exalta vocem tuam, et annuntia populo meo scelera eorum, et domui Israel peccata eorum. Ps. 67. Ecce dabit voci suæ vocem virtutis: date gloriam Deo super Israel. Gloria.

Introit. Isa. 58. CRy aloud, cease not, lift up thy voice as a trumpet, and tell forth to my people their iniquities and to the house of Israel their sins. Ps. 67 Behold, he will give to his voice the voice of power: give ye glory to God for Israel. Glory be.

Prayer.

OGOD, who in blessed Antony, eminent as he was for his lowliness of mind and austerity of life, didst kindle a very great charity for the salvation of many: grant, by his merits and prayers, that, delivered from evil desires, we may love thee in all things and above all things. Through.

Lesson. 1 Cor. 2.

WHEN I came to you, brethren, I came not in loftiness of speech or of wisdom, declaring unto you the testimony of Christ. For I judged not

myself to know anything among you, but Jesus Christ and him crucified. And my speech and my preaching was not in the persuasive words of human wisdom, but in the showing of the spirit and power: that your faith might not stand on the wisdom of men, but on the power of God. Howbeit we speak wisdom among the perfect: yet not the wisdom of this world, neither of the princes of this world, that come to nought: but we speak the wisdom of God in a mystery, a wisdom which is hidden, which God ordained before the world, unto our glory.

Gradual. Justus ut palma, p. 760.

Gospel. Luke 12, Sint lumbi vestri, p. 761.

Offertorium. Isa. 61. Misit me Dominus, ut mederer contritis corde et prædicarem captivis indulgentiam.

Offertory. Isa. 61. The Lord sent me to heal the contrite of heart and to preach forgiveness to the captives.

Secret.

MAY our prayers, O Lord, ascend unto the throne of thy grace, and, through the intercession of blessed Antony, obtain for us thy mercy. Through.

Communio. 1 Cor. 9. Factus sum infirmus infirmis, ut infirmos lucrifacerem. Omnibus omnia factus sum, ut omnes facerem salvos.

Communion. 1 Cor. 9. To the weak I became weak, that I might gain the weak. I am made all things to all men, that I might save all.

Postcommunion

UNTO us, who are refreshed by this heavenly Food, grant, O Lord, that after the example of blessed Antony we may despise the things of earth and ever strive after those of heaven. Through.

BLESSED ANTONY IXIDA AND HIS COMPANIONS, Martyrs (September 3. In Jesuit Churches)

Mass Intret, p. 735, with the following:

Prayer.

O GOD, who dost gladden us by the yearly solemnity of thy blessed Martyrs Antony and his Companions: grant graciously that we who celebrate their heavenly birthday may also imitate their constancy in suffering. Through.

ST ANTONY OF PADUA (June 13. In Franciscan Churches)

In Churches of the Friars Minor the Mass is as follows:

Introit. In medio, p. 757.

Prayer, Secret and Postcommunion, as at p. 591.

Lesson. Wisd. 7, I wished, p. 526, with the following addition: And God hath granted to me to speak as I would, and to conceive thoughts worthy of those things that are given me: for he is the guide of wisdom, and the director of the wise.

Graduale. Eccli 24. In medio populi sui exaltabitur, et in plenitudine sancta admirabitur. ℣. In multitudine electorum habebit laudem, et inter benedictos benedicetur. Alleluia, alleluia. ℣. Eccli 48. In vita sua fecit monstra, et in morte mirabilia operatus est. Alleluia.

Gradual. Ecclus 24. In the midst of his people he shall be exalted: and be admired in the holy assembly. ℣. In the multitude of the elect he shall have praise, and he shall be blessed among the blessed. Alleluia, alleluia. ℣. Ecclus 48. In his life he did great wonders, and wrought miracles in death. Alleluia.

Gospel. Matt. 5, p. 758.

Offertorium. Eccli 49. Memoria ejus in compositionem odoris: in omni ore quasi mal indulcabitur memoria ejus.

Offertory. Ecclus 49. The remembrance of him is like a choice perfume: in every mouth his memory shall taste like honey.

Communio. Eccli 51. Dedit mihi Dominus linguam mercedem meam: et in ipsa laudabo eum.

Communion. Ecclus 51. The Lord hath given me a tongue for my reward: and I will praise him therewith.

In Capuchin Churches all is as above except:

Gradual. Os justi, p. 758, with the third ℣. as follows: ℣. Argentum electum lingua justi, et labia illius erudiunt plurimos. Alleluia.

℣. Choice silver is the tongue of the elect, and his lips teach many. Alleluia.

Offertory. Veritas, p. 762.

Secret.

MAY this present oblation, O Lord, be made healthgiving to thy people: for whom thou didst condescend to offer thyself a living victim to thy Father: who with the same God the Father.

Communio. Matth. 25. Domine, quinque talenta tradidisti mihi, ecce alia quinque superlucratus sum. Euge serve bone et fidelis, quia in pauca fuisti fidelis, supra multa te constituam: intra in gaudium Domini tui.

Communion. Matt. 25. Lord, thou didst deliver to me five talents: lo, I have gained other five over and above. Well done, good and faithful servant, because thou hast been faithful in a few things, I will set thee over many things: enter into the joy of thy Lord.

ST AUGUSTINE, Bishop, Confessor and Doctor (August 28)

In Augustinian Churches Mass is said as follows: Introit, Gospel, Offertory and Communion from the Mass In medio, p. 757.

Prayer.

O GOD, who by revealing the hidden secrets of thy wisdom to the blessed Father Augustine, and kindling in his heart the flames of divine love, didst renew in thy Church the miracle of the pillar of cloud and of fire: grant that under his leadership we may happily pass through the storms of the world, and deserve to attain to the everlasting fatherland promised to us. Through.

Lesson. Ecclus 50.

BEHOLD a great Priest, who in his life propped up the house, and in his days fortified the temple. By him also the height of the temple was founded, the double building, and the lofty walls of the temple. In his days the wells of water flowed out, and they were filled as the sea above measure. He took thought for his nation, and delivered it from destruction. He prevailed to enlarge the city, and obtained glory in his conversation with the people: and enlarged the entrance of the house and the court. As shineth the morning star in the midst of a cloud, and as the moon at her full, and as the sun in his splendour, so shone he in the temple of God. And as the rainbow giving light in the bright clouds, and as the flower of roses in the days of the spring, and as the

lilies that stand on the brink of the water, and as the sweet-smelling frankincense in the time of summer. As a bright fire, and as frankincense burning in the fire. As a massy vessel of gold, adorned with every precious stone. As an olive-tree budding forth, and a cypress-tree rearing itself on high, when he put on the stole of glory and was clothed with the perfection of power. When he went up to the holy altar, he honoured the vesture of holiness. And when he received the portions out of the priests' hands, he himself stood by the altar. And about him the ring of his brethren: like a plantation of cedar on Mount Libanus. So stood they round about him as branches of palm-trees, and all the sons of Aaron in their glory.

Gradual, Os justi p. 758, with the third ℣. as follows:

Alleluia, alleluia. ℣. Augustine, lux doctorum, firmamentum ecclesiæ, malleus hæreticorum, summum vas scientiæ, pro tuis filiis roga Deum, quæsumus.

Alleluia, alleluia. ℣. Augustine, light of doctors, pillar of the church, hammer of heretics, great vessel of knowledge, beseech God for thy children, we implore thee.

Sequence.

De profundis tenebrarum
Lumen mundi exit clarum
Et scintillat hodie.
Olim quidem vas erroris,
Augustinus vas honoris
Datus est ecclesiæ.

From deep darkness forth proceeding
Shines to-day a light exceeding,
Beaming out thro' earth and heaven:
Austin early paths forsaking, [making,
Error's vessel honour's
To the Church for guide is given.

Verbo Dei dum obedit,
Credit errans, et accedit
Ad Baptismi gratiam.
Quam in primis tuebatur,
Verbis, scriptis, execratur
Erroris fallaciam.

He the word of God obeying, [straying.
Ends in firmest faith his
Seeking now baptismal grace:
What his word and writing stateth,
Held ere faith was his, he hateth, [face.
And from error turns his

Firmans fidem, formans mores,
Legis sacræ perversores
Verbi necat gladio.

Strength to faith and life supplying,
All who mock, God's law denying,
With the Word's keen edge he slays.

Obmutescit Fortunatus,
Cedunt Manes et Donatus
Tantæ lucis radio.

Fortunatus fears to see him,
Manes and Donatus flee him
At the brightness of his rays.

Mundus marcens, et inanis,
Et doctrinis tumens vanis,
Per pestem hæreticam,
Multum cœpit fructum ferre,
Dum in fines orbis terræ
Fidem sparsit unicam.

Thus the barren world and fallow,
Filled with doctrine vain and shallow
By the error-spreading crew
Soon a plenteous harvest showeth,
When to earth's last bound he soweth
Seed of faith, the one and true.

Monachalis vitæ formam
Conquadravit juxta normam
Cœtus apostolici.
Sui quippe nil habebat
Tamquam suum, sed vivebat
In commune Clerici.

Rule monastic he expounded
Like to that of old time founded
By the apostolic flock.
Of his Clerks no man confesseth
Aught his own that he possesseth,
Living by a common stock.

Sic multorum pro salute
Diu vivens in virtute
Tandem bona senectute
Dormivit cum Patribus.
In extremis nil legavit,
Qui nil suum æstimavit,
Immo totum reputavit
Commune cum fratribus.

Thus for many folks' well-being
Long he lived in virtue, seeing
Length of years, and, life's day fleeing,
With the Fathers went to rest.
Nought in death of worldly seeming
He bequeathed, in life esteeming
Nothing his, but all things deeming
Treasure of his brethren's chest.

Salve gemma Confessorum,
Lumen Christi, vox cœlorum,
Tuba vitæ, lux doctorum,
Præsul beatissime.
Qui te patrem venerantur,
Te ductore consequantur
Vitam, in qua gloriantur
Beatorum animæ.
Amen. Alleluia.

Hail, Confessor, gem of learning,
Voice of God, Christ's star bright-burning,
Trump of life, dark error spurning, [blest!
Hail, thou Pontiff ever
May thy sons in thee confiding [guiding
Gain at last beneath thy
That bright land where saints abiding
Find their glory and their rest.
Amen. Alleluia.

Secret.

ALMIGHTY and everlasting God, who didst endow the mind of blessed Augustine with great wisdom of discernment, and pierce his heart with the shafts of holy love; grant that we thy servants may attain to participate alike in that wisdom and in that charity. Through.

Præfatio.

VEre dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Quia vas electionis tuæ, et lux Doctorum, mellifluus Augustinus, toto terrarum orbe radio miræ claritatis infulsit; et Ecclesiam sanctam Fidei orthodoxæ, vere Augustinus illustravit: destruxit hæreses, errores repulit: hæreticosque prostravit: ac status fidelium universæ christianæ vitæ Augustinus moribus decoravit: Clericos docuit: laicos monuit, devios in viam veritatis

Preface

IT is truly meet and just, right and wholesome, for us at all times and in all places to give thanks unto thee, holy Lord, Father almighty, God everlasting. For the vessel of thy election, and the light of Doctors, the honey-tongued Augustine, shone upon the whole world by reason of the ray of his wonderful glory: and truly did Augustine enlighten the holy Church of the orthodox faith: destroy heresies: drive away errors: put heretics to flight: and the manner of the whole Christian life of the faithful did Augustine adorn by his example:

reduxit: cunctorumque conditionibus salubriter providendo, tuam in hoc mari naviculam Augustinus provide gubernavit. Et ideo cum Angelis, etc.

he taught clerks: he admonished laymen: he brought back wanderers to the way of truth: and by providing in wholesome wise for the necessities of all men, did Augustine carefully pilot thy ship in this sea of the world. And therefore with Angels, etc.

Postcommunion.

DO thou, O Lord, who hast refreshed us thy servants with this heavenly food, give us the fostering help of thy sacred gifts; and, in order that we may devoutly celebrate this solemn feast of Saint Augustine, pour down upon us the light of heavenly wisdom and the fire of everlasting charity. Through.

THE VIGIL OF ST AUGUSTINE (August 27. In Augustinian Churches)

Introit. Sacerdotes tui, p. 753.

Prayer.

GRANT, we beseech thee, almighty God, that the revered solemnity of our blessed Father Augustine, thy Confessor and Pontiff, which we anticipate, may increase both our devotion and salvation. Through.

Lesson. Ecclus 39, The just man, p. 759.

Gradual. Justus ut palma, p. 760, as far as per noctem only.

Gospel. Luke 12, Sint lumbi vestri, p. 761

Offertory and Communion, p. 762.

Secret.

THAT our fasts may be accepted of thee, O Lord, we beseech thee to grant at the intercession of our blessed Father Augustine, whose birthday we anticipate, that we may offer to thee a heart pure from stain. Through.

Postcommunion.

WE beseech thee, O Lord, that being appeased by the supplication of our holy Father Augustine, thy Confessor and Pontiff, whose birthday we anticipate, thou wilt both grant us pardon and bestow upon us eternal remedies. Through.

THE OCTAVE-DAY OF ST AUGUSTINE
(September 4. In Augustinian Churches)

All as on the Feast-day above, except the prayers, which are as follows:

Prayer.

O GOD, who in blessed Augustine didst endow thy Church with a distinguished prelate and a preacher excellent in the elucidation of Holy Writ: grant, we beseech thee, that we may ever seek instruction from his teaching, and be helped by his prayers. Through.

Secret.

GRANT, we beseech thee, O Lord, that we may ever give the ready service of our minds to this heavenly gift; that so the offerings which we present may, through the intercession of blessed Augustine, thy Confessor and Pontiff, act both as a remedy and as a means to obtaining everlasting glory. Through.

Postcommunion.

WE, who are refreshed by this heavenly food, beseech thee, O Lord, that through the intercession of blessed Augustine, thy Confessor and Pontiff, we may deserve to obtain the grace of thy mercy. Through.

THE CONVERSION OF ST AUGUSTINE (May 11. In Augustinian Churches)

Introit, Offertory and Communion from the Mass In medio, p. 757.

Prayer.

O GOD, who hast adorned this present day by the wondrous conversion of blessed Augustine, thy Confessor and Pontiff, grant, we beseech thee, that as by laying bare the errors of heresy he hath become a bulwark to thy Church, so, through his prayers, he may with the dew of thy grace defend our hearts against the malignant spirits. Through.

Lesson. Ecclus 50, as on the principal Feast, p. 1093. Alleluia, alleluia. ℣. Amavit, p. 758. Alleluia. ℣. Augustine lux Doctorum, p. 1094. Alleluia.

Gospel. Matt. 19, Ecce nos, p. 767.

Secret.

MAY our observance of the yearly festival of the Conversion of blessed Augustine, thy Confessor and Pontiff, render us, we beseech thee, O Lord, acceptable unto thy lovingkindness; that by means of this service of pious atonement a blessed reward may remain with him, and he may obtain for us the gifts of thy grace. Through.

Preface of St Augustine, p. 1096.

Postcommunion.

O GOD, who with ineffable providence didst draw forth blessed Augustine from the gloom of error to the light of the Gospel truth: grant, we beseech thee, that we who this day celebrate his conversion may through his prayers feel in us the gifts of thy grace. Through.

THE SOLEMNITY OF ST BENEDICT (July 11. In Benedictine Churches)

Introitus.

FAciam te in gentem magnam, et benedicam tibi, et magnificabo nomen tuum, erisque benedictus. Ps. 102. Benedic anima mea Domino: et omnia quæ intra me sunt nomini sancto ejus. Gloria Patri.

Introit.

I Will make thee a great nation, and bless thee, and magnify thy name, and thou shalt be blessed. Ps. 102. Bless the Lord, O my soul: and all things that are within me, bless his holy name. Glory be.

Prayer.

O GOD, who wert pleased to fill thy most blessed Confessor Benedict with the spirit of all the just: grant unto us thy servants who celebrate his solemnity that, filled with his spirit, we may faithfully accomplish that which by thy grace we have undertaken to do. Through.

Lesson. Ecclus 48.

AND he stood up, as a fire, and his word burnt like a torch. And who can glory like unto thee? Who raisest up a dead man from below, from the lot of death, by the word of the Lord God. Who hearest judgment in Sina, and anointest kings to penance, and makest prophets successors after

thee. Who art registered in the judgments of times to appease the wrath of the Lord, to reconcile the heart of the father to the son, and to restore the tribes of Jacob. Blessed are they that saw thee, and were honoured with thy friendship. For we live only in our life, but after death our name shall not be such. His memory is like the composition of a sweet smell made by the art of a perfumer: for his remembrance shall be sweet as honey in every mouth and as music at a banquet of wine.

Gradual. Domine, prævenisti, p. 766, with third ℣. as follows:

Alleluia, alleluia. ℣. Vir Dei Benedictus omnium justorum spiritu plenus fuit: ipse intercedat pro cunctis monasticæ professionis.

Alleluia, alleluia. ℣. The man of God, Benedict, was filled with the spirit of all the just: may he intercede for all who are of the monastic profession.

Sequence.

LÆta dies magni ducis
Dona ferens novæ lucis
Hodie recolitur.
Charis datur piæ menti,
Corde sonet in ardenti
Quidquid foris promitur.

GLad the rest our captain gaineth,
Glad new gifts the saint downraineth
Whom the Church recalls to-day.
Hearts are blest with grace abounding,
In the ardent mind resounding
By the gifts he doth display.

Hunc per callem orientis
Admiremur ascendentis
Patriarchæ speciem.
Amplum semen magnæ prolis
Illum fecit instar solis
Abrahæ persimilem.

Him we see as, heavenward faring,
Patriarchal figure bearing,
Past the sunrise he doth wend.
Ample seed and harvest given
Countless as the stars of heaven
Make him Abraham's peer and friend.

Corvum cernis ministrantem
Hinc Eliam latitantem
Specu nosce parvulo.
Eliseus dignoscatur,
Cum securis revocatur
De torrentis alveo.

As Elias once in hiding
He, in rocky cave abiding
Is by ravens' service fed.
And Eliseus' power arrays him
When the sunken axe obeys him
Rising from the torrent's bed.

Illum Joseph candor morum,
Illum Jacob futurorum
Mens effecit conscia.
Ipse memor suæ gentis
Nos perducat in manentis
Semper Christi gaudia.
Amen. Alleluia.

Joseph he in stainless living,
Jacob-like in mind, perceiving
Things in years unborn to be.
May he, mindful of us ever,
Lead to joys that vanish never
Us his flock, Christ's face to see.
Amen. Alleluia.

Gospel. Matt. 19, p. 767.

Offert. Ps. 1. Tamquam lignum quod plantatum est secus decursus aquarum, quod fructum suum dabit in tempore suo, et folium ejus non defluet, et omnia quæcumque faciet prosperabuntur.

Offertory. Ps. 1. As a tree that is planted beside the courses of the waters, which shall give its fruit in due season, and its leaf shall not fall off, and all things whatsoever he doth shall prosper.

Secret.

DO thou, O almighty God, accept these sacred gifts which we offer unto thee on the solemnity of our holy Father the Abbot Benedict: that even as thou didst grant him an ardent love of thee, so also thou wouldest, through his patronage, kindle in us the flame of divine charity. Through.

Preface.

VEre dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne

IT is truly meet and just, right and wholesome, for us ever and everywhere to give thanks unto thee, O Lord holy, Father almighty, God eter-

Deus. Qui beatissimum Confessorem tuum Benedictum, ducem et magistrum cœlitus edoctum, innumerabili multitudini filiorum statuisti. Quem et omnium justorum spiritu repletum, et extra se raptum, luminis tui splendore collustrasti. Ut in ipsa luce visionis intimæ, mentis laxato sinu, quam angusta essent omnia inferiora, deprehenderet: per Christum Dominum nostrum. Quapropter profusis gaudiis, totus in orbe terrarum monachorum cœtus exultat. Sed et supernæ virtutes, etc., as on p. 25.

nal. Who didst appoint Benedict thy most blessed Confessor, taught from heaven, to be leader and master to a numberless multitude of sons. Whom also, filled with the spirit of all the just, and rapt out of himself, thou didst illumine with the splendour of thy light. That in the very light of that close vision, his mind being unfettered, he might see how truly little are all things below: through Christ our Lord. Wherefore with freest joys doth the whole choir of monks throughout the world exult. But the hosts above, and the angelic powers, etc., as on p. 25.

Communio. Eccli 44. Benedictionem omnium gentium dedit illi Dominus, et testamentum confirmavit super caput ejus: agnovit eum in benedictionibus suis, et conservabit illi misericordiam suam.

Communion. Ecclus 44. The Lord gave him the blessing of all nations, and confirmed his covenant upon his head. He acknowledged him in his blessings, and preserved for him his mercy.

Postcommunion.

WE who have been fed on the delights of this Divine Sacrament, suppliantly beseech thee, O Lord, the fount and origin of all blessings, that by the patronage of our most holy Father Benedict we may obtain the grace of thy blessing. Through.

THE OCTAVE-DAY OF ST BENEDICT (July 18. In Benedictine Churches)

All as on the Feast-day, July 11, except what follows:

Introitus.

VIr Dei Benedictus mundi gloria despexit, et reliquit; quo-

Introit.

THat man of God, Benedict, despised the glory of the world, and

niam Dei spiritus erat in eo. Ps. 47. Secundum nomen tuum Deus sic et laus tua in fines terræ: justitia plena est dextera tua. Gloria Patri.

forsook it: for the spirit of God was in him. Ps. 47. According to thy name, O God, so also is thy praise even to the world's end: thy right hand is filled with justice. Glory be.

Prayer.

STIR up in thy Church, O Lord, that spirit which filled our holy Father, Saint Benedict the Abbot, that we, full of the same spirit, may set ourselves to love that which he cherished and to put into practice that which he taught. Through.

Lesson. Ecclus 47.

THE Lord gave praise to his Holy One, and to the Most High, with words of glory. With his whole heart he praised the Lord, and loved God that made him: and he gave him power against his enemies: and he set singers before the altar, and by their voices he made sweet melody. And to the festival he added beauty, and set in order the solemn times even to the end of his life, that they should praise the holy Name of the Lord, and magnify the holiness of God in the morning. Christ took away his sins, and exalted his horn for ever. Wisdom shall praise her own self, and shall be honoured in her house, and shall glory in the midst of her people, and shall open her mouth in the churches of the Most High, and shall glorify herself in the sight of his power. In the midst of her own people she shall be exalted, and shall be admired in the holy assembly. And in the multitude of the elect shall she have praise, and among the blessed she shall be blessed.

Offertory. In virtute, and Communion, Amen dico vobis, p. 764.

Secret and Postcommunion as for Abbots, p. 768, substituting our holy Father Benedict the Abbot for the holy or blessed Abbot.

THE PASSING OF ST BENEDICT (March 21 In Benedictine Churches)

Introitus.

GAudeamus omnes in Domino, diem festum celebrantes sub

Introit.

LEt us all rejoice in the Lord, keeping a feast-day in honour of St Bene-

honore sancti Benedicti Abbatis: de cujus sollemnitate gaudent Angeli, et collaudent Filium Dei. Ps. 47. Magnus Dominus et laudabilis nimis: in civitate Dei nostri, in monte sancto ejus. Gloria Patri.

dict the Abbot: in whose solemnity the Angels rejoice, and praise together the Son of God. Ps. 47. Great is the Lord and exceedingly to be praised: in the city of our God, in his holy mount. Glory be.

Prayer

ALMIGHTY and everlasting God, who on this day, freeing thy blessed Confessor Benedict from the trammels of the flesh, didst uplift him into heaven: do thou unto thy servants, who celebrate this festival, grant, we beseech thee, the pardon of all our sins: that we, who with exulting minds rejoice together at his glory, may likewise, by his intercession with thee be associated in his merits. Through.

Lesson. Ecclus 50, as on the Feast of St Augustine, p. 1093. the word Confessor being substituted for Priest in the first line.

Gradual, Domine prævenisti, and Tract, Beatus vir, p. 766.

Sequence, p. 1096, substituting Læta quies for læta dies.

Gospel, Offertory and Communion as for Abbots, p. 767.

Secret.

BE appeased, O Lord, by the Gifts which we offer in honour of our holy Father, blessed Benedict thy Confessor: and, by his intercession, grant unto thy servants the forgiveness of their sins. Through.

Preface of St Benedict, p. 1101.

Postcommunion.

HAVING partaken of thy salutary Sacraments, we humbly beseech thee, O Lord our God, that our holy Father, blessed Benedict, thy Confessor interceding, that which we have done on this solemn festivity may avail us unto salvation. Through.

ST BENEDICT BISCOP, Abbot and Confessor, Principal Patron of the English Congregation, O.S.B. (January 12. In Benedictine Churches)

Mass Os justi, p. 766, except:

Prayer.

O GOD, by whose gift the blessed Abbot Benedict left all things that he might become perfect: do thou, unto all who have entered upon the path of

evangelical perfection, vouchsafe the grace neither to look back nor to falter in the way: that, pressing on towards thee without stumbling, they may lay hold of everlasting life. Through.

℣. Gospel. Mark 10.

AT that time, Jesus looking round about, saith to his disciples, How hardly shall they that have riches enter into the Kingdom of God! And the disciples wondered at his words. But Jesus again answering, saith to them, Children, how hard is it for them that trust in riches to enter into the Kingdom of God! It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the Kingdom of God. Who wondered the more, saying among themselves, Who can then be saved? And Jesus, looking on them, saith, With men it is impossible; but not with God. For all things are possible with God. And Peter began to say unto him, Behold, we have left all things, and have followed thee. Jesus answering, said, Amen I say to you, there is no man who hath left house, or brethren, or sisters, or father, or mother, or children, or lands for my sake and for the Gospel, who shall not receive an hundredfold as much: now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come, life everlasting.

ST BENEDICT JOSEPH LABRE, Confessor
(April 16. In some Churches)

Introitus. Jerem. 12.

RELIQUI domum meam: dimisi hæreditatem meam: inops et pauper ego sum: Dominus autem assumpsit me. (In Eastertide, Alleluia, alleluia.) Ps. 41. Quemadmodum desiderat cervus ad fontes aquarum, ita desiderat anima mea ad te, Deus. Gloria Patri.

Introit. Jerem. 12.

I Have left my house: I have forsaken my heritage: I am needy and poor: but the Lord hath taken me up. (In Eastertide, Alleluia, alleluia.) Ps. 41. As the stag longeth after the fountains of water, so my soul desireth after thee, O God. Glory be to the Father.

Prayer.

O GOD, who didst make St Benedict Joseph thy Confessor to cleave unto thee alone by his zeal for humility and love of poverty: grant us through his interceding merits to despise all earthly things and to seek ever after those of heaven. Through our Lord.

Lesson. 1 Tim. 6, as on p. 629.

Graduale. Ps. 39. Beatus vir, cujus est nomen Domini spes ejus, et non respexit in vanitates et insanias falsas. ℣. Ego autem mendicus sum et pauper: Dominus sollicitus est mei. Adjutor meus et protector meus tu es. Alleluia, alleluia. ℣. Ps. 38. Exaudi orationem meam, Domine, et deprecationem meam; auribus percipe lacrimas meas; quoniam advena ego sum apud te, et peregrinus. Alleluia.

Gradual. Ps. 39. Blessed is the man whose hope is the name of the Lord, and he hath not looked upon vanities and false and foolish things. ℣. But I am a beggar and poor: the Lord is careful for me. Thou art my helper and my protector. Alleluia, alleluia. ℣. Ps. 38. Hear my prayer, O Lord, and my petition: attend with thine ears unto my tears, for I am a stranger before thee, and a sojourner. Alleluia.

In Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. ℣. Ps. 112. Quis sicut Dominus Deus noster, qui in altis habitat: et humilia respicit in cœlo et in terra? Alleluia. ℣. Ps. ibid. Suscitans a terra inopem, et de stercore erigens pauperem: ut collocet eum cum principibus, cum principibus populi sui. Alleluia.

Alleluia, alleluia. ℣. Ps. 112. Who is like unto the Lord our God, who dwelleth on high, and hath regard unto the humble in heaven and on earth? Alleluia. ℣. Ps. ibid. Raising up the needy from the dust, and lifting up the poor man from the mire: that he may set him with the princes, with the princes of his people. Alleluia.

☩ Gospel. Matt. 16, p. 729.

Offertorium. Heb. 13. Non habemus hic manentem civitatem, sed futuram inquirimus: offeramus ergo hostiam laudis semper Deo, fructum labiorum confitentium nomini ejus. (In Eastertide, Alleluia.)

Offertory. Heb. 13. We have not here a lasting city, but we seek one that is to come: therefore we offer a host of praise to God alway, the fruit of lips confessing his name. (In Eastertide, Alleluia.)

Secret.

LOOK down kindly, most merciful God, upon the gifts which we offer: and by the interceding prayer of St Benedict Joseph thy Confessor, grant that it may be profitable to us unto salvation. Through our Lord.

Communio. Matt. 5. Beati pauperes spiritu, quoniam ipsorum est regnum cœlorum: beati mundo corde, quoniam ipsi Deum videbunt. (In Eastertide, Alleluia.)

Communion. Matt. 5. Blessed are the poor in spirit, for theirs is the kingdom of heaven: blessed are the pure of heart, for they shall see God. (In Eastertide, Alleluia.)

Postcommunion.

REFRESHED with the sacred gifts, O Lord, we beseech thee that we may imitate the virtues of St Benedict Joseph thy Confessor, even as we pray for help through his merits. Through our Lord.

BLESSED BERNARD TOLOMEI, Abbot
(August 21. In Benedictine Churches)

A Commemoration of Blessed Bernard is made with the following:

Prayer.

O GOD, who by means of blessed Bernard didst will that a new kind of hermit life should rise up in thy Church: grant, we beseech thee, that walking in his footsteps, we may deserve to lay hold of the rewards of eternal life. Through our Lord.

Secret, Sacris altaribus, and Postcommunion, Protegat, p. 768.

BLESSED BERNADETTE SOUBIROUS, Virgin
(see pages 1245, 1246)

BLESSED BERNARDINE REALINI, Confessor
(July 3. In Jesuit Churches)

Introitus. Eccli 45. Dilectus Deo et hominibus, cujus memoria in benedictione est. Similem illum fecit in gloria sanctorum. In fide et lenitate ipsius sanctum fecit illum. Ps. 99. Jubilate Deo, omnis terra: servite Domino in

Introit. Ecclus 45. BEloved of God and men, whose memory is in blessing. He made him like the saints in glory. In his faith and meekness he made him holy. Ps. 99. Exult unto God, all the earth: serve the Lord in gladness.

lætitia. Introite in conspectu ejus in exsultatione. Gloria.

Enter into his presence in rejoicing. Glory be.

Prayer.

IMPART unto us, O Lord, through the intercession of blessed Bernardine, the spirit of humility and charity: thou who, divinely filling him with that spirit, didst make him an eminent minister of thy lovingkindness. Through.

Lesson. 1 John 2.

MY little children, these things I write to you, that ye may not sin. But if any man sin, we have an advocate with the Father, Jesus Christ the just. And he is the propitiation for our sins: and not for ours only, but also for those of the whole world. And hereby know we that we have known him, if we keep his commandments. He that saith that he knoweth him, and keepeth not his commandments, is a liar, and the truth is not in him. But he that keepeth his word, in him verily is the charity of God perfected: and by this know we that we are in him. He that saith he abideth in him, ought himself also to walk, even as he walked. Herein is charity; not as though we had loved God, but because he first loved us, and sent his Son to be a propitiation for our sins.

Graduale. Ps. 118. Fiat misericordia tua ut consoletur me, secundum eloquium tuum servo tuo. ℣. Veniant mihi miserationes tuæ, et vivam. Alleluia, alleluia. ℣. Ps. ibid. Secundum misericordiam tuam vivifica me: et custodiam testimonia oris tui. Alleluia.

Gradual. Ps. 118. Let thy mercy be for my consolation, according to thy word to thy servant. ℣. Let thy mercies come upon me, and I shall live. Alleluia, alleluia. ℣. Ps. ibid. Make me to live according to thy mercy: and I will keep the testimonies of thy mouth. Alleluia.

Gospel. Matt. 11, p. 745.

Offertorium. Ps. 33. Gustate et videte quoniam suavis est Dominus: beatus vir qui sperat in eo. Juxta est Dominus iis qui tribulato sunt corde: et humiles spiritu salvabit. Alleluia.

Offertory. Ps. 33. Taste and see how sweet is the Lord: blessed is the man that hopeth in him. The Lord is near to them who are troubled of heart: and the humble in spirit he will save. Alleluia.

Secret.

DO thou, we beseech thee, O Lord God, graciously vouchsafe to receive the gifts which, rejoicing in the commemoration of blessed Bernardine, we offer unto thee: even as thou wast wont to accept them from his hands. Through.

Communio. Gal. 2. Vivo ego, jam non ego, vivit vero in me Christus. In fide vivo Filii Dei, qui dilexit me, et tradidit semetipsum pro me.

Communion. Gal. 2. I live, yet not I: but Christ liveth in me. I live in the faith of the Son of God, who loved me, and delivered himself for me.

Postcommunion.

REFRESHED by the gift of which we have partaken at thy table, we suppliantly beseech thee, O Lord Jesus Christ, that, through the prayers and merits of blessed Bernardine, we may ever remain united unto thee in charity. Who livest.

ST BONAVENTURE, Bishop, Confessor and Doctor of the Church (July 14. In Franciscan Churches)

Introit. In medio, p. 757.

Prayer.

O GOD, who hast granted the blessed Confessor and Bishop Bonaventure as a wondrous teacher to thy Church: mercifully grant that it may ever deserve to have him as a loving intercessor before thee. Through.

Lesson. Wisd. 8.

WISDOM have I loved, and sought her out from my youth, and have desired to take her for my spouse; and I became a lover of her beauty. She glorifieth her nobility by being conversant with God: yea, and the Lord of all things hath loved her. For it is she that teacheth the knowledge of God and is the chooser of his works. And if riches be desired in life, what is richer than wisdom, which maketh all things? And if understanding work, who is a more artful worker than she of those things that are? And if a man love justice, her labours have great virtues. For she teacheth prudence and temperance and justice and fortitude, which are such things as that men can have nothing more profitable in life. When I go into my house, I shall repose myself with

her: for her conversation hath no bitterness, nor her company any tediousness, but joy and gladness. Thinking these things with myself and pondering them in my heart, that to be allied to wisdom is immortality. And that there is great delight in her friendship, and inexhaustible riches in the works of her hands and in the exercise of conference with her, wisdom and glory in the communication of her words: I went about seeking that I might take her to myself. And I was a witty child and had received a good soul.

Graduale. Eccli 45. Dilectus Deo et hominibus, cujus memoria in benedictione est. ℣. In fide et lenitate ipsius sanctum fecit illum, et elegit eum ex omni carne. Alleluia, alleluia. ℣. Eccli 47. Eruditus es in juventute tua, et impletus es, quasi flumen, sapientia. Alleluia.

Gradual. Ecclus 45. Beloved of God and men, whose memory is in blessing. ℣. In his faith and meekness he made him holy, and chose him out of all flesh. Alleluia, alleluia. ℣. Ecclus 47. Thou wast learned in thy youth, and filled with wisdom as a river. Alleluia.

Gospel. Matt. 5, p. 758.

Offertorium. Eccli 51. Ambulavit pes meus iter rectum: a juventute mea investigabam sapientiam.

Offertory. Ecclus 51. My foot walked in the straight way: from my youth I sought out wisdom.

Secret.

OFFERING the unbloody sacrifice of thy Son, we beseech thee, O almighty God, that as the continual contemplation of his Passion taught the understanding of St Bonaventure the Pontiff, so it may inflame our minds and hearts with the fire of charity. Through the same.

Communio. Col. 3. Induite vos ergo sicut electi Dei, sancti et dilecti, viscera misericordiæ, benignitatem, humilitatem, modestiam, patientiam.

Communion. Col. 3. Put ye on therefore as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience.

Postcommunion.

MAY the most sweet host offered to thee, O Lord, on the solemnity of St Bonaventure the Doctor, infuse into us the spirit of thy love: that by his

merits and example we may love thee in all things and above all things, and be strong to attain the fatherland of perfect charity. Through our Lord.

BLESSED CAMILLUS COSTANZA, AUGUSTINE OTA, and their Companions, Martyrs (September 25. In Jesuit Churches)

Introit. Clamaverunt, p. 527.

Prayer

MAY the merits of thy blessed Martyrs Camillus, Augustine, Gaspar, Francis, and Peter help us, O Lord: and ever make us fervent in thy love. Through.

Lesson. Heb. 11, Sancti per fidem, p. 743.

Gradual, Ecce quam bonum, p. 528, with third ℣. Alleluia, alleluia, Te Martyrum candidatus, etc., p. 741.

Gospel. Luke 6, Descendens, p. 739.

Offertory, Lætamini, and Communion, Quicumque p. 528.

Secret.

WE beseech thee, O Lord, that, through the acceptable prayers of thy saints, this sacrifice, which we are about to offer, may propitiate thy Majesty towards us. Through.

Postcommunion.

MAY the Sacraments which we have received protect us, O Lord: and by the intercession of thy blessed Martyrs Camillus, Augustine, Gaspar, Francis, and Peter, shield us with heavenly armour against all assailing iniquities. Through.

ST CATHERINE OF SIENA, Virgin (April 30. In Dominican Churches)

Introitus. Ps. 72. MIhi adhærere Deo bonum est, ponere in Domino Deo spem meam: defecit caro mea et cor meum, Deus cordis mei, et pars mea Deus in æternum. Alleluia, alleluia. Ps. ibid. Quam

Introit. Ps. 72 FOr me it is good to hold fast to God, to set my hope in the Lord God: my flesh and my heart have fainted away. Thou, O God, art the God of my heart and my portion for ever. Alleluia, alleluia. Ps.

bonus Israel Deus, his qui recto sunt corde ! Gloria Patri.

ibid. How good is God to Israel, to those who are right of heart ! Glory.

Prayer.

O GOD, who adorning blessed Catherine in a special manner with the gifts of virginity and patience, didst enable her to defeat the assaults of evil spirits, and to continue unshaken in the love of thy name: vouchsafe unto us, we beseech thee, that having, in imitation of her, trodden under foot the wickedness of the world and eluded the snares of all our enemies, we may securely pass into thy glory. Through.

Lesson. Gal. 6, p. 683.

ALleluia, alleluia. ℣. Sideribus cunctis fulgentior est Catharina: et decus æternum est hæc quoque virginibus. Alleluia. ℣. Matth. 28. Surrexit Dominus, et occurrens mulieribus ait: Avete. Tunc accesserunt, et tenuerunt pedes ejus. Alleluia. In Ascension-tide instead of the second ℣. is said ℣. Eph. 4. Ascendens Christus in altum captivam duxit captivitatem: dedit dona hominibus. Alleluia.

ALleluia, alleluia. ℣. Brighter than all the stars is Catherine: and she is the everlasting honour of virgins. Alleluia. ℣. Matt. 28. The Lord arose, and meeting the women, said: Hail. Then they drew near and held his feet. Alleluia. Or ℣. Eph. 4. Christ ascending on high led captivity captive: he gave gifts to men. Alleluia.

Gospel. Matt. 13, p. 114.

Offertorium. Rom. 9. Veritatem dico in Christo, non mentior, quoniam tristitia mihi magna est, et continuus dolor cordi meo: optabam enim ego ipse anathema esse a Christo pro fratribus meis. Alleluia.

Offertory. Rom. 9. I say the truth in Christ, I lie not, that my sadness is great, and there is continual sorrow in my heart: for I wished myself to be an anathema from Christ for my brethren. Alleluia.

Secret.

THE gifts which we offer unto thee in honour of blessed Catherine thy Virgin, do thou, we beseech thee, O Lord, graciously accept: and by

her merits and intercession mercifully make us to come unto thy gladness. Through.

Communio. Jud. 13. Benedicta es tu filia a Domino Deo excelso præ omnibus mulieribus super terram: quia hodie nomen tuum ita magnificavit ut non recedat laus tua de ore hominum. Alleluia.

Communion. Jud. 13. Blessed art thou, daughter, of the Lord God most high beyond all women upon earth: for he hath so magnified thy name this day that thy praise shall not depart from the mouth of men. Alleluia.

Postcommunion.

HAVING received the Sacraments of divine grace, we beseech thee, O Lord, that by the intercession of blessed Catherine, that Virgin most acceptable unto thee, we may overcome the assaults of our foes, and ever advancing towards the rewards of eternal redemption be always pleasing in thine eyes. Through.

BLESSED CHARLES SPINULA and his Companions, Martyrs (September 10. In Jesuit Churches)

Mass Intret, p. 735, with the following exceptions: Prayers as on the Feast of SS. Maurice and his Companions, p. 688, altering the saints' names to thy blessed Martyrs Charles and his Companions. Lesson. Apoc. 7, Respondit unus, p. 744.

ST CLARE, Virgin (August 12. In Franciscan Churches)

Introitus. Ps. 44. AUdi, filia, et vide, et inclina aurem tuam, et obliviscere populum tuum, et domum patris tui. Ps. ibid. Eructavit cor meum verbum bonum: dico ego opera mea regi. Gloria.

Introit. Ps. 44. HEarken, O daughter, and see, and incline thine ear: and forget thine own people, and thy father's house. Ps. ibid. My heart hath uttered a good word: I will speak of my works to the King. Glory be.

Prayer.

WE thy servants, who celebrate the heavenly birthday of blessed Clare thy Virgin, beseech thee, O Lord, to make us, by her intercession, partakers of the heavenly joys and fellow-heirs of thine only-begotten Son. Who with thee liveth.

Lesson. Cant. 2, p. 617, from the words, Behold, my beloved speaketh to me, in the first line.

Graduale. Ps. 44. Adducentur regi virgines post eam: proximæ ejus afferentur tibi. ℣. Afferentur in lætitia et exsultatione: adducentur in templum regis. Alleluia, alleluia. ℣. Jud. 13. Benedixit te Dominus in virtute tua: quia per te ad nihilum redegit inimicos. Alleluia.

Gradual. Ps. 44 After her shall virgins be brought to the King: her neighbours shall be brought unto thee. ℣. They shall be brought in joy and gladness: they shall be led to the temple of the King. Alleluia, alleluia. ℣. Jud. 13. The Lord hath blessed thee in thy strength: for through thee he hath brought enemies to nought. Alleluia.

Gospel. Matt. 25, p. 770.

Offertory. Afferentur regi, p. 770, but the word Adducentur is substituted for Afferentur.

Secret.

DO thou, we beseech thee, O Lord, sanctify the gifts offered unto thee: and may the revered intercession of blessed Clare thy Virgin render them acceptable to thy Majesty. Through.

Communion. Quinque, p. 777.

Postcommunion.

MAY the help of thy glorious Virgin Clare continue to protect thy people, we beseech thee, O Lord: as also the Sacraments of thy sacred Body and precious Blood which we have received in her honour. Who livest.

In Capuchin Churches the Mass of St Clare is Vultum tuum, p. 777, with the following alterations:

Prayer.

O GOD, who dost adorn thy church with the wondrous splendours of the virtues of the blessed Virgin Clare, and make it fruitful with a new offspring: mercifully grant that walking in her footsteps we may merit to obtain the brightness of eternal glory. Through.

Lesson. Wisd. 7.

WISDOM the worker of all things taught me: for in her is the spirit of understanding, holy, having all power, overseeing all things, and containing all spirits, intelligent, pure, subtle. For

wisdom is more active than all active things: and reacheth everywhere by reason of her purity. For she is a vapour of the power of God and a certain pure emanation of the glory of the almighty God: and therefore no defiled thing cometh into her.

Gospel. Matt. 25, p. 770.

Offertory, Secret, Communion and Postcommunion as in the Mass above.

ST CLARE OF MONTEFALCO, Virgin (August 18. In Augustinian Churches)

Introitus. Gal. 2. VIvo autem jam non ego, vivit vero in me Christus, qui dilexit me, et tradidit semetipsum pro me. Ps. 44. Eructavit cor meum verbum bonum: dico ego opera mea regi. Gloria.

Introit. Gal. 2. I Live, yet now not I, but Christ liveth in me: who hath loved me and delivered himself for me. Ps. 44. My heart hath uttered a good word: I speak of my works to the king. Glory be.

Prayer.

O GOD, who, to glorify thy holy Virgin Clare, didst by wondrous signs renew in her body the mysteries of thy Passion and of the Trinity; grant, we beseech thee, that through her prayers, and by imitation of her, we may now so call back to mind the bitterness of thy Passion as one day to become worthy to rejoice in the blessedness of the Trinity: O thou who, with the Father and the Holy Ghost, dost, in the Trinity, live and reign God, world without end.

Lesson. Cant. 8, as on the Feast of the Heart of Our Lady, p. 1047.

Graduale. Gal. 6. Mihi autem absit gloriari nisi in cruce Domini nostri Jesu Christi; per quem mihi mundus crucifixus est, et ego mundo. ℣. Philip. 1. Mihi vivere Christus est, et mori lucrum. Alleluia, alleluia. ℣. Heb. 13. Jesus Christus heri et hodie: ipse et in sæcula. Alleluia.

Gradual. Gal. 6. Far be it from me to glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. ℣. Philip. 1. To me to live is Christ, and to die is gain. Alleluia, alleluia. ℣. Heb. 13. Jesus Christ yesterday and to-day, and the same for ever. Alleluia.

Gospel. Matt. 25, p. 770.

Offertorium. Ps. 83. Concupiscit et deficit anima mea in atria Domini: cor meum et caro mea exsultaverunt in Deum vivum.

Offertory. Ps. 83. My soul longeth and fainteth for the courts of the Lord: my heart and my flesh rejoice in the living God.

Secret.

MAY the pious, humble, and devout prayers of blessed Clare help us, we beseech thee, O Lord Jesus Christ: she in whose heart, by a marvellous privilege, thou didst renew the mysteries of thy Passion; and grant that, by virtue of this oblation, we may ever feel around us the benefits of thy Passion. Who livest.

Communio. Ps. 20. Prævenisti eam, Domine, in benedictioninus dulcedinis: posuisti in capite ejus coronam de lapide pretioso.

Communion. Ps. 20. Thou hast prevented her, O Lord, with the blessings of sweetness: thou hast set on her head a crown of pure gold.

Postcommunion.

ALMIGHTY and everlasting God, who, when the world was growing cold, didst, to inflame our hearts, renew in the heart of blessed Clare the mysteries of thy Passion; grant graciously that by her merits and prayers we may bring forth worthy fruits of repentance. Who livest.

ST CLEMENT MARY HOFBAUER

(March 15. In Redemptorist Churches)

Mass Justus, p. 762, with Prayers as follows:

Prayer.

O GOD, who didst adorn blessed Clement Mary with wondrous fortitude of faith and the virtue of unconquerable constancy: make us, we beseech thee, through his merits and example, so strong in faith and fervent in charity that we may obtain rewards everlasting. Through.

Secret.

WE beseech thee, O Lord, that that same fire of devotion may burn in us wherewith blessed Clement Mary was ever aflame when he offered the sacrifice of salvation. Through.

Postcommunion.

GRANT unto us who have been refreshed with heavenly bread, O God almighty, that after the example of blessed Clement we may happily attain in the strength of that meat to the mountain which is Christ. Who with thee liveth.

ST CLETUS, Pope and Martyr
(April 26. In Benedictine Churches)

Mass Protexisti, p. 746, with the Prayers from the Mass Statuit, p. 726.

BLESSED CLOTILDE ANGELA and her ten Companions, Virgins and Martyrs
(October 23. In Ursuline Convents)

Mass Me exspectaverunt, p. 771, except:

Prayer.

O GOD, who didst deign to crown with the glory of martyrdom the exceeding great charity of thy blessed Virgins Clotilde Angela and her companions in the instruction of girls; grant, we beseech thee, that at their intercession we may likewise be so strengthened by thy charity that no adversity may separate us from thee. Through.

Secret.

LOOK down, we beseech thee, O Lord, upon the gifts that are set forth upon thine altars in honour of thy blessed Virgins and Martyrs, Clotilde Angela and her companions; that as thou hast bestowed glory upon them by these holy mysteries, so thou wilt grant unto us thy favour and pardon. Through.

Postcommunion.

WE beseech thee, O Lord, that thy heavenly sacraments, at the prayer of blessed Clotilde Angela and her companions, thy Virgins and Martyrs, may work their proper effect in us; that as we lovingly revere their victory in professing the faith, so we may imitate their constancy in pureness of living. Through.

THE FOUR ABBOTS OF CLUNY, SS. ODO, MAJOLUS, ODILO AND HUGH, Confessors.

(April 29. In Benedictine Churches)

Introit. Venite benedicti, p. 347.

Prayer.

O GOD, who dost both make us to rejoice in the solemnity of thy saints, and rouse us to follow after them by imitating them: grant that as we venerate them by our offices, so we may walk after the pattern of their holy conversation. Through.

A commemoration is made of S Robert, Abbot, by the Prayer, Secret and Postcommunion of the Mass Os justi, p. 766.

Lesson. Ecclus 17.

GOD created in them the science of the spirit, he filled their heart with wisdom, and shewed them both good and evil. He set his eye upon their hearts to shew them the greatness of his works; that they might praise the name which he hath sanctified; and glory in his wondrous acts, that they might declare the glorious things of his works. Moreover he gave them instructions, and the law of life for an inheritance. He made an everlasting covenant with them, and he shewed them his justice and judgments. And their eye saw the majesty of his glory, and their ears heard his glorious voice, and he said to them: Beware of all iniquity. And he gave to everyone of them commandment concerning his neighbour. Their ways are always before him, they are not hidden from his eyes.

Alleluia, alleluia. ℣. Ps. 88. Confitebuntur cœli mirabilia tua, Domine: etenim veritatem tuam in Ecclesia Sanctorum. Alleluia. ℣. Osee 14. Justus germinabit sicut lilium: et florebit in æternum ante Dominum. Alleluia.

Alleluia, alleluia. ℣. Ps. 88. The heavens shall confess thy wonders, O Lord: and thy truth in the church of the saints. Alleluia. ℣. Osee 14. The just shall blossom as a lily: and shall flourish for ever before the Lord. Alleluia.

℣. Gospel. John 15, Ego sum vitis, p. 749.

Offertorium. Ps. 89. Repleti sumus mane misericordia tua: et exsultavimus et delectati sumus, alleluia.

Offertory. Ps. 89. We are filled in the morning with thy mercy: and we have exulted and been made glad, alleluia.

Secret.

WE beseech thee, O Lord, that the holy prayer of blessed Odo, Majolus, Odilo and Hugh may make our sacrifice pleasing unto thee, that it may be rendered acceptable by their merits in honour of whom it is solemnly set forth. Through.

Communio. Joan. 15. Ego sum vitis vera et vos palmites. Qui manet in me et ego in eo, hic fert fructum multum, alleluia, alleluia.

Communion. John 15. I am the true vine and you are the branches. He that remaineth in me and I in him, he beareth much fruit, alleluia, alleluia.

Postcommunion.

WE give thee thanks, O Lord, who refreshest us both with the sharing of this heavenly Sacrament and the solemn feast of thy just ones. Through our Lord.

ST COLETTE, Virgin

(March 6. In Franciscan Churches)

Mass Vultum tuum, p. 777, except:

Prayer.

O LORD JESUS CHRIST, who didst richly endow blessed Colette thy Virgin with heavenly gifts: grant, we beseech thee, that we may imitate her virtues on earth, and with her enjoy eternal gladness in heaven. Who livest.

Gospel. Matt. 25, p. 770.

ST CUMIN, Abbot (February 24. In Benedictine Churches)

Mass Os justi, p. 766.

ST CYRIAC, Martyr

(August 8. In Benedictine Churches)

Mass Timete, p. 652, except the Prayers as follows:

Prayer.

O GOD, who makest us to rejoice at the yearly festival of blessed Cyriac thy Martyr: grant in thy

 BLESSED DIEGO CARVALHO, ST DOMINIC

mercy that we who keep his birthday may also imitate the valour of his passion. Through.

Secret. Accepta, and Postcommunion, Refecti, p. 734.

BLESSED DIEGO CARVALHO, Martyr (February 25 or 26. In Jesuit Churches)

Mass Lætabitur, p. 732, with first prayer as follows: Prayer.

MERCIFULLY give ear, we beseech thee, O Lord, unto the prayers of thy people; that we may obtain help through the merits of blessed Diego thy Martyr, whose passion we joyfully commemorate. Through.

ST DOMINIC, Confessor (August 4. In Dominican Churches)

Introit. In medio. p. 757.

Prayer, Secret and Postcommunion as at p. 649, with the words our holy Father inserted before blessed Dominic.

Lesson. Testificor, p. 757.

Gradual. Os justi, p. 763, with third ℣. as follows:

Alleluia, alleluia. ℣. Pie Pater Dominice, tuorum memor operum, sta coram summo Judice pro tuo cœtu pauperum.

Alleluia, alleluia. ℣. O loving father, Dominic, mindful of thy works, stand before the great Judge on behalf of thy poor flock.

Sequentia.

IN cœlesti hierarchia
Nova sonet harmonia,
Novo ducta cantico,
Cui concordet in hac via
Nostri chori melodia,
Congaudens Dominico.

Sequence.

TO the ordered bands of heaven
Sweet new theme for song is given,
Sweet new canticles they raise:
And with them our choir rejoices:
In earth's way concordant voices
Offer Dominic their praise.

Ex Ægypto vastitatis
Virum suæ voluntatis
Vocat Auctor sæculi.
In fiscella paupertatis
Flumen transit vanitatis
Pro salute populi.

Forth from Egypt's desolation
The great author of creation
Calls the man of his decree.
He to save earth's utmost nation
In the ark of abnegation
Fords the stream of vanity.

In figura catuli
Prædicato sæculi
Matri præmonstratur.
Portans ore faculam,
Ad amoris regulam
Populos hortatur.

As a hound in dream, ere birth,
God's great preacher upon earth
To his Mother seemeth.
In his mouth a torch he holds,
And his rule of love enfolds
Peoples he redeemeth.

Hic est novus Legislator,
Hic Elias æmulator,
Et destestans crimina.
Vulpes dissipat Samsonis,
Et in tuba Gedeonis
Hostis fugat agmina.

He God's laws to man declareth,
In Elias' zeal he shareth,
Evil feareth in his sight.
Samson's foxes he unlooseth,
Gideon's trump for signal chooseth,
Ranks of foes he puts to flight.

A defunctis revocatum
Matri vivum reddit natum
Vivens adhuc corpore.
Signo crucis imber cedit,
Turba fratrum panem edit,
Missum Dei munere.

At his prayer from death's fast keeping
Prey is snatched: a mother's weeping
Calmed: her son again doth live.
At his prayer the storm abateth,
Bread the hungry brethren [sateth
Which God's hand from heaven doth give.

Felix, per quem gaudia
Tota jam ecclesia
Sumens, exaltatur.
Orbem replet semine,
In cælorum agmine
Tandem collocatur.

Happy he whose meetest praise
All the church to these our days
Shares in exaltation.
All the world his seed doth fill:
In the ranks that crown [God's hill
He at last takes station.

Jacet granum occultatum
Sidus latet obumbratum,
Sed plasmator omnium
Ossa Joseph pullulare,
Sidus jubet radiare,
In salutem gentium.

Long the wheat-grain lies in hiding,
Faint the star, and night abiding,
Yet the hand that all doth wield
Joseph's bones with flower adorning,
Doth reveal the star of morning,
And the folk that see are healed.

O quam probat carnis florem,
Omnem superans odorem
Tumuli fragrantia !
Ægri currunt, et curantur:
Cæci, claudi reparantur:
Virtutum frequentia.

O what stainlessness of living
Tells the tomb's sweet fragrance, giving
Sweeter breath than all things sweet:
Sick folk haste for health's restoring,
Halt and blind to seek their curing,
Signs the passing days repeat.

Laudes ergo Dominico
Personemus mirifico
Voce plena.
Clama petens suffragia
Ejus sequens vestigia
Plebs egena.

Therefore our choirs with voices sweet
To great St Dominic repeat
Their fullest praise.
Call then on him to intercede, [your need
That he be with you in
Who walk his ways.

Et tu Pater pie, bone,
Pastor gregis et patrone,
Prece semper sedula
Apud curiam summi
Regis
Derelicti vices gregis
Commenda per sæcula.
Amen. Alleluia.

But thou, Father, kind
and loving,
Shepherd of thy flock far-
roving,
With thine ever watch-
ful care,
To the throne of God up-
taken,
Us, thy sad sheep and for-
saken,
Offer to him with thy
prayer.
Amen. Alleluia.

Gospel. Matt. 5, p. 758.
Offertory. Desiderium and Communion, Fidelis, p. 767.
Preface (in Dominican Churches only).

ÆTerne Deus. Qui in tuæ sanctæ Ecclesiæ decorem ac tutamen apostolicam vivendi formam per beatissimum Patriarcham Dominicum renovare voluisti: ipse enim, Genitricis Filii tui semper ope suffultus, prædicatione sua compescuit hæreses, fidei pugiles gentium in salutem instituit, et innumeras animas Christo lucrifecit. Sapientiam ejus narrant populi, ejusque laudes nuntiat Ecclesia. Et ideo.

ETernal God. Who for the honour and defence of thy holy Church didst will to renew the Apostolic way of life through the most blessed Patriarch Dominic: for he, ever supported by the help of the Mother of thy Son, by his preaching overthrew heresies, appointed fighters for the faith for the salvation of the nations, and gained untold souls to Christ. Peoples tell his wisdom, and the Church declares his praise. And therefore.

ST DROSTANE, Abbot
(July 12. In Benedictine Churches)

As at p. 956, except Secret and Postcommunion, which are as on p. 764.

BLESSED EDMUND CAMPION and his Companions, Martyrs (December 1. In Jesuit Churches)

Mass, Intret, p. 735, except the following:

Prayer.

O GOD, who for the maintenance of the true Faith and of the authority of the Apostolic See, didst strengthen thy blessed Martyrs Edmund and his Companions with an indomitable courage: do thou, hearkening unto their prayers, come, we beseech thee, to the help of our frailty: that, firm in our faith, we may be able to withstand the enemy, even unto the end. Through.

Lesson. Apoc. 7 Respondit unus, p. 744.

Secret.

MAY the gifts of thy people, O Lord, be rendered yet more pleasing unto thee for the remembrance which we make of thy blessed Martyrs: and may those gifts, through this holy oblation and Communion, be salutary to us unto life everlasting. Through.

Postcommunion.

O LORD JESUS CHRIST, thou whom we declare to be marvellous in the love of thy blessed martyrs: grant, we beseech thee, that by their prayers we may ever continue in the love of thee. Who livest and reignest with God the Father.

ST EGWIN, Bishop and Confessor
(December 30. In Benedictine Churches)

Mass Statuit, p. 750, except:

Prayer.

ALMIGHTY everlasting God, grant unto us thy servants, at the intercession of blessed Egwin thy Confessor and Bishop, pardon to them that ask, the way of salvation to them that seek, the court of the heavenly kingdom to them that knock, that with thy help we may be able to attain to the dwelling of thine eternal majesty. Through.

ST ELIAS, Prophet (July 20. In Carmelite Churches)

Introitus. Malach. 4.

ECce ego mittam vobis Eliam Prophetam antequam veniat dies Domini magnus et

Introit. Malach. 4.

BEhold I will send unto you Elias the prophet before the great and terrible day of the

horribilis. Et convertet cor patrum ad filios et cor filiorum ad patres eorum. Ps. 66. Deus misereatur nostri et benedicat nobis: illuminet vultum suum super nos et misereatur nostri. Gloria.

Lord shall come: and he shall turn the hearts of the fathers to the children and the hearts of the children to their fathers. Ps. 66. God be merciful to us and bless us; make his face to shine upon us and be merciful to us. Glory.

Prayer.

GRANT, we beseech thee, almighty God, that we who believe that blessed Elias thy prophet our father was marvellously taken up in a fiery chariot, may, by his intercession, ourselves also be uplifted to the heavenly realms, and rejoice in the fellowship of thy Saints. Through.

Lesson. Ecclus 48.

ELIAS the Prophet stood up, as a fire, and his word burnt like a torch. He brought a famine upon them, and they that provoked him in their envy were reduced to a small number: for they could not endure the commandments of the Lord. By the word of the Lord he shut up the heaven, and he brought down fire from heaven thrice. Thus was Elias magnified in his wondrous works. And who can glory like unto thee? Who raisedst up a dead man from below, from the lot of death, by the word of the Lord God. Who broughtest down kings to destruction, and brokedst easily their power in pieces, and the glorious from their bed. Who hearest judgment in Sina, and in Horeb the judgments of vengeance. Who anointest kings to penance, and makest prophets successors after thee. Who wast taken up in a whirlwind of fire, in a chariot of fiery horses. Who art registered in the judgments of times to appease the wrath of the Lord, to reconcile the heart of the father to the son, and to restore the tribes of Jacob.

Graduale. Ps. 144. Prope est Dominus omnibus invocantibus eum: omnibus invocantibus eum in veritate. ℣. Voluntatem timentium se faciet, et deprecationem eorum

Gradual. Ps. 144. The Lord is nigh unto all them that call upon him: unto all them that call upon him in truth. ℣. He will do the will of them that fear him, and will hear their

exaudiet: et salvos faciet eos. Alleluia, alleluia. ℣. 3 Reg. 18. Domine Deus, ostende hodie quia tu es Deus Israel, et ego servus tuus. Et cecidit ignis Domini, et voravit holocaustum. Alleluia.

request: and will save them. Alleluia, alleluia. ℣. 3 Kings 18. O Lord God, show this day that thou art the God of Israel, and I thy servant. And the fire of the Lord fell, and devoured the holocaust. Alleluia.

Gospel. Luke 9.

AT that time: Jesus took Peter and James and John, and went up into a mountain to pray. And it came to pass while he prayed the appearance of his face became changed: and his raiment white and shining. And behold two men were speaking with him. But they were Moses and Elias, seen in majesty: and they spake of his decease which he was to fulfil in Jerusalem. But Peter and those who were with him were weighed down with sleep. And waking they saw his majesty, and the two men who stood with him. And it came to pass, when they departed from him, Peter said to Jesus: Teacher, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said. But as he was saying these things there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And a voice was heard out of the cloud, saying: This is my beloved Son, hear him. And while the voice was, Jesus was found alone. And they were silent, and told no man in those days any of these things which they had seen.

Offert. Jac. 5. Elias homo erat similis nobis passibilis: et oratione oravit ut non plueret super terram, et non pluit annos tres et menses sex. Et rursum oravit, et cœlum dedit pluviam, et terra dedit fructum suum. Alleluia.

Offertory. James 5. Elias was a man passible like unto us, and with prayer he prayed that it might not rain on the earth: and it rained not for three years and six months. And again he prayed, and the heaven gave rain, and the earth gave her fruit. Alleluia.

Secret.

WE offer unto thee, O Lord, the sacrifice of praise in honour of blessed Elias thy prophet our father; and even as thou wert present at his burnt-

offering, so vouchsafe to receive our sacrifice: that we may thereby attain unto everlasting gladness. Through.

Præfatio.

ET te in Sollemnitate (Commemoratione) beati Eliæ, Prophetæ tui ac Patris nostri, exsultantibus animis laudare, benedicere et prædicare. Qui in verbo tuo surrexit quasi ignis, cœlum continuit, mortuos excitavit, tyrannos percussit, sacrilegos necavit, vitæque monasticæ fundamenta constituit. Qui pane ac potu angelico ministerio refectus in fortitudine cibi illius usque ad montem sanctum ambulavit. Qui raptus in turbine ignis, Præcursor est venturus secundi adventus Jesu Christi Domini nostri. Per quem, etc.

Preface.

AND to praise thee with exultant minds, to bless and entreat thee on the Solemnity (in Commemoration) of blessed Elias, thy Prophet, our Father. Who in thy word rose up as a fire, shut up heaven, raised the dead, smote tyrants, slew them that were guilty of sacrilege, and laid the foundations of monastic life. Who fed with meat and drink by the ministry of angels, walked in the strength of that meat even to thy holy mountain. Who being rapt from earth in a whirlwind and a fire, is to come as the Forerunner of the second Advent of Jesus Christ our Lord. Through whom, etc.

Communio. 3 Reg. 19.

Comedit Elias et bibit, et ambulavit in fortitudine cibi illius usque ad montem Dei. Alleluia.

Communion. 3 Kings 19.

Elias ate and drank, and he walked in the strength of that meat even to the mount of God. Alleluia.

Postcommunion.

O GOD, who by thy holy angel didst supply blessed Elias thy prophet our father with meat and drink: by his intercession grant that what we have received from this heavenly table we may with sincere minds keep undefiled. Through.

ST ELISEUS, Prophet (June 14. In Carmelite Churches)

Introitus. 4 Reg. 2.

REquievit spiritus Eliæ super Eliseum: et venientes filii Pro-

Introit. 4 Kings 2.

THE spirit of Elias rested upon Eliseus: and the sons of the

phetarum in occursum ejus adoraverunt eum proni in terram. Ps. 76. Voce mea ad Dominum clamavi: voce mea ad Dominum, et intendit mihi. Gloria Patri.

prophets coming to meet him adored him falling on the ground. Ps. 76. With my voice I cried to the Lord: with my voice to the Lord, and he heard me. Glory be.

Prayer.

ALMIGHTY everlasting God, who art declared wondrous in thy chosen prophets: grant, we beseech thee, that as thou didst fulfil the spirit of Elias in thy prophet Eliseus, so thou wilt deign to multiply in us the grace of the holy Spirit to the exercise of the works of virtue. Through . . . in the unity of the same.

Lesson. Ecclus 48.

BLESSED are they that have seen thee, and are adorned with thy friendship: for we live only in life, but after death our name shall not be such. Elias indeed was covered by a whirlwind, and his spirit was fulfilled in Eliseus: in his days he feared not a prince, nor did any power overcome him: nor did any word conquer him, and after death his body prophesied. In his life he did great deeds, and in death he wrought wonders.

Graduale. Ps. 126. Sicut sagittæ in manu potentis: ita filii excussorum. ℣. Beatus vir qui implevit desiderium suum ex ipsis: non confundetur cum loquetur inimicis suis in porta. Alleluia, alleluia. ℣. 4 Reg. 2. Sanatæ sunt aquæ usque in diem hanc, juxta verbum Elisei. Alleluia.

Gradual. Ps. 126. As the arrows in the hand of a mighty man, so are the sons of them that have been cast out. ℣. Blessed is the man who hath fulfilled his desire with them: he shall not be confounded when he speaketh to his enemies in the gate. Alleluia, alleluia. ℣. 4 Kings 2. The waters were healed even to this day according to the word of Eliseus. Alleluia.

Gospel. Luke 4, p. 183, as far as the words Naaman the Syrian.

Offertorium. 4 Reg. 2. Obsecro ut fiat in me

Offertory. 4 Kings 2. I beseech that there may be in

duplex spiritus tuus. Respondit Elias: Si videris me quando tollar a te, erit tibi quod petisti.

me a double portion of thy spirit. Elias answered: If thou shalt see me when I am taken from thee, it shall be done to thee as thou hast asked.

Secret.

WE offer to thee, O Lord, sacrifices of praise, humbly beseeching that, the suffrages of the prophet interceding for us, thou wilt both in mercy accept the same and grant that they may be profitable to our salvation. Through.

Communio. 4 Reg. 13. Tetigit cadaver ossa Elisei, et revixit homo, et stetit super pedes suos. Alleluia.

Communion. 4 Kings 13. The corpse touched the bones of Eliseus, and the man lived again, and stood upon his feet. Alleluia.

Postcommunion.

MAY the reception of thy sacrament ever purify us: and at the intercession of blessed Elias thy prophet may we merit to abound in heavenly delights. Through.

ST ELIZABETH OF HUNGARY, Widow (November 19. In Franciscan Churches)

Introitus. Jud. 8. Erat hæc in omnibus famosissima, quoniam timebat Dominum valde, nec erat qui loqueretur de illa verbum malum. Ps. 44. Eructavit cor meum verbum bonum: dico ego opera mea Regi. Gloria Patri.

Introit. Jud. 8. She was most famous among all, because she feared the Lord exceedingly, and there was none who could speak an ill word of her. Ps. 44. My heart hath uttered a good word: I will speak of my works to the King. Glory be.

Prayer as on p. 719.

Lesson. Viduas honora, p. 785.

Graduale. Jud. 8. Fecit sibi secretum cubiculum, in quo cum puellis suis clausa morabatur. ℣. Et habens super lumbos suos

Gradual. Jud. 8. She made for herself a secret chamber, wherein she abode shut up with her maids. ℣. And having sackcloth upon

cilicium, jejunabat omnibus diebus vitæ suæ. Alleluia, alleluia. ℣. Job 31. Foris non mansit peregrinus, ostium meum viatori patuit. Alleluia.

her loins, she fasted all the days of her life. Alleluia, alleluia. ℣. Job 31. The stranger hath not remained without, my door was open to the traveller. Alleluia.

Gospel. Matt. 13, p. 772.

Offertorium. Act. 10. Orationes tuæ et eleemosynæ tuæ ascenderunt in memoriam in conspectu Dei.

Offertory. Acts 10. Thy prayers and thine alms have gone up as a memorial in the sight of God.

Secret.

WE offer, O Lord, these gifts of our devotion: that, through the pious supplications of blessed Elizabeth, they may become pleasing unto thee and salutary unto ourselves. Through.

Communio. Eccli 26. Sicut sol oriens mundo in altissimis Dei, sic mulieris bonæ species in ornamentum domus ejus: lucerna splendens super candelabrum sanctum.

Communion. Ecclus 26. As the sun rising over the world in the heights of God, so is the beauty of a good woman for the adorning of her house: a lamp shining on the holy candlestick.

Postcommunion.

DO thou, we beseech thee, O Lord, through the intercession of blessed Elizabeth, ever feed with heavenly nourishment those whom thou hast been pleased to refresh with this mystery of salvation. Through.

In Capuchin Churches all is from the Mass Cognovi, p. 782, except the Lesson and Prayers, which are as above.

ST ETHELDREDA, Virgin
(October 17. In Benedictine Churches)

Mass Dilexisti, p. 775, except:

Prayer.

O GOD, who makest us to rejoice in the annual festival of blessed Etheldreda the Virgin: mercifully grant that as we are enlightened by the example of her chastity, so we may be aided by her merits. Through.

ST FRANCIS OF ASSISI, Confessor (October 4. In Franciscan Churches)

Introitus.

GAudeamus omnes in Domino, diem festum celebrantes sub honore beati Francisci: de cujus solemnitate gaudent Angeli, et collaudant Filium Dei. Ps. 32. Exsultate justi in Domino: rectos decet collaudatio. Gloria.

Introit.

LEt us all rejoice in the Lord, keeping a feast-day in honour of blessed Francis: in whose solemnity the Angels rejoice, and praise together the Son of God. Ps. 32. Exult, ye just, in the Lord: praise becometh the upright. Glory be.

Prayers as on p. 693, but for blessed Francis is substituted our holy Father blessed Francis.

Lesson. Gal. 6, p. 683.

Graduale. Eccli 50.

Quasi stella matutina in medio nebulæ, et quasi luna plena in diebus suis lucet. ℣. Et quasi sol refulgens, sic ille effulsit in templo Dei. Alleluia, alleluia. ℣. O Patriarcha pauperum, Francisce, tuis precibus auge tuorum numerum in charitate Christi: quos cancellatis manibus, cæcutiens ut moriens Jacob, benedixisti.

Gradual. Ecclus 50.

As the morning star in the midst of a cloud, and as the full moon in her days did he shine. ℣. And as the brilliant sun, so shone he in the temple of God. Alleluia, alleluia. ℣. O Francis, Patriarch of the poor, by thy prayers increase the number of thy children in the charity of Christ: whom, thine eyes dimmed like those of the dying Jacob, thou didst bless with outstretched hands.

Sequentia.

SAnctitatis nova signa
Prodierunt laude digna,
Mira valde et benigna
In Francisco credita.
Regulatis novi gregis
Jura dantur novæ legis.
Renovantur jussa Regis
Per Franciscum tradita.

Sequence.

LEt us recount with praise those signs of holiness so sweet and wondrous displayed by blessed Francis: he who to those that enrolled themselves in his flock gave a new Rule, re-enjoining Christ the King's commandments.

Novus ordo, nova vita
Mundo surgit inaudita,
Restauravit lex sancita
Statum evangelicum.
Legi Christi paris formæ
Reformatur jus conforme,
Tenet ritus datæ normæ
Culmen Apostolicum.

Then is seen in the world a new manner of life unheard of before: apostolic virtues revive, the Gospel flourishes, right and justice are remodelled on the Law of Christ.

Chorda rudis, vestis dura
Cingit, tegit sine cura,
Panis datur in mensura,
Calceus abjicitur.
Paupertatem tantum quærit,
De terrenis nihil gerit,
Hic Franciscus cuncta terit,
Loculus despicitur.

Their habit is coarse, their girdle harsh, feet are unshod, food is scanty, purse and goods are cast aside: for Francis disdains earthly riches, poverty is all he craves for.

Quærit loca lacrymarum,
Promit voces cor amarum,
Gemit mœstus tempus
Perditum in sæculo.
Montis antro sequestra-
Plorat, orat humi stratus,
Tandem mente serenatus
Latitat ergastulo.

He seeks a place of tears, where, in bitterness of heart, he weeps over all the precious time lost in the world. In the loneliness of a mountain cave he weeps prostrate on the earth; till at length he is comforted.

Ibi vacat rupe tectus,
Ad divina sursum vectus,
Spernit ima judex rectus,
Eligit cœlestia.
Carnem frenat sub censura
Transformatam in figura,
Cibum capit de Scriptura,
Abigit terrestria.

There, whilst a rock shelters his body, his mind soars to things divine; with true judgment he discards as dross the glory of things below, and puts his trust in the treasures above. He bridles his flesh with cruel severity: his soul he feeds with Holy Scripture.

Tunc ab alto vir hierarcha,
Venit ecce rex monarcha,
Pavet iste patriarcha

Then to him from on high there descends the Royal Seraph; and while Francis gazes in sad and

Visione territus.
Defert ille signa Christi,
Cicatrices confert isti,
Dum miratur corde tristi
Passionem tacitus.

trembling amazement, on his flesh are imprinted the blistering marks of Christ's Passion.

Sacrum corpus consignatur,
Manu pede vulneratur,
Dextrum latus perforatur,
Cruentatur sanguine.
Verba miscent, arcanorum
Multa clarent futurorum,
Videt Sanctus vim dictorum
Mystico spiramine.

He is wounded in hand and foot, his side is pierced, he is stained with blood. They two blend in converse: Francis sees into the hidden future, he fathoms the mystery of inspired words.

Patent statim miri clavi
Foris nigri, intus flavi,
Pungit dolor, pœna gravi
Cruciant aculei.
Cessat artis armatura
In membrorum apertura,
Non impressit hos natura,
Non tortura mallei.

Then are seen the wondrous nails, outwardly dark but inwardly bright: their points sting with grievous pain. Those wounds are not the work of art: nor nature, nor the mallet's blow have imprinted them.

Signis crucis, quæ portasti,
Per quem mundum triumphasti;
Carnem, hostem superasti
Inclyta victoria:
Nos, Francisce, tueamur,
In adversis protegamur,
Ut mercede perfruamur
In cœlesti gloria.

O thrice-happy Francis, Father most loving, let those marks of the Cross, which thou hast borne, let Christ, through whom thou hast triumphantly overcome the world, the flesh, and the devil, shelter us from danger, and protect us in adversity: that we too may, in company with our brethren, some day enjoy the promised Reward in the glory of our heavenly home.

Pater pie, Pater sancte,
Plebs devota, te juvante,
Turba fratrum comitante,
Mereatur præmia. [rum,
Fac consortes superno-
Quos informas vita morum, [rum
Consequatur grex Mino-
Sempiterna gaudia.
Amen. Alleluia.

O do thou make us, thy devoted flock, whose manner of life thou hast ordered, to be the fellow-citizens of the Saints. O may all thy Franciscan Children attain to the everlasting joys.
Amen. Alleluia.

Gospel. Matt. 11, p. 745.

Offertorium. Phil. 1. Magnificabitur Christus in corpore meo sive per vitam, sive per mortem. Mihi enim vivere Christus est, et mori lucrum.

Respondens Jesus.

Offertory. Phil. 1 Christ shall be magnified in my body, whether by life or by death. For to me to live is Christ, and to die is gain.

Præfatio.

VEre dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Qui venerandum Confessorem famulum tuum beatum Franciscum tua, Deus, altissima bonitate et clementia Sanctorum tuorum meritis et virtutibus sublimasti: mentemque ipsius sancti Spiritus operatione amor ille seraphicus ardentissime incendit interius, cujusque corpus sacris Stigmatibus insignivit exterius, signo crucifixi Jesu Christi Domini nostri. Per quem, etc., p. 21.

Preface.

TRuly meet and just is it, right and healthful, for us ever and everywhere to give thanks to thee, O Lord holy, Father almighty, God everlasting. Who in thine exceeding goodness and mercy didst uplift to the merits and virtues of the saints that venerable Confessor blessed Francis thy servant. Whom inwardly in mind by the operation of the Holy Ghost a seraphic love did most ardently inflame: impressing outwardly on his body the sacred Stigmata, the sign of Christ Jesus Crucified, our Lord. Through whom, etc. as on p. 21.

Communio. Non sunt condignæ passiones hujus temporis ad futuram

Communion. The sufferings of this present time are not worthy to be

gloriam, quæ revelabitur in nobis.

compared to the glory that shall be revealed in us.

But in Capuchin Churches Mass is said as follows: Introit, Prayers, Epistle, Gospel and Preface as above.

Graduale. Ps. 72. Quid mihi est in cælo ? et a te quid volui super terram ? ℣. Defecit caro mea et cor meum: Deus cordis mei, et pars mea Deus in æternum. Alleluia, alleluia. ℣. Franciscus pauper et humilis cœlum dives ingreditur: hymnis cælestibus honoratur. Alleluia.

Gradual. Ps. 72. What have I in heaven ? and beside thee what do I desire on earth ? ℣ My flesh and my heart have fainted away: the God of my heart, and God is my portion for ever. Alleluia, alleluia. ℣. Francis, poor and humble, enters heaven rich: with heavenly hymns is he honoured. Alleluia.

No Sequence is said.

Offertorium. Ps. 72. Mihi autem adhærere Deo bonum est: ponere in Domino Deo spem meam.

Offertory. Ps. 72. But for me it is good to hold fast by God: to set my hope in the Lord God.

Communion. Fidelis, p. 768.

THE VIGIL OF ST FRANCIS (October 3. In Franciscan Churches)

Introitus. Ps. 141.

EDuc de custodia animam meam ad confitendum nomini tuo: me exspectant justi, donec retribuas mihi. Ps. ibid. Voce mea ad Dominum clamavi: voce mea ad Dominum deprecatus sum. Gloria Patri.

Introit. Ps. 141.

BRing my soul out of prison that it may confess to thy name: the just wait for me until thou reward me. Ps. ibid. With my voice I cried to the Lord: with my voice I besought the Lord. Glory be.

Prayer.

OGOD, who dost resist the proud and afford grace to the humble: grant us, we beseech thee, at the intercession of our blessed Father Francis whose solemnity we anticipate, not to think proudly, but to serve thee in acceptable humility: that walking in his footsteps we may obtain the gift of thy grace. Through.

Lesson. 2 Cor. 5.

BRETHREN, we know that if this earthly house of our habitation be dissolved, we have a building of God, a house not made with hands, eternal, in the heavens. For even in this we groan, desiring to be clothed with our habitation which is from heaven: if indeed clothed we be not found naked. For we also who are in this tabernacle do groan, being burdened: because we will not be unclothed, but clothed upon, that what is mortal may be swallowed up of life. But he who hath wrought us in this very thing is God, who hath given us a pledge of the spirit. Daring therefore always (knowing that while we are in the body we are pilgrims from the Lord, for we walk by faith, and not by vision), we are bold also, and have a good will the rather to make a pilgrimage from the body and to be present before the Lord.

Graduale. Ps. 41. Quemadmodum desiderat cervus ad fontes aquarum, ita desiderat anima mea ad te, Deus. ℣. Sitivit anima mea ad Deum fortem vivum: quando veniam et apparebo ante faciem Dei ?

Gradual. Ps. 41. As a hart desireth after the fountains of waters, so desireth my soul after thee, O God. ℣. My soul hath thirsted after the strong, living God: when shall I come and appear before the face of God ?

Gospel. Matt. 16, p. 729.

Offertorium. Ps. 41. Fuerunt mihi lacrimæ meæ panes die ac nocte: dum dicitur mihi quotidie, ubi est Deus tuus ?

Offertory. Ps. 41. My tears were bread to me by day and by night: while they say to me daily, where is thy God ?

Secret.

ANTICIPATING the birthday of our holy Father Francis, we offer gifts to thee, O Lord, humbly beseeching thee that thou wilt mercifully make us imitators of him here, and in our heavenly fatherland sharers of his glory. Through.

Communio. Ps. 41. Effudi in me animam meam, quoniam transibo in locum tabernaculi admirabilis usque ad domum Dei.

Communion. Ps. 41. I poured out my soul in myself, for I shall pass into the place of the wonderful tabernacle, even to the house of God.

Postcommunion.

FILLED with heavenly meat and drink we humbly beseech thee, O Lord, that at the intercession of our blessed Father Francis, whose birthday we are preparing to celebrate, thou wilt make us to have part in his festivity with rejoicing, and happily to attain to the heavenly Jerusalem. Through.

In Capuchin Churches Mass is as follows:

Introit, Prayer and Gospel as above.

Lesson. 2 Pet. 1.

BRETHREN, Labour the more, that by good works ye may make sure your calling and election. For doing these things ye shall not sin at any time. For so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. For which cause I will begin to put you always in remembrance of these things, though indeed you know them and are confirmed in the present truth. But I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance. Being assured that the laying away of this my tabernacle is at hand, according as our Lord Jesus Christ also hath signified to me. And I will endeavour that you frequently have after my decease whereby you may keep a memory of these things.

Graduale. Ps. 141. Clamavi ad te, Domine, dixi: Tu es spes mea, portio mea in terra viventium. ℣. Intende ad deprecationem mea, quia humiliatus sum nimis.

Gradual. Ps. 141. I cried to thee, O Lord, and said: Thou art my hope, my portion in the land of the living. ℣. Hearken unto my supplication, for I am humbled exceedingly.

Offertorium. Ps. 141. Effundo in conspectu ejus orationem meam, et tribulationem meam ante ipsum pronuntio.

Offertory. Ps. 141. I pour forth my prayer in his sight, and declare my tribulation before him.

Secret.

WE anticipate the festivity of St Francis thy Confessor, O Lord, with our oblations, humbly beseeching thee that expiated by these divine mysteries

we may more worthily honour the triumph of our great Father. Through.

Communio. Ps. 141. In deficiendo ex me spiritum meum, et tu cognovisti semitas meas.

Communion. Ps. 141. When my spirit failed me, then thou knewest my paths.

Postcommunion.

MAY the heavenly sacraments which we have received, O Lord, in anticipation of the birthday of our blessed Father Francis, strengthen and inflame us, we beseech thee: that we may ever be both constant in thy service and fervent in thy love. Through.

THE IMPRINTING OF THE STIGMATA OF ST FRANCIS (September 17. In Franciscan Churches)

All as on p. 682, except as follows:

Gradual. Os justi, p. 683, with third ℣. as follows:

ALleluia, alleluia. ℣. Gal. 2. Christo confixus sum cruci: vivo autem ego, jam non ego: vivit vero in me Christus. Alleluia.

ALleluia, alleluia. ℣. Gal. 2. With Christ I am nailed to the Cross. Yet I live, now not I, but Christ liveth in me. Alleluia.

Sequence. Sanctitatis nova signa, p. 1130.

Offertory. Desiderium, p. 767.

Secret.

WE beseech thee, O Lord Jesus Christ, that the loving, humble and devout supplication of blessed Francis our Father may be present with us, in whose flesh, by a wondrous privilege, thou didst renew the sacred stigmata of thy Passion: and grant that by the might of this present oblation we may continually feel the benefits of thy passion upon us. Who livest.

Preface of St Francis, p. 1133.

Communion. Qui vult, p. 732.

In Capuchin Churches all is as above, except that there is no Sequence, and the Gradual is as follows:

Graduale. Ps. 37. Sagittæ tuæ infixæ sunt mihi, et confirmasti super me manum tuam. ℣. Domine,

Gradual. Ps. 37. Thine arrows are fixed in me, and thou hast made thy hand strong upon me. ℣. Lord

ante te omne desiderium meum: et gemitus meus a te non est absconditus. Alleluia, alleluia. ℣. Gal. 2. Christo, etc., as above.

before thee in all my desire: and my groaning is not hid from thee. Alleluia, alleluia. ℣. Gal. 2. Christo, etc., as above.

DEDICATION OF THE PATRIARCHAL BASILICA OF ST FRANCIS AT ASSISI

(May 25. In Franciscan Churches)

Mass Terribilis, p. 785.

A Commemoration is made of the Translation of St Francis by the following prayers:

Prayer.

O GOD, who didst adorn the body of blessed Francis our Father with the marks of thy Son's passion, and wondrously upraise his soul to heaven: mercifully grant that we who celebrate his translation may crucify our flesh with its vices and reach our home in heaven. Through.

Secret.

SANCTIFY, O Lord, the gifts consecrated to thee: and at the intercession of our blessed father Francis, whose translation we are celebrating, purify us from every stain of sin and enkindle us with the fire of charity. Through.

Postcommunion.

WE beseech thee, O Lord, that heavenly grace may be shed upon thy Church, which thou didst will that our blessed father Francis, whose translation we this day celebrate, should enlighten with his glorious merits and examples. Through.

ST FRANCIS BORGIA, Confessor (October 10. In Jesuit Churches)

Introitus. *Ps. 83.* Elegi abjectus esse in domo Dei mei, magis quam habitare in tabernaculis peccatorum. Ps. ibid. Quam dilecta

Introit. Ps. 83. I Chose to be abject in the house of my God: rather than to dwell in the tabernacles of sinners. Ps. ibid. How beloved are thy

tabernacula tua, Domine virtutum ! concupiscit et deficit anima mea in atria Domini. Gloria Patri.

tabernacles, O Lord of hosts ! My soul hath longed and fainted for the courts of the Lord. Glory.

Prayer, p. 698.

Lesson. Quæ mihi fuerunt lucra, p. 765.

Graduale. Ps. 118. Et loquebar in testimoniis tuis in conspectu regum, et non confundebar. ℣. Et meditabar in mandatis tuis, quæ dilexi. Alleluia, alleluia. ℣. Gal. 6. Mihi autem absit gloriari nisi in cruce Domini nostri Jesu Christi, per quem mihi mundus crucifixus est, et ego mundo. Alleluia.

Gradual. Ps. 118. And I spoke in thy testimonies in the sight of kings, and was not confounded. ℣. And I meditated on thy commandments, which I have loved. Alleluia, alleluia. ℣. Gal. 6. Far be it from me to glory save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Alleluia.

Gospel. Matt. 19, p. 767.

Offertorium. Ps. 72. Mihi autem adhærere Deo bonum est, ponere in Domino Deo spem meam.

Offertory. Ps. 72. But for me it is good to hold fast by God, to put my hope in the Lord God.

Secret.

MAKE us as we minister at thine altars, O Lord, to offer that same ardour of charity wherewith blessed Francis was vehemently aflame, when he immolated the most holy Host. Through.

Communio. Ps. 33. Gustate et videte quoniam suavis est Dominus.

Communion. Ps. 33 Taste and see that the Lord is sweet.

Postcommunion.

WE beseech thee, O Lord, that the divine nourishment we have received, and the examples of the blessed Confessor Francis, may so strengthen us that, continually crucifying the flesh, we may attain to eternal joys. Through.

BLESSED FRANCIS CLET, Martyr
(February 17. In Lazarist Churches)

Mass In virtute, p. 730, except:

Prayer.

O GOD, who didst adorn blessed Francis, after his long labours for the salvation of souls, with the glory of martyrdom: mercifully grant that we, faithfully serving thee through his intercession and after his example, may obtain eternal rewards. Through.

☩ Gospel. Matt. 16, p. 729.

Secret.

BE present, O Lord, to our supplications, and at the intercession of blessed Francis thy Martyr make us so fervently to draw nigh to thy holy mysteries that we may draw from them that same fortitude of spirit which was his. Through.

Postcommunion.

THROUGH the working of this mystery, O Lord, confirm thy servants in the confession of the faith, for which blessed Francis hesitated not to shed his blood. Who livest.

ST FRANCIS JEROME, Confessor (May 11. In Jesuit Churches)

Mass as on the Feast of Blessed Antony Baldinucci, p. 1090, except the prayers, which are as follows:

Prayer.

O GOD, who for the salvation of souls didst make blessed Francis an eminent preacher of thy word: do thou, by his intercession, grant that we may both search out with our hearts the commandments of thy law, and in our actions faithfully put them into practice. Through.

In Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. ℣. Beatus vir, etc. as on p. 761.

Secret.

WE devoutly offer unto thee, O Lord, in commemoration of blessed Francis, the gifts which we have received of thy bounty: suppliantly beseeching that of thy clemency thou wouldest also bestow upon us those good works by means of which we may appease thy justice. Through.

Postcommunion.

MAY the salutary mystery of thy table cleanse our hearts, O Lord, at the intercession of blessed Francis thy Confessor: that thou mayest

find in us nothing to punish, but something to reward. Through.

BLESSED FRANCIS PACHECO and his Companions, Martyrs (June 20. In Jesuit Churches)

Introitus. Ps. 84.

LOquetur Dominus pacem in plebem suam: et super sanctos suos, et in eos qui convertuntur ad ipsum. Ps. ibid. Benedixisti, Domine, terram tuam: avertisti captivitatem Jacob. Gloria Patri.

Introit. Ps. 84.

THe Lord shall speak peace to his people: and to his saints, and to them that are turned to him. Ps. ibid. Thou hast blessed thy land, O Lord: thou hast turned aside the captivity of Jacob. Glory be.

Prayer, Secret and Postcommunion from the Mass Salus autem, p. 740.
Lesson. 1 Pet. 4. Communicantes, p. 735.
Gradual. Gloriosus, p. 736, but third ℣. Hæc est vera, p. 690.
Gospel. Luke 6, Descendens Jesus, p. 739.
Offertory. Lætamini, p. 653.
Communion. Posuerunt, p. 690.

ST FRANCIS DE SALES, Bishop, Confessor and Doctor of the Church (January 29. For the Nuns of the Visitation)

Introitus. Eccli 45.

STatuit ei testamentum æternum, et dedit illi sacerdotium gentis, et beatificavit illum in gloria: et circumcinxit eum zona gloriæ, et induit eum stolam gloriæ, et coronavit eum in vasis virtutis. Ps. 118. Quam dulcia faucibus meis eloquia tua: super mel ori meo. Gloria Patri.

Introit. Ecclus 45.

HE established for him an everlasting covenant, and gave him the priesthood of the nation and made him blessed in glory. He girded him about with a girdle of honour, and clothed him with a stole of glory, and crowned him with the jewels of power. Ps. 118. How sweet are thy words to my lips: sweeter than honey to my mouth.

Prayer, p. 504.

Lesson. Eph. 3.

I AM made a minister (of the Gospel) according to the gift of the grace of God, which is given unto me according to the operation of his power. Unto me, the least of all the saints, is given this grace, to preach among the Gentiles the unsearchable riches of Christ; and to enlighten all men what is the dispensation of the mystery which hath been hidden from eternity in God, who created all things. That the manifold wisdom of God may be made known to the principalities and powers in the heavenly places through the Church, according to the eternal purpose, which he made in Christ Jesus our Lord. In whom we have boldness and access with confidence by the faith of him. Wherefore I pray you not to faint, etc. as at the beginning of the Epistle on p. 440, and to the end of the lesson.

Graduale. Eccli 33. Respicite quoniam non mihi soli laboravi, sed omnibus exquirentibus disciplinam. ℣. Audite me, magnates, et omnes populi, et rectores Ecclesiæ auribus percipite. Alleluia, alleluia. ℣. Ps. 32. Ecce oculi Domini super metuentes eum; et in eis qui sperant super misericordia ejus. Alleluia.

Gradual. Ecclus 33. Behold how I have not laboured for myself alone, but for all them that seek instruction. ℣. Hear me ye great ones, and all ye people: and hearken with your ears, ye rulers of the Church. Alleluia, alleluia. ℣. Ps. 32. Lo, the eyes of the Lord are upon them that fear him, and upon them that hope in his mercy. Alleluia.

After Septuagesima the Gradual is said to Percipite, and then the Tract as follows:

Tractus. Ps. 33. Gustate et videte quoniam suavis est Dominus: beatus vir qui sperat in eo. ℣. Prov. 16. Cor sapientis erudiet os ejus, et labiis ejus addet gratiam. ℣. Qui moderatur ... sermones suos, doctus et prudens est: et pretiosi spiritus vir eruditus.

Tract. Ps. 33. Taste and see that the Lord is sweet: blessed is the man that hopeth in him. ℣. Prov. 16. The heart of the wise man shall teach his mouth, and add grace to his lips. ℣. He that setteth bounds to his words is shrewd and wise: and the man of understanding is of a precious spirit.

Gospel. Matt. 5, p. 758.

Offertorium. Apoc. 2. Novi opera tua, et fidem, et caritatem tuam, et ministerium, et patientiam tuam: et opera tua novissima plura prioribus.

Offertory. Apoc. 2. I know thy works and thy faith and charity and ministry and patience; and that thy last works are greater than the first.

Secret.

DO thou, O Lord, by means of this salutary sacrifice, which we offer unto thee, kindle in us that divine fire of the Holy Ghost wherewith thou didst so wondrously inflame the gentle soul of blessed Francis. Through . . . of the same Holy Ghost.

Præfatio.

PEr Christum Dominum nostrum. Qui Ecclesiæ suæ beatum Franciscum Pastorem juxta cor suum suscitavit, ut scriptis, sermonibus et exemplis pietatem corroboraret, et aspera converteret in vias planas: quique illum suo lenitatis spiritu tam mirabiliter adimplevit, ut non solum indurata peccatorum corda ad pœnitentiam flecteret, sed et rebelles tot hæreticorum mentes ad fidei catholicæ unitatem revocaret. Et ideo, etc.

Preface.

THrough Christ our Lord. Who raised up blessed Francis to be a Shepherd in his Church after his own heart, that by his writings, words and example he might confirm piety, and turn the rough places into smooth ways: and who did so wonderfully fill him with his own spirit of gentleness, that not only did he turn to penance the hard hearts of sinners, but also recalled the rebellious minds of many heretics to the unity of the Catholic faith. And therefore, etc.

Communio. 1 Cor. 9. Factus sum infirmis infirmus, ut infirmos lucrifacerem. Omnibus omnia factus sum, ut omnes facerem salvos.

Communion. 1 Cor. 9. To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all.

Postcommunion.

O GOD, who in blessed Francis, thy Confessor and Pontiff, didst bestow upon thy Church a distinguished Minister of Christian perfection, and through him didst deign to enrich her with a new offspring of holy virgins: do thou, by means of the

Sacrament which we have received, graciously grant that we may here on earth imitate his charity and gentleness, and attain unto his glory in heaven. Through.

TRANSLATION OF ST FRANCIS XAVIER
(April 3. In the East Indies)

Introitus. Eccli 48.

IN diebus suis non pertimuit principem, et potentia nemo vicit illum: nec superavit illum verbum aliquod, et mortuum prophetavit corpus ejus: in vita sua fecit prodigia et post mortem mirabilia operatus est. (T. P. Alleluia, alleluia). Ps. 67. Dominus dabit verbum evangelizantibus virtute multa. Gloria Patri.

Introit. Eccli 48.

IN his days he feared not a prince, and in power none overcame him; and no word conquered him, and after death his body prophesied: in his life he did great wonders, and in death he worked miracles. (In Eastertide, Alleluia, alleluia). Ps. 67. The Lord shall give the word to the preachers with great power. Glory be.

Prayer.

O LORD Jesus Christ, who didst glorify blessed Francis even in his dead body with many miracles, and hast made his tomb in the Indies glorious: grant that we who celebrate his wondrous Translation on earth may, by following after his virtues, merit to be upraised to the heavenly fatherland. Who livest and reignest.

Lesson. 1 Cor. 15.

BRETHREN: All flesh is not the same flesh, but there is one flesh of men, another of beasts, another of birds, and another of fishes. And there are heavenly bodies and earthly bodies: but one, indeed, is the glory of the heavenly, and another that of the earthly. There is one brightness of the sun, another of the moon, and another of the stars. For star differeth from star in brightness: thus also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in meanness, it is raised in glory. It is sown in weakness, it is raised in strength. It is sown an animal body, it is

raised a spiritual body. If there is an animal body, there is also a spiritual body, as it is written: The first man Adam was made for a living soul, the second Adam for a lifegiving spirit. But that which is spiritual is not first, but that which is animal: then that which is spiritual. The first man is of the earth earthly: the second man from heaven heavenly. As is the earthly, so also are the earthly; and as is the heavenly, so also are the heavenly. Therefore as we have borne the image of the earthly, so we shall also bear the image of the heavenly. But this I say, brethren: that flesh and blood cannot possess the kingdom of God: neither can corruption possess that which is incorruptible.

Graduale. Eccli. 49. Factus est firmamentum gentis, rector fratrum, stabilimentum populi. Ossa ipsius visitata sunt, et post mortem prophetaverunt. ℣. Heb. 11. Transtulit illum Deus et in translatione testimonium habuit placuisse Deo. Alleluia, alleluia. ℣. Heb. 11. Consecutus est esse justus, testimonium perhibente muneribus ejus Deo: et defunctus adhuc loquitur. Alleluia.

Gradual. Eccli. 49. He was made the support of his nation, the ruler of his brethren, the strength of the people. His bones were visited, and after his death they prophesied. ℣. Heb. 11. God translated him, and in his translation he had testimony that he pleased God. Alleluia, alleluia. ℣. Heb. 11. He obtained to be just, God bearing him witness by his gifts; and being dead he yet speaketh. Alleluia.

After Septuagesima the Alleluia and its ℣ is omitted, and in place thereof is said the following:

Tractus. Tob. 13. Luce splendida fulgebit justus, nationes ex longinquo venient ad eum. ℣. Adorabunt Dominum in conspectu ejus, et terram suam in sanctificationem habebunt. ℣. Isa. 11. Ipsum gentes deprecabuntur, et erit sepulcrum ejus gloriosum.

Tract. Tob. 13. The just man shall shine with brilliant light, nations shall come unto him from afar. ℣. They shall adore the Lord in his sight, and shall have his land for a holy place. ℣. Isa. 11. To him shall the gentiles pray, and his sepulchre shall be glorious.

At Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. ℣. Act. 2. Non derelictus est in sepulcro, neque caro ejus vidit corruptionem. Alleluia. ℣. Heb. 11. In translatione sua testimonium habuit placuisse Deo: et defunctus adhuc loquitur. Alleluia.

Alleluia, alleluia. ℣. Acts 2. He was not forsaken in the sepulchre, nor did his flesh see corruption. Alleluia. ℣. Heb. 11. In his translation he had testimony that he pleased God: and being dead he yet speaketh. Alleluia.

Gospel, Mark 16, p. 476.

The Creed is said.

Offertorium. Isa. 49. Ecce dedi te in lucem gentium, ut sis salus mea usque ad extremum terræ. Reges videbunt, et consurgent principes et adorabunt propter Dominum, qui elegit te. (T. P. Alleluia).

Offertory. Isa. 49. Lo, I have given thee for a light to the gentiles, that thou mayest be my salvation unto the ends of the earth. Kings shall see, and princes shall arise and adore for the sake of the Lord, who chose thee. (In Eastertide, Alleluia).

Secret.

WE heap up thine altar, O Lord, with our gifts, celebrating the translation of blessed Francis, the miracles spread abroad through his holy body having spread the greater glory of thy name among the gentiles. Through.

Communio. Isa. 58. Dominus implebit splendoribus animam tuam, et ossa tua liberabit, et eris quasi hortus irriguus, et sicut fons aqarum, cujus non deficient aquæ. (T. P. Alleluia).

Communion. Isa. 58. The Lord shall fill thy soul with splendours, and shall deliver thy bones, and thou shalt be as a watered garden, and as a fountain of waters, whose waters shall not fail. (In Eastertide, Alleluia).

Postcommunion.

HAVING received the pledge of our resurrection, O Lord, grant that we may live after a manner free from corruption, thou who hast endowed the body of blessed Francis with wondrous incorruptibility. Through.

ST GABRIEL OF OUR LADY OF SORROWS, Confessor (February 27. In Passionist Churches)

Introitus. Eccli 11.

OCulus Dei respexit illum in bono, et erexit eum ab humilitate ipsius, et exaltavit caput ejus: et mirati sunt in illo multi, et honoraverunt Deum. Ps. 72. Quam bonus Israel Deus, his qui recto sunt corde! Gloria Patri.

Introit. Ecclus 11.

THe eye of God looked upon him for good, and he raised him from his humility, and exalted his head: and many wondered at him, and gave honour to God. Ps. 72. How good is God to Israel, to those who are right of heart! Glory be.

Prayer.

O GOD, who didst teach blessed Gabriel continually to recall the sorrows of thy most sweet Mother, and through her didst raise him up to the glory of holiness and miracles: grant us through his intercession and example so to share in the mourning of thy Mother that we may be saved by her maternal protection. Who livest and reignest.

Lesson. 1 John 2.

DEARLY beloved: I write unto you, young men, because you are strong, and the word of God remaineth in you, and you have overcome the evil. Love not the world nor the things that are in the world. If any man love the world, the charity of the Father is not in him: for all that is in the world is the concupiscence of the flesh and the concupiscence of the eyes and the pride of life: which is not of the Father, but is of the world. And the world passeth, and its concupiscence. But he who doeth the will of God abideth for ever.

Graduale. Ps. 30. Quam magna multitudo dulcedinis tuæ, Domine, quam abscondisti timentibus te! ℣. Perfecisti eis qui sperant in te in conspectu filiorum hominum.

Gradual. Ps. 30. How great is the multitude of thy sweetness, O Lord, which thou hast hidden for them that fear thee! ℣. Thou hast perfected them that hope in thee in the sight of the sons of men.

Tractus. Ps. 83. Beatus vir cujus est auxilium

Tract. Ps. 83. Blessed is the man whose help is

abs te: ascensiones in corde suo disposuit, in valle lacrimarum in loco quem posuit. ℣. Elegi abjectus esse in domo Dei mei magis quam habitare in tabernaculis peccatorum. ℣. Non privabit bonis eos qui ambulant in innocentia: Domine virtutum, beatus homo qui sperat in te.

from thee: he hath disposed in his heart to ascend by steps in the valley of tears, in the place which he hath set. ℣. I chose rather to be abject in the house of my God than to dwell in the tabernacles of sinners. ℣. He will not deprive of good things them that walk in innocence: O Lord of hosts, blessed is the man that hopeth in thee.

Gospel. Mark 10.

AT that time: They offered to Jesus little children, that he should touch them. But the disciples rebuked them that offered them. Whom, when Jesus saw, he was angered and said to them: Suffer little children to come to me, and forbid them not, for of such is the kingdom of God. Amen I say to you: whosoever shall not receive, etc., as in the Gospel on p. 621, to the end.

Offertorium. Ps. 115. O Domine, quia ego servus tuus, et filius ancillæ tuæ: dirupisti vincula mea, tibi sacrificabo hostiam laudis.

Offertory. Ps. 115. O Lord, for I am thy servant and the son of thine handmaid: thou hast broken my bonds, to thee will I sacrifice a host of praise.

Secret.

MAKE us, O Lord, who offer thee the saving host in memory of St Gabriel, duly to recall the sacrifice of thy death: and by the merits of the sorrowful Virgin abundantly to receive the fruit of the same sacrifice. Who livest.

Communio. Apoc. 3. Ecce sto ad ostium et pulso: si quis audierit vocem meam, et aperuerit mihi januam, intrabo ad illum, et cœnabo cum illo, et ipse mecum.

Communion. Apoc. 3. Behold I stand at the door and knock: if any man shall hear my voice, and shall open to me the door, I will enter in to him, and will sup with him, and he with me.

Postcommunion.

THE thanks which we offer to thee, O Lord, in the festivity of St Gabriel thy Confessor, for the gifts we have received, do thou graciously receive at the hands of the glorious ever-Virgin Mary: of whom thou didst take that flesh whose sweetness we have deserved to taste in this healthful banquet. Who livest.

ST GERARD MAJELLA, Confessor (October 16. In Redemptorist Churches)

Mass Justus, p. 762, with prayers as follows:

Prayer.

O GOD, who from his youth upward didst draw unto thee blessed Gerard, and wast pleased that he should become conformed unto the image of thy crucified Son: do thou, we beseech thee, grant that, following his example, we also may be transformed into that same image. Through the same.

Secret.

DO thou, O Lord, kindle our hearts with the fire of thy love: that fire wherewith thy servant Gerard was aflame whilst assisting at this holy sacrifice. Through.

Postcommunion.

O LET the Sacrament which we have received implant in us, O Lord, the ceaseless desire of pleasing thee: that, after the example of blessed Gerard, we may endeavour always to carry out thy will. Through.

ST GERMANUS, Bishop and Confessor (July 31. In Benedictine Churches)

Mass Statuit, p. 750, with the following:

Prayer.

HEAR us, O God of our salvation: and since our own voices deserve not to be heard, may the intercession of St Germanus, thy Confessor and Bishop, we beseech thee, be accepted on our behalf. Through.

ST GERTRUDE, Virgin (November 17. In Benedictine Churches)

Introit. Mihi autem, as on the Feast of St Catherine of Siena, p. 1111.

Prayer:

O GOD who, in the most pure heart of the holy Virgin Gertrude, didst prepare a pleasant habitation for thyself: do thou, through her merits and intercession, mercifully wipe away the stains of our hearts that they may become a worthy dwelling-place for thy Divine Majesty. Through.

Lesson. Cant. 2.

I AM a flower of the field, and a lily of the valleys. As a lily among thorns, so is my love among the daughters. As the apple-tree among the trees of the woods, so is my beloved among the sons. I sat down under the shadow of him whom I desired: and his fruit was sweet to my palate. He brought me into the cellar of wine, he set in order charity within me. Stay me up with flowers, compass me about with apples: for I languish with love. His left hand is under my head, and his right hand shall embrace me. I adjure you, O daughters of Jerusalem, by the roes and the harts of the fields, that ye stir not up, nor awaken my beloved until she please. My beloved is like a roe, or a young hart. Behold, he standeth behind our wall looking through the windows, peering through the lattices. Behold, my beloved speaketh to me, Arise, make haste, my love, my dove, my beautiful one, and come.

Graduale. Ps. 30. Quoniam respexisti humilitatem meam, salvasti de necessitatibus animam meam. ℣. Benedictus Dominus: quoniam mirificavit misericordiam suam mihi in civitate munita. Alleluia, alleluia. ℣. Viriliter agite, et confortetur cor vestrum, omnes qui speratis in Domino. Alleluia.

Gradual. Ps. 30. Because thou hast regarded my humility, thou hast saved my soul out of distress. ℣. Blessed be the Lord: for he hath made wondrous to me his mercy in a strong city. Alleluia, alleluia. ℣. Act manfully, and your heart shall be strengthened, all ye who hope in the Lord. Alleluia.

Gospel. Matt. 25, p. 776.

Offertorium. Ps. 100. Oculi mei ad fideles terræ ut sedeant mecum: ambulans in via immaculata, hic mihi ministrabat.

Offertory. Ps. 100. My eyes are towards the faithful of the earth that they may sit with me: he that walked in the perfect way, he ministered to me.

Secret.

DO thou, we beseech thee, O Lord God, sanctify these gifts which we offer on the solemnity of blessed Gertrude the Virgin: that by means of them, our life, both in prosperity and adversity, may ever be directed in the way of salvation. Through.

Communio. Ps. 23. Innocens manibus et mundo corde, qui non accepit in vano animam suam.

Communion. Ps. 23. The innocent of hands and clean of heart: who hath not taken his soul in vain.

Postcommunion.

MAY the Holy Spirit, we beseech thee, O Lord inflame us, who have been refreshed by these sacred gifts, with that fire which our Lord Jesus Christ sent upon earth, and was pleased to kindle vehemently in the heart of blessed Gertrude. Who with thee liveth.

BLESSED GHEBRE MICHAEL, Martyr

(see page 1248)

THE GOOD THIEF, Confessor

(March 26. In Passionist Churches)

Introit. Nos autem, p. 807.

Prayer.

ALMIGHTY and merciful God, who justifiest the wicked, we suppliantly beseech thee that, by that gracious glance whereby thine only-begotten Son won over the blessed Thief, thou wilt lead us also to due repentance and give us that same everlasting glory which he promised to him. Through the same.

Lesson. Isa. 59.

BEHOLD, the hand of the Lord is not shortened, that it cannot save, neither is his ear heavy that it cannot hear. But your iniquities have divided between you and your God, and your sins have hid his face from you that he should not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, and your tongue uttered iniquity. There is none that calleth upon justice, neither is there any one that judgeth truly, but they trust in a mere nothing, and speak vanities: they have conceived labour and brought forth iniquity.

Gradual, Christus factus est, and Tract, Adoramus te, as at p. 808.

In Eastertide, instead of the Gradual, is said, Alleluia, alleluia. ℣ Dicite in gentibus, as on p. 808.

✠ Gospel. Luke 23, At that time: One of the robbers who were hanged, as at line 5 from bottom, p. 279, to the words with me in paradise inclusive.

Offertorium. Ps. 117. Dextera Domini fecit virtutem, dextera Domini exaltavit me, dextera Domini fecit virtutem: non moriar, sed vivam, et narrabo opera Domini.

Offertory. Ps. 117. The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me, the right hand of the Lord hath wrought strength: I shall not die, but live, and declare the works of the Lord.

Secret.

O LORD, we beseech thee, let this victim cleanse us from all sin, even as on the altar of the cross it took away the sins of the whole world. Through our Lord.

Preface of the Cross, p. 21.

Communion. Per signum crucis, p. 809.

Postcommunion.

BE nigh unto us, O Lord our God, and even as thou lettest us rejoice in honour of the Cross, so may it be a safeguard to us for evermore. Through.

ST GREGORY, Bishop of Greater Armenia, Martyr (October 1. In some Churches)

Mass Statuit, p. 726, except:

Prayer.

O GOD, who through blessed Gregory thy Bishop and Martyr didst grant that the people and king of the Armenian nation should receive the light of the true faith: grant unto thy Church to rejoice in so mighty a triumph, and to be aided by his merits and prayers before thee. Through our Lord.

ST GREGORY II, Pope and Confessor (February 13. In Benedictine Churches)

Mass Statuit, p. 750, except as follows:

Prayer.

O GOD, who didst raise up blessed Gregory, thy Confessor and Bishop, as a defender of the faith and an example of apostolic wisdom and strength in thy Church: bestow upon us, we beseech thee, that we

may bear all adversities with humble heart for the glory of thy name, and obtain the glory of eternal life. Through.

Gospel, Vigilate, p. 755.

ST GUTHLAC, Confessor
(April 12. In Benedictine Churches)

Mass Os justi, p. 760, except

Prayer.

HELP us, O Lord, at the prayer of thy saints: and especially at the intercession of this thy blessed servant Guthlac, priest and ankret, protect us, we beseech thee, from all adversity, as to-day we venerate his festival with joy of spirit: that we may feel the aid of him whose feast we are keeping. Through our Lord.

Secret.

LOOK down in mercy, O Lord, upon these gifts, which we bring in commemoration of all thy saints, and especially of blessed Guthlac, priest and ankret, whose venerable festival is kept this day: and which we moreover immolate for our offences. Through.

Postcommunion.

O GOD, the rewarder of faithful souls, grant that we may obtain pardon at the intercession of blessed Guthlac, the priest and ankret, whose solemnity we are celebrating. Through our Lord.

ST HILDEGARDE, Virgin
(September 17. In Benedictine Churches)

Mass Dilexisti, p. 775, with the following prayers:

Prayer.

O GOD, who didst adorn blessed Hildegarde thy Virgin with heavenly gifts: grant, we beseech thee, that walking according to her example and teaching we may merit to be delivered from the darkness of this present world into thine own delightsome light. Through our Lord.

Secret.

WE who keep the feast of St Hildegarde thy Virgin offer prayers and set forth sacrifices: grant, we beseech thee, O Lord, that they may afford us both help in this present time and an increase of everlasting life. Through our Lord.

Postcommunion.

O LORD, aid with thy perpetual favour those whom thou feedest with the divine mystery: and as thou dost imbue them with heavenly gifts, so, by the intercession of blessed Hildegarde thy Virgin, accompany them with the consolations of salvation. Through our Lord.

BLESSED IGNATIUS DE AZEVEDO and his Companions, Martyrs (July 15. In Jesuit Churches)

Mass Intret, p. 735, with prayers as follows:

Prayer.

ALMIGHTY and everlasting God, who, in the contest of blessed Ignatius and his Companions, hast enabled us to venerate, on one solemnity, the triumph of forty martyrs: mercifully grant that we who joyfully contemplate their glory in heaven may rival their unconquerable steadfastness in the Faith. Through.

Secret

RECEIVE, O Lord, this most acceptable sacrifice of thine only-begotten Son: and, blessed Ignatius and his Companions interceding, grant that the Sacrament which gave them strength for the fight may make us fervent in thy love and service. Through.

Postcommunion.

MAY these holy mysteries, O Lord, increase in us the Faith which we have received by the gift of thy merciful grace; that we, who are fighting against the spirits of evil, may be strengthened in the profession of that Faith by the examples of blessed Ignatius and his Companions. Through.

ST ISIDORE THE HUSBANDMAN, Confessor (May 15. In some Churches)

Mass Justus, p. 762, except:

Prayer.

GRANT us, we beseech thee, O merciful God, blessed Isidore the husbandman thy Confessor interceding for us, that we be not proudly wise, but after his example and through his merits, ever serve thee with pleasing humility. Through our Lord.

Lesson. James 5.

BE patient, brethren, unto the coming of the Lord, Behold, the husbandman expecteth the precious fruit of the earth, patiently expecting till he receive the early and later rain. Be you therefore also patient, and strengthen your hearts: for the coming of the Lord is at hand. Behold, we account them blessed who have endured. You have heard of the patience of Job, and you have seen the end of the Lord, that the Lord is merciful and compassionate, Confess therefore your sins one to another: and pray for one another, that you may be saved. For the continual prayer of a just man availeth much. Elias was a man passible like unto us: and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

℣. Gospel. John 15, Ego sum vitis, p. 747.

Secret.

BE propitious, O Lord, to our supplications, and in thy lovingkindness accept these oblations of thy people: that at the intercession of blessed Isidore thy Confessor we may efficaciously obtain what we faithfully ask. Through our Lord.

Postcommunion.

MAY the heavenly mystery be to us, O Lord, refreshment of mind and body: and grant, St Isidore thy Confessor interceding for us, that we may feel the effect of that which we honour with our worship. Through our Lord.

BLESSED JAMES SALES and WILLIAM SAUTEMOUCHE, Martyrs (February 7. In Jesuit Churches)

Mass Sapientiam, p. 738, except:

Prayer.

O GOD, who didst cause thy servants blessed James and William to become unconquered Martyrs of the Eucharist: grant through their intercession that we, receiving the sacred mysteries of thy Body and Blood, may merit to serve thee with firm faith and acceptable lives. Through.

Lesson. 1 Thess. 2. 13-16.

BRETHREN: We give thanks to God without ceasing, because, that when you had received of

us the word of the hearing of God, you received it not as the word of men, but (as it is indeed) the word of God, who worketh in you that have believed. For you, brethren, are become followers of the churches of God which are in Judea, in Christ Jesus: for you also have suffered the same things from your own countrymen, even as they have from the Jews: who both killed the Lord Jesus and the prophets, and have persecuted us, and please not God, and are adversaries to all men; prohibiting us to speak to the Gentiles, that they may be saved, to fill up their sins always; for the wrath of God is come upon them to the end.

Gospel, John 12, Nisi granum frumenti, p. 735.

Secret.

LOOK propitiously, O Lord, upon the gifts which we offer to thee; that at the intercession of thy blessed martyrs James and William we may handle these thy holy things with pure mind and clean heart. Through.

Postcommunion.

REFRESHED with the heavenly banquet, we suppliantly beseech thee, O Lord, that this mystery of faith, which thy blessed martyrs James and William confessed by their deaths, may fortify us for the struggles of this present life and lead us to joys everlasting. Through.

BLESSED JAMES BONNAUD, WILLIAM DELFAUD, ALEXANDER LANFANT and their Companions, Martyrs (September 4. In Jesuit Churches)

Mass Salus autem, p. 740, except:

Prayer.

WE beseech thee, O Lord, cause us alway to love thy Church with filial piety, for the defence of whose laws the blessed martyrs James, William, Alexander and their companions, strengthened with the spirit of fortitude, contended even unto death. Through.

Lesson, 2 Cor. 6, Exhibeamus, p. 743.

Gospel, Matt. 24, Sedente Jesu, p. 744.

Secret.

O LORD God, may this heavenly table confer upon us strength against thine enemies: which so

nourished thy blessed martyrs James, William, Alexander and their companions to the combat, that they were strengthened above their foes even unto victory. Through.

Postcommunion.

STRENGTHENED by the partaking of the saving host, make us, O Lord Jesus Christ, to imitate the unconquered constancy in faith and charity of thy blessed martyrs James, William, Alexander and their companions. Who livest.

ST JANE FRANCES DE CHANTAL, Widow
(August 21. For the nuns of the Visitation)

Introitus. Gen. 12. EGredere de terra tua, et de cognatione tua, et de domo patris tui, et veni in terram quam monstrabo tibi: faciamque te in gentem magnam, et benedicam tibi, et magnificabo nomen tuum. Ps. 83. Quam dilecta tabernacula tua, Domine virtutum! Concupiscit et deficit anima mea in atria Domini. Gloria.

Introit. Gen. 12. GO forth from thy land, and from thy kindred, and from thy father's house, and come into a land which I will show thee. And I will make of thee a great nation, and I will bless thee, and magnify thy name. Ps. 83. How beloved are thy tabernacles, O Lord of hosts! my heart desireth and longeth after the courts of the Lord. Glory be.

Prayer, Secret and Postcommunion, as on p. 665.

Lesson. Ecclus 26. AWISE and silent woman: and nothing is so much worth as a well instructed soul. A holy and shamefaced woman is grace upon grace: and no price is worthy of a continent soul. As the sun when it riseth to the world in the high places of God, so is the beauty of a good wife for the ornament of her house. As the lamp that shineth upon the holy candlestick, so is the beauty of the face in ripe age. As golden pillars upon bases of silver, so are the firm feet upon the soles of a steady woman. As everlasting foundations upon a solid rock, so the commandments of God in the heart of a holy woman.

Graduale. Esth. 14. Et deprecabatur Dominum

Gradual. Esth. 14. And she besought the Lord God of

Deum Israel, dicens: Domine mi, qui rex noster es solus, adjuva me solitariam, et cujus præter te nullus est auxiliator. ℣. Sap. 8. Intrans in domum meam conquiescam cum illa, non enim habet amaritudinem conversatio illius, nec tædium convictus illius, sed lætitiam et gaudium. Alleluia, alleluia. ℣. Ps. 26. Unam petii a Domino, hanc requiram: ut inhabitem in domo Domini omnibus diebus vitæ meæ. Alleluia.

Israel, saying: My Lord, who alone art our King, help me who am desolate, and have no other helper but thee. ℣. Wisd. 8. When I enter into my house I will rest with her: for her conversation hath no bitterness, nor her fellowship tediousness, but joy and gladness. Alleluia, alleluia. ℣. Ps. 26. One thing have I asked of the Lord, this will I seek after: that I may dwell in the house of the Lord all the days of my life. Alleluia.

Gospel. Matt. 25, p. 776.

Offertorium. Jud. 15. Quia fecisti viriliter, et confirmatum est cor tuum, et quod castitatem amaveris, et post virum tuum alterum nescieris: ideo et manus Domini confortavit te, et ideo eris benedicta in æternum.

Offertory. Jud. 15. Because thou hast done manfully, and thy heart is strengthened, and because thou hast loved chastity, and hast known no man after thine husband: therefore also the hand of the Lord hath strengthened thee, and therefore thou shalt be blessed for ever.

Communio. Jud. 16. Erat etiam virtuti castitas adjuncta, ita ut non cognosceret virum omnibus diebus vitæ suæ, ex quo defunctus est vir ejus.

Communion. Jud. 16. And chastity also was joined to her virtue, so that she knew no man all the days of her life, from the time that her husband died.

SS. JEROME ÆMILIANI, JOSEPH CALASANCTIUS and JOHN BAPTIST DE LA SALLE, Confessors (July 20. In Benedictine Churches)

Introit. Venite filii, p. 669.

Prayer.

O GOD, the father of mercies, who hast with singular love given blessed Jerome, Joseph and John

Baptist unto thy Church for the holy instruction of youth: grant us through their merits that we may faithfully keep the spirit of adoption whereby we are both in deed and in name thy children. Through our Lord.

Lesson. Isa. 58, p. 632.

Graduale. Ps. 149. Exsultabunt sancti in gloria, lætabuntur in cubilibus suis. ℣. Cantate Domino canticum novum, laus ejus in ecclesia sanctorum. Alleluia, alleluia. ℣. Ps. 144. Sancti tui, Domine, benedicant te: gloriam regni tui dicent. Alleluia.

Gradual. Ps. 149. The saints shall exult with glory: they shall rejoice in their beds. ℣. Sing unto the Lord a new canticle: his praise in the church of the saints. Alleluia, alleluia. ℣. Ps. 144. Thy saints shall bless thee, O Lord: they shall tell of the glory of thy kingdom. Alleluia.

℣. Gospel. Matt. 18, p. 569, as far as the words, receiveth me.

Offertory, Desiderium, and Communion Sinite, p. 670.

Secret.

WE lay our offerings upon thine altar, O Lord, that they may win mercy for us through the prayers of them whom thou hast given us for our advocates and helpers. Through.

Postcommunion.

WE who have been sanctified by this mystery of salvation beseech thee, O Lord, that by the intercession of SS. Jerome, Joseph and John Baptist we may ever go forward to a greater increase of devotion. Through our Lord.

BLESSED JEROME DE ANGELIS and SIMON JEMPO, Martyrs (December 4. In Jesuit Churches)

Mass Intret, p. 735, except as follows:

Prayers as on the Feast of SS. Fabian and Sebastian, p. 496, substituting Jerome and Simon for Fabian and Sebastian.

Lesson. The saints by faith, p. 743.

Gradual. Gloriosus, p. 496.

Gospel. Jesus coming down, p. 739.

Offertory and Communion, p. 496.

SS. JOACHIM and ANNE, Parents of the Blessed Virgin Mary (July 26. In Benedictine Churches)

Introitus.

GAudeamus omnes in Domino, diem festum celebrantes sub honore beatorum Joachim et Annæ: de quorum solemnitate gaudent Angeli, et collaudant Filium Dei. Ps. 127. Beati omnes qui timent Dominum: qui ambulant in viis ejus. Gloria.

Introit.

LEt us all rejoice in the Lord, keeping a feast-day in honour of blessed Joachim and Anne: on whose solemnity the Angels rejoice, and praise together the Son of God. Ps. 127. Blessed are all they that fear the Lord: who walk in his ways. Glory be.

Prayer.

OGOD, who didst choose SS. Joachim and Anne to be the parents of the glorious Mother of thine only-begotten Son: grant us through their prayers continually to praise thy mercy in the fellowship of thine elect. Through the same.

Lesson. 2 Kings 7.

IN those days: Behold the word of the Lord came to Nathan, saying: Go and speak to my servant David: Thus saith the Lord: I took thee from following the flocks to the pastures, that thou mightest be leader over my people Israel: and I was with thee in all things whithersoever thou didst go, and I slew all thine enemies before thy face: and I have made for thee a great name, according to the name of the great ones who are on earth. And I will appoint a place for my people Israel, and I will give thee rest from all thine enemies, and the Lord foretells thee that the Lord shall make a house for thee. And when thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will raise up seed after thee, which shall go forth from thy womb, and I will strengthen his kingdom. He shall build a house to my name, and I will confirm his throne even for ever. I will be to him for a father, and he shall be to me for a son: who, if he shall do anything evil, I will rebuke him with the rod of men, and with the stripes of the sons of men. But my mercy will I not take from him, as I took it from Saul, whom I removed from before my face. And thy house

shall be faithful, and thy kingdom even for ever before thy face, and thy throne shall be firm continually.

Graduale. Ps. 149. Exsultabunt sancti in gloria, lætabuntur in cubilibus suis. ℣. Cantate Domino canticum novum: laus ejus in ecclesia Sanctorum. Alleluia, alleluia. ℣. O Joachim sancte, conjux Annæ, Pater almæ Virginis, hic famulis confer salutis opem. Alleluia.

Gradual. Ps. 149. The saints shall exult in glory, they shall rejoice on their beds. ℣. Sing to the Lord a new canticle: his praise in the Church of the Saints. Alleluia, alleluia. ℣. O holy Joachim, spouse of Anne, Father of the holy Virgin, bring now the help of salvation to thy servants. Alleluia.

Gospel. Matt. 1, p. 676.

Offertory. Lætamini, p. 528.

Secret.

BE appeased by these sacrifices, and look upon them, O Lord, we beseech thee, that by the intercession of blessed Joachim and Anne, who were the parents of the Mother of thine only-begotten Son, they may be profitable both for our devotion and salvation. Through the same.

Communio. Bar. 4. Jerusalem surge et sta in excelso: et vide jucunditatem quæ veniet tibi a Deo tuo.

Communion. Bar. 4. Jerusalem arise and stand on high: and behold the gladness which comes to thee from thy God.

Postcommunion.

FILLED with the banquet of thy holy Body and precious Blood, we beseech thee, O Lord our God, that what we perform with loving devotion we may, under the patronage of blessed Joachim and Anne, receive for sure redemption. Who livest.

ST JOAN OF ARC, Virgin (May 30)

Introitus. Exod. 15. CAntemus Domino: gloriose enim magnificatus est. Fortitudo mea et laus mea Dominus, et factus est mihi in salutem. (T. P. Alleluia, alleluia.) Ps. 97. Cantate Domino canticum novum:

Introit. Exod. 15. LEt us sing to the Lord, for he is gloriously magnified: the Lord is my strength and my praise, and he is become to me for salvation. (In Eastertide, Alleluia, alleluia.) Ps. 97. Sing to the

quia mirabilia fecit. Gloria Patri.

Lord a new canticle; for he hath done wonderful things. Glory be.

Prayer.

O GOD, who, for the protection of her faith and country, didst in a wondrous manner raise up blessed Joan the Virgin: do thou, we beseech thee, through her intercession, grant that thy Church may defeat the plots of her foes, and enjoy unbroken peace. Through.

Lesson. Wisd. 8.

I PURPOSED to take wisdom to me to live with me: knowing that she will communicate to me of her good things, and be a comfort in my cares and grief. For her sake I shall have glory among the multitude, and honour with the elders, though I be young. And I shall be found of a quick conceit in judgment, and shall be admired in the sight of the mighty, and the faces of princes shall marvel at me. When I hold my peace, they shall wait for me; and when I speak they shall look upon me; and if I talk much, they shall lay their hands on their mouths. Moreover by the means of her I shall have immortality: and shall leave behind me an everlasting memory unto them that come after me. I shall set the people in order: and nations shall be subject unto me. Terrible kings hearing shall fear me; among the multitude I shall be found good, and in war valiant.

Graduale. Judic. 5. Nova bella elegit Dominus, et portas hostium ipse subvertit. ℣. Ubi collisi sunt currus, et hostium suffocatus est exercitus, ibi narrentur justitiæ Domini, et clementia ejus in fortes Israel. Alleluia, alleluia. ℣. Jud. 13. Laudate Dominum Deum nostrum, qui non deseruit sperantes in se, et in me ancilla sua adimplevit misericordiam suam,

Gradual. Judges 5. The Lord chose new wars, and himself overturned the gates of the enemy. ℣. Where the chariots were dashed together, and the army of the foemen was choked, there shall they tell the justices of the Lord, and his mercy to the mighty of Israel. Alleluia, alleluia. ℣. Jud. 13. Praise ye the Lord our God, who hath not deserted them that hope in him, and in

quam promisit domui Israel. Alleluia.

me his handmaid hath fulfilled his mercy which he promised to the house of Israel. Alleluia.

In Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. ℣. Jud. 15. Fecisti viriliter, et confortatum est cor tuum; manus Domini confortavit te, et ideo eris benedicta in æternum. Alleluia. ℣. Ibid. 8. Nunc ergo ora pro nobis, quoniam mulier sancta es et timens Deum. Alleluia.

Alleluia, alleluia. ℣. Jud. 15. Thou hast done manfully, and thy heart is strengthened: the hand of the Lord hath strengthened thee, and therefore thou shalt be blessed for ever. Alleluia. ℣. Ibid. 8. Now therefore pray for us, for thou art a holy woman, and one that fearest God. Alleluia.

Gospel. Matt. 16, Si quis vult, p. 729.

Offertorium. Jud. 15. Benedixerunt eam omnes una voce, dicentes: tu gloria Jerusalem, tu lætitia Israel, tu honorificentia populi nostri. (Alleluia.)

Offertory. Jud. 15. They blessed her all with one voice, saying: Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people. (Alleluia.)

Secret.

VOUCHSAFE, O Lord, that upon us, when harassed by troubles, this salutary offering may confer a courage like unto that of which blessed Joan, when placed amid such varied dangers, showed so bright an example; she who, that the foes might be repelled, was ready even to undergo the perils of war. Through.

Communio. Ps. 22. Si ambulavero in medio umbræ mortis, non timebo mala, quoniam tu mecum es, Domine Jesu. (Alleluia.)

Communion. Ps. 22. If I shall walk in the midst of the shadow of death I will not fear evils, for thou art with me, O Lord Jesus. (Alleluia.)

Postcommunion.

WE have been fed upon that heavenly bread which so many times strengthened blessed Joan unto victory: vouchsafe, we beseech thee, almighty God, that this food of salvation may yield us the victory over our foes. Through.

BLESSED JOHN OF AVILA, Confessor (May 10. In Jesuit Churches)

Mass Clama, as on the Feast of Blessed Antony Baldinucci, p. 1090, with the following exceptions:

Prayer.

O GOD, the bestower of all good things, who in blessed John, thy Confessor, didst form a master wonderful in directing the souls of men into the way of salvation and in bringing back sinners to repentance: do thou grant that, by ever steadfastly treading in his footsteps, we may attain unto glory everlasting. Through.

After the Lesson:

ALleluia, alleluia. ℣. Isa. 52. Quam pulchri super montes pedes annuntiantis et prædicantis pacem: annuntiantis bonum, prædicantis salutem. Alleluia. ℣. Prov. 10. Lingua pravorum peribit: lingua autem sapientium est sanitas. Alleluia.

ALleluia, alleluia. ℣. Isa. 52. How beautiful upon the mountains are the feet of him that announceth and preacheth peace: that announceth good things, that preacheth salvation. Alleluia. ℣. Prov. 10. The tongue of the wicked shall perish: but the tongue of the wise is health. Alleluia.

Gospel. Luke 12, p. 761.

Secret.

RECEIVE, O Lord, the gift which we offer: and through the intercession of blessed John, thy Confessor, whom thou didst enrich with an exceeding love of the Sacrament of the Eucharist, do thou grant that our offering may profit us unto salvation. Through.

Postcommunion.

REFRESHED by this heavenly pledge, we beseech thee, O Lord our God, that through the prayers of blessed John, thy Confessor, we may, after his example, by strenuous endeavour, overcome all things opposed to us in this world. Through.

BLESSED JOHN BAPTIST MACHADO and his Companions, Martyrs (May 22. In Jesuit Churches)

In Eastertide Mass Sancti tui, p. 748, out of Eastertide Sapientiam, p. 738, with prayers in either case as follows:

Prayer.

GRACIOUSLY impart unto us thine help, we beseech thee, O Lord; and thy blessed martyrs John Baptist and his Companions interceding, stretch forth over us the right hand of thy propitiation. Through.

Secret.

WE offer to thee, O Lord, the gifts of our devotion: that they may both be pleasing to thee in honour of thy Just, and through thy mercy afford us saving help. Through.

Postcommunion.

GRANT, we beseech thee, O Lord, at the intercession of thy blessed martyrs John Baptist and his Companions, that what we have taken with our mouths we may receive with a pure heart. Through.

ST JOHN BAPTIST DE ROSSI, Confessor
(May 23. In some Churches)

Introitus. Deut. 15.

PRæcipio tibi, ut aperias manum fratri tuo egeno et pauperi, qui tecum versatur in terra. (In Eastertide, Alleluia, alleluia.) Ps. 40. Beatus qui intelligit super egenum et pauperem: in die mala liberabit eum Dominus. Gloria Patri.

Introit. Deut. 15.

I Command thee that thou open thine hand to thy brother who is needy and poor, who dwelleth with thee upon the earth. (In Eastertide, Alleluia, alleluia.) Ps. 40. Blessed is he who understandeth concerning the needy and poor: the Lord will deliver him in the evil day. Glory be to the Father.

Prayer.

O GOD, who didst adorn St John Baptist thy Confessor with patience and charity in preaching the gospel to the poor: grant, we beseech thee, that as we venerate his holy merits, we may likewise imitate his virtues. Through our Lord.

Lesson. Job 29.

IN those days: Job took up his parable, and said: The young men saw me, and hid themselves: and the old men rose up and stood. The princes ceased to speak, and laid the finger on their mouth. The rulers held their peace, and their tongue cleaved to their throat. The ear that heard me blessed me, and the

eye that saw me gave witness to me. Because I had delivered the poor man that cried out: and the fatherless that had no helper. The blessing of him that was ready to perish came upon me, and I comforted the heart of the widow. I was clad with justice: and I clothed myself with my judgment, as with a robe and a diadem. I was an eye to the blind, and a foot to the lame. I was the father of the poor: and the cause which I knew not, I searched out most diligently. I broke the jaws of the wicked man, and out of his teeth I took away the prey. And I said: I shall die in my nest, and as a palm-tree shall multiply my days.

Graduale. Eccli 4. Fili, eleemosynam pauperis ne defraudes, et oculos tuos ne transvertas a paupere. ℣. Ibid. 7. Non te pigeat visitare infirmum: ex his enim in dilectione firmaberis. Alleluia, alleluia. ℣. Isa. 58. Frange esurienti panem tuum, et egenos vagosque induc in domum tuam; cum videris nudum, operi eum, et carnem tuam ne despexeris. Alleluia.

Gradual. Ecclus 4. My son, defraud not the poor of his alms, and turn not away thine eyes from the poor man. ℣. Ibid. 7. Let it not weary thee to visit the sick man: for by these things thou shalt be established in love. Alleluia, alleluia. ℣. Isa. 58. Break thy bread to the hungry, and bring the needy and wayfarers to thy house: when thou seest the naked, cover him, and despise not thine own flesh. Alleluia.

In Eastertide, instead of the Gradual and ℣., is said:

Alleluia, alleluia. ℣. Ps. 73. Ne avertatur humilis factus confusus: pauper et inops laudabunt nomen tuum. Alleluia. ℣. Prov. 31. Manum suam aperuit inopi, et palmas suas extendit ad pauperem. Alleluia.

Alleluia, alleluia. ℣. Ps. 73. Let not the humble be turned away with confusion: the poor and needy shall praise thy name. Alleluia. ℣. Prov. 31. He opened his hand to the needy: and he stretched out his hand to the poor. Alleluia.

☩ Gospel. Matt. 25, as on p. 143, as far as the words as long as you did it to one of these my least brethren, inclusive.

Offertorium. Jac. 1. Religio munda et immacu-

Offertory. James 1. Religion clean and unspotted

lata apud Deum et Patrem hæc est: Visitare pupillos et viduas in tribulatione eorum, et immaculatum se custodire ab hoc sæculo. (In Eastertide, Alleluia.)

before God and the Father is this: to visit the orphans and widows in their tribulation, and to keep oneself unspotted from this world. (In Eastertide, Alleluia.)

Secret.

MAY the gift we offer, we beseech thee, O Lord, ascend unto thee for an odour of sweetness: and, St John Baptist thy Confessor interceding, purify us in body and mind. Through our Lord.

Communio. 2 Tim. 2. Servum autem Domini non oportet litigare: sed mansuetum esse ad omnes, docibilem, patientem, cum modestia corripientem eos qui resistunt veritati. (In Eastertide, Alleluia.)

Communion. 2 Tim. 2. But the servant of the Lord must not strive: but be meek unto all men, teachable, patient, with modesty rebuking them that resist the truth. (In Eastertide, Alleluia.)

Postcommunion.

O LORD, may the participation of this heavenly sacrament, through the interceding merits of St John Baptist thy Confessor, cleanse and defend thy faithful: and make them ever to be intent on good works. Through our Lord.

ST JOHN BAPTIST DE LA SALLE, Confessor
(May 15. In Churches of the Christian Brothers)

Introitus. Marc. 10. SINITE parvulos venire ad me, et ne prohibueritis eos: talium est enim regnum Dei. (Alleluia, alleluia.) Ps. 21. Qui timetis Dominum laudate eum: universum semen Jacob glorificate eum. Gloria Patri.

Introit. Mark 10. SUFFER little children to come unto me, and forbid them not: for of such is the kingdom of God. (Alleluia, alleluia.) Ps. 21. Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him. Glory be.

Prayer as at p. 573.

Lesson, Ecclus. 39 as at p. 759.

Graduale. Ps. 32. Venite, filii, audite me: timorem Domini docebo vos. V.

Gradual. Ps. 32. Come children, hearken unto me: the fear of the Lord will

Accedite ad eum et illuminamini: et facies vestræ non confundentur. Alleluia, alleluia. ℣. Qui timent Dominum, sperent in eo: adjutor et protector eorum est. Alleluía.

teach you. ℣. Draw nigh to him and be enlightened, and your faces shall not be confounded. Alleluia, alleluia. ℣. They that fear the Lord, shall hope in him: he is their helper and protector. Alleluia.

In Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. ℣. Ps. 64. Beatus quem elegisti et assumpsisti: inhabitabit in atriis tuis. Alleluia. ℣. Ps. 111. Dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi. Alleluia.

Alleluia, alleluia. ℣. Ps. 64. Blessed is the man whom thou hast chosen and taken unto thyself: he shall dwell in thy courts. Alleluia. ℣. Ps. 111. He hath dispersed, he hath given to the poor: his justice remaineth for ever and ever. Alleluia.

Gospel, Matt. 18, p. 569, as far as the words receiveth me.

Offertorium. Ps. 22. Timeat eum omne semen Israel: quoniam non sprevit, neque despexit, deprecationem pauperis. (Alleluia.)

Offertory. Ps. 22. Let all the seed of Israel fear him: for he hath not spurned nor despised the prayer of the poor man. (Alleluia.)

Secret.

SANCTIFY, O Lord, the gifts consecrated to thee: and at the intercession of St John Baptist thy confessor grant that thy family being filled with their fulness may be increased by thine instruction and thy gifts. Through our Lord.

Communio. Matt. 5. Qui fecerit et docuerit, hic magnus vocabitur in regno cælorum. (Alleluia.)

Communion. Matt. 5. He that shall do and teach, he shall be called great in the kingdom of heaven. (Alleluia.)

Postcommunion.

REFRESHED by the celestial banquet, we supplicantly beseech thee, O Lord, that by the merits of St John Baptist, we may draw goodness and discipline and knowledge from the fulness of thy Son our Lord Jesus Christ: who liveth.

ST JOHN BERCHMANS, Confessor (November 26. In Jesuit Churches)

Introitus. Ps. 118.

CUstodivit anima mea testimonia tua, Domine: et dilexit ea vehementer. Ps. ibid. Beati immaculati in via: qui ambulant in lege Domini. Gloria Patri.

Introit. Ps. 118.

MY soul hath kept thy testimonies, O Lord: and loved them exceedingly. Ps. ibid. Blessed are the undefiled in the way: who walk in the law of the Lord. Glory be.

Prayer.

GRANT unto thy servants, we beseech thee, O Lord God, to imitate the example of that innocence and faithfulness in thy service wherewith the angelic youth John hallowed the flower of his life. Through.

Lesson. Ecclus. 51.

I WILL give thanks, and praise thee, and bless the Name of the Lord. When I was yet young, before I wandered about, I sought for wisdom openly in my prayer. I prayed for her before the temple, and to the very end I will seek after her. And she flourished as a grape soon ripe: my heart delighted in her. My foot walked in the right way, from my youth up I sought after her. I bowed down my ear a little, and received her. I found much wisdom in myself, and I profited much therein. To him that giveth me wisdom, will I give glory. For I have determined to follow her: I have had a zeal for good, and shall not be confounded. My soul hath wrestled for her, and in doing it I have been confirmed. I directed my soul to her, and in knowledge I found her. I possessed my heart with her from the beginning: therefore shall I not be forsaken. See with your eyes, how that I have laboured but a little, and have found me much rest.

Graduale. Sap. 4. Consummatus in brevi explevit tempora multa. ℣. Placita enim erat Deo anima illius: propter hoc properavit educere illum de medio iniquitatum.

Gradual. Wisd. 4. Being made perfect in a short space he fulfilled a long time. ℣. For his soul was pleasing to God: wherefore he hastened to bring him out of the midst of iniqui-

Alleluia, alleluia. ℣. Ibid. 16. Condemnat autem justus mortuus vivos impios: et juventus celerius consummata, longam vitam injusti. Alleluia.

ties. Alleluia, alleluia. ℣. Ibid. 16. But the just man that is dead condemneth the wicked that are living: and youth soon perfected the long life of the unjust. Alleluia.

Gospel. Matt. 19. At that time: Behold one came to Jesus, and said unto him: Good master, what good shall I do, etc., as in the 8th line of the Gospel on p. 632, to the end.

Offertorium. Ps. 115. O Domine quia ego servus tuus, ego servus tuus et filius ancillæ tuæ: dirupisti vincula mea, tibi sacrificabo hostiam laudis.

Offertory. Ps. 115. O Lord, for I am thy servant, I am thy servant and the son of thy handmaid: thou hast broken my bonds, to thee will I sacrifice a host of praise.

Secret.

LOOK down, O merciful God, upon the gifts which we offer when calling to mind that charity wherewith blessed John was inflamed whilst assisting at these mysteries. Through.

Communio. Cant. 6. Ego dilecto meo et dilectus meus mihi, qui pascitur inter lilia: Inveni quem diligit anima mea, tenui eum, nec dimittam.

Communion. Cant. 6. I to my beloved, and my beloved to me, who feedeth among the lilies. I have found him whom my soul loveth, I have held him and will not let him go.

Postcommunion.

DO thou, we beseech thee, O merciful God, grant unto us who have been refreshed with this heavenly Food, that, following in the steps of blessed John, we may run the way of thy commandments with enlarged hearts. Through.

BLESSED JOHN DE BRÉBEUF, ISAAC JOGUES, and Companions, Martyrs (see page 1245)

BLESSED JOHN OF BRITTO, Martyr (February 4. In Jesuit Churches)

Mass Lætabitur, p. 732, with prayers as follows:

Prayer.

O GOD, who, that blessed John thy Martyr might spread the Catholic Faith among the

Eastern Indies, didst strengthen him with an indomitable perseverance: do thou, through his merits and intercession, grant that we who celebrate the memory of his triumph may also imitate the example of his faith. Through.

Secret.

RECEIVE graciously, O Lord, the gifts which we offer: and by the interceding merits of blessed John thy Martyr, grant that, being conformed to the Passion and Death of thine only-begotten Son, we may also deserve to be made fellow-sharers of the Resurrection and glory of him. Who with thee liveth.

Postcommunion.

REFRESHED, in these mysteries, by the sacred pledge of man's redemption, we suppliantly beseech thee, O Lord: that we, who are weighed down by the burden of our sins, may, blessed John thy Martyr interceding, obtain both pardon and peace. Through.

ST JOHN OF THE CROSS, Confessor and Doctor of the Church (November 24. In Carmelite Churches)

Introitus. Gal. 6.

MIhi autem absit gloriari nisi in cruce Domini nostri Jesu Christi: per quem mihi mundus crucifixus est, et ego mundo. Ps. 118. Beati immaculati in via: qui ambulant in lege Domini. Gloria.

Introit. Gal. 6.

FAr be it from me to glory save in the Cross of our Lord Jesus Christ: by whom the world is crucified unto me, and I unto the world. Ps. 118. Blessed are the undefiled in the way: who walk in the law of the Lord. Glory.

Prayer, p. 722, inserting the words our Father after thy Confessor and Doctor.

Lesson. Phil. 3. Brethren, be followers of me, as on p. 466, as far as the words all things unto himself, inclusive, and continuing: Be nothing solicitous: but in everything, by prayer and supplication with thanksgiving, let your petitions be made known unto God; and the peace of God, which passeth all understanding, keep your hearts and minds in Christ Jesus our Lord. For the rest, brethren, whatsoever

things are true, whatsoever things are modest, whatsoever are just, whatsoever are holy, whatsoever are lovable, whatsoever are of good fame, if there be any virtue, if any praise of discipline, think these things. What also you have learnt and received and heard and seen in me, do these things: and the God of peace shall be with you.

Graduale. Matth. 16. Qui vult post me venire, abneget semetipsum, et tollat crucem suam, et sequatur me. ℣. Anima mea desideravit te in nocte: sed et spiritu meo in præcordiis meis de mane vigilabo ad te. Alleluia, alleluia. ℣. Eccli. 51. Quæsivi sapientiam in oratione mea: multam inveni in me ipso, et multum profeci in ea. Alleluia.

Gradual. Matt. 16. Whoso will come after me, let him deny himself, and bear his cross, and follow me. ℣. My soul hath desired thee in the night: and also with my spirit in my innermost heart from morning will I watch unto thee. Alleluia, alleluia. ℣. Ecclus. 51. I have sought for wisdom in my prayer: I found much in myself, and made much proficiency therein. Alleluia.

Gospel. Luke 11, Nemo lucernam, p. 756.

Offertorium. Isa. 60. Erit tibi Dominus in lucem sempiternam, et Deus tuus in gloriam tuam.

Offertory. Isa. 60. The Lord shall be to thee for an eternal light, and thy God for thy glory.

Secret.

WE offer to thee, O Lord, a host of praise in honour of St John thy Confessor our Father, who bearing in himself the continual mortification of the Cross, was a sacrifice agreeable and pleasing to thee Who livest.

Præfatio.

AEterne Deus. Per Christum Dominum nostrum; Qui beatum Joannem Confessorem tuum, divinarum rerum luce perfusum, et eximio patiendi desiderio succensum, præclarum nobis Doctorem et exemplar

Preface.

ETernal God. Through Christ our Lord; who hast given unto us blessed John thy Confessor, irradiated with the light of divine things, and aflame with a great desire of suffering, for our renowned Doctor and example. For

dedisti. Ipsum enim, per montis ascensum noctisque caliginem ad contemplationis verticem sublimasti; atque spiritali tibi fœdere sociatum, viva tui amoris flamma mirifice adussisti; ut rutilante ejus sapientiæ lumine, nostras quoque tenebras irradiares. Et ideo cum Angelis, etc.

thou didst raise him up by the ascent of the mount and the darkness of the night to the summit of contemplation; and didst wondrously consume him, joined unto thee by a spiritual covenant, with the living flame of thy love; that by the shining light of his wisdom thou mightest beam also upon our darkness. And therefore with the Angels, etc.

Communio. Isa. 53. Pro eo quod laboravit anima ejus, videbit semen longævum, et voluntas Domini in manu ejus dirigetur.

Communion. Isa. 53. Because his soul hath laboured, he shall see a long-lived seed, and the will of the Lord shall be directed in his hand.

Postcommunion.

MAY thy holy things, O Lord, afford to us a divine fervour at the intercession of St John thy Confessor our Father: and grant that even as while he was performing these sacred mysteries thou didst make him to shine brightly even outwardly in his body by the fire of charity sent down from heaven, so we, aflame with the same fires of charity, may continually aspire after heavenly things. Who livest.

ST JOHN EUDES, Confessor (August 19. For the Sisters of the Good Shepherd)

Introitus. Isa. 58. DOminus implebit splendoribus animam tuam, et ossa tua liberabit, et eris quasi hortus irriguus, et sicut fons aquarum, cujus non deficiunt aquæ. Ps. 72. Quam bonus Israel Deus, his qui recto sunt corde. Gloria Patri.

Introit. Isa. 58. THe Lord will fill thy soul with brightness, and deliver thy bones, and thou shalt be like a watered garden, and like a fountain of water whose waters shall not fail. Ps. 72. How good is God to Israel, to them that are of a right heart. Glory be.

Prayer.

O GOD, who didst wonderfully inflame blessed John thy Confessor solemnly to promote the worship of the sacred Hearts of Jesus and Mary, and through him didst will to found new religious families in thy church: grant, we beseech thee, that we who venerate his devout merits may also be instructed by the example of his virtues. Through the same.

Lesson. 1 John 4.

DEARLY beloved, let us love one another, for charity is of God. And everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God: for God is charity. By this hath the charity of God appeared towards us, because God hath sent his only-begotten Son into the world that we may live by him. In this is charity: not as though we had loved God, but because he hath first loved us, and sent his Son to be a propitiation for our sins. My dearest, if God has so loved us, we also ought to love one another.

Graduale. Luc. 10. Rogate Dominum messis, ut mittat operarios in messem suam. ℣. Ps. 131. Sacerdotes ejus induam salutari et sancti ejus exsultatione exsultabunt. Alleluia, alleluia. ℣. Gal. 2. Vivo jam non ego, vivit vero in me Christus. Alleluia.

Gradual. Luke 10. Pray ye the Lord of the harvest, that he send forth labourers into his harvest. ℣. Ps. 131. Her priests will I clothe with salvation, and her saints shall exult with exultation. Alleluia, alleluia. ℣. Gal. 2. I live now not I, but Christ liveth in me. Alleluia.

Gospel. Luke 10, p. 552.

Offertorium. Ps. 142. Eripe me de inimicis meis Domine, ad te confugi, doce me facere voluntatem tuam: quia Deus meus es tu.

Offertory. Ps. 142. Deliver me from mine enemies, O Lord, to thee have I fled: Teach me to do thy will, for thou art my God.

Secret.

WE offer to thee, O Lord, in honour of blessed John thy priest, these victims about to be immolated which betoken temporal consolation, so that we may not despair of eternal rewards. Through.

Communio. Joan. 15. Manete in me, et ego in vobis. Qui manet in me et ego in eo, hic fert fructum multum, dicit Dominus.

Communion. John 15. Remain in me, and I in you. He that remaineth in me and I in him, that man beareth much fruit, saith the Lord.

Postcommunion.

REPLENISHED with this sacred gift, grant us, we beseech thee, O Lord, through the intercession of blessed John, whom thou didst will to be the fervent worshipper of the sacred hearts of Jesus and Mary, that adhering faithfully to both these hearts on earth, we may deserve to delight in their joy in heaven. Through the same.

BLESSED JOHN GABRIEL PERBOYRE, Martyr
(November 7. In Lazarist Churches)

Mass Lætabitur, p. 732, except:

Prayer.

O LORD JESUS CHRIST, who didst make blessed John Gabriel thy Martyr wondrous among the peoples of China by his innocence of life, his apostolic labours, and his noteworthy sharing of thy cross: grant, we beseech thee, that we, following the example of his faith, charity and patience, may deserve to be sharers of the same glory. Who livest.

Secret.

MAY this oblation, O Lord, which prepared blessed John Gabriel to undertake his contest for the faith, confer upon us continual constancy and salvation in thy service. Through.

Postcommunion.

MAY the sacraments which we have received, O Lord, confer upon us heavenly might: even as through them blessed John Gabriel was made strong to live in innocence and to bear away the triumph of martyrdom. Through.

SS. JOHN OF GOD and CAMILLUS DE LELLIS, Confessors (March 8. In Benedictine Churches)

Introit, Secret, Communion and Postcommunion from the Mass Majorem hac, p. 630, adding in the two prayers the words John and before Camillus.

Prayer.

ALMIGHTY and merciful God, who hast bestowed upon mankind both the remedies of salvation and the gifts of eternal life: grant us, we beseech thee, that under the patronage of blessed John and Camillus we may merit to appear before thee without spot of sin at the hour of our death. Through our Lord.

Lesson. 1 John 3, p. 409.
Gradual, Clamaverunt, and Tract, Qui seminant, p. 741.
℣ Gospel. John 15, Hoc est præceptum meum, p. 725.
Offertory. Exsultabunt, p. 709.

BLESSED JOHN LEONARDI, Confessor

(October 9. In some Churches)

Introitus. Eccli. 42. IN sermonibus Domini opera ejus: sol illuminans per omnia respexit, et gloria Domini plenum opus ejus. Ps. 95. Cantate Domino canticum novum: cantate Domino, omnis terra. Gloria Patri.

Introit. Ecclus. 42. IN the words of the Lord are his works: the sun enlightening all things looked upon him, and his work is full of the glory of the Lord. Ps. 95. Sing unto the Lord a new song: sing unto the Lord, all the earth. Glory be to the Father.

Prayer.

O GOD, who didst deign wondrously to move blessed John thy Confessor to spread thy faith among the nations, and through him didst gather together a new family in thy Church for the instruction of the faithful: grant unto us thy servants so to follow in his ways that we may lay hold of eternal rewards. Through our Lord.

Lesson. 2 Cor. 4.

BRETHREN: Seeing we have this administration, according as we have obtained mercy, we faint not, but we renounce the hidden things of dishonesty, not walking in craftiness, nor adulterating the word of God, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. And if our gospel be also hid, it is hid to them that are lost, in whom the God of this world hath blinded the minds of unbelievers, that the light of the gospel of the glory of Christ, who is the image of God,

should not shine unto them. For we preach not ourselves, but Jesus Christ our Lord; and ourselves your servants through Jesus. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Christ Jesus. For all things are for your sakes; that the grace abounding through many may abound in thanksgiving unto the glory of God. For which cause we faint not; but though our outward man is corrupted, yet the inward man is renewed day by day. For that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal: but the things which are not seen are eternal.

Graduale. Ps. 72. Inflammatum est cor meum, et renes mei commutati sunt: zelus domus tuæ comedit me. ℣. Isa. 49. Posuit os meum quasi gladium acutum; in umbra manus suæ protexit me, et posuit me sicut sagittam electam. Alleluia, alleluia. ℣. Ps. 70. Tamquam prodigium factus sum multis: et tu adjutor fortis. Alleluia.

Gradual. Ps. 72. My heart is inflamed, and my loins are disturbed: the zeal of thine house hath eaten me up. ℣. Isa. 49. He hath set my tongue as it were a sharp sword: in the shadow of his hand hath he hidden me, and placed me as a chosen arrow. Alleluia, alleluia. ℣. Ps. 70. I am become as a wonder unto many: and thou art a mighty helper. Alleluia.

℣. Gospel. Luke 10, p. 552.

Offertorium. Col. 1. Christi factus sum ego minister secundum dispensationem Dei, quæ data est mihi, ut impleam verbum Domini.

Offertory. Col. 1. I am made a minister of Christ according to the dispensation of God which is given unto me, to fulfil the word of the Lord.

Secret.

RECEIVE, O Lord, the clean oblation of the saving host, and grant that at the intercession of blessed John thy Confessor it may be continually offered throughout all nations. Through our Lord.

Communio. Philipp. 3. Quæ mihi fuerunt lucra, hæc arbitratus sum propter Christum detrimenta.

Communion. Philipp. 3. What things were gain to me, the same I counted as loss for Christ.

Postcommunion.

REFRESHED with the holy mysteries of thy precious Body and Blood, we beseech thee, O Lord, that by the example of blessed John thy Confessor we may be zealous to confess what he believed and to perform what he taught. Who livest and reignest.

ST JOHN MARY VIANNEY, Confessor
(August 9 or 11. In some Dioceses)

Introitus. Gal. 6. Mihi autem absit gloriari, nisi in cruce Domini nostri Jesu Christi, per quem mihi mundus crucifixus est, et ego mundo. **Ps. 30.** In te Domine speravi, non confundar in æternum: in justitia tua libera me. Gloria Patri.

Introit. Gal. 6. God forbid that I should glory save in the Cross of our Lord Jesus Christ, by whom the world is crucified to me and I to the world. **Ps. 30.** In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice. Glory be.

Prayer.

ALMIGHTY and merciful God, who didst endow Saint John Mary with wonderful pastoral zeal and unflagging desire for prayer and penance: grant, we beseech thee, that by his example and intercession we may be able to gain the souls of our brethren for Christ, and with them reach everlasting glory. Through.

Lesson. Ezech. 33.

SO thou, O son of man, I have made thee a watchman to the house of Israel; therefore thou shalt hear the word from my mouth, and shalt tell it them from me. Thou, therefore, say to the house of Israel: Thus have you spoken, saying: Our iniquities and sins are upon us, and we pine away in them: how then can we live? Say to them: As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way, and live. Turn ye from your evil ways; and why will you die, O house of Israel? Thou therefore, O son of man, say to the

children of thy people: The wickedness of the wicked shall not hurt him in what day soever he shall turn from his wickedness.

Graduale. Ps. 44. Eructavit cor meum verbum bonum: dico ego opera mea regi. ℣. Ps. 38. Concaluit cor meum intra me, et in meditatione mea exardescet ignis. Alleluia, alleluia. ℣. Eccli. 48. Surrexit quasi ignis, et verbum ipsius quasi facula ardebat. Alleluia.

Gradual. Ps. 44. My heart hath uttered a good word: I speak my works to the King. ℣. Ps. 38. My heart grew hot within me, and in my meditation a fire will flame out. Alleluia, alleluia. ℣. Ecclus. 48. He stood up as a fire, and his word burnt like a torch. Alleluia.

☩ Gospel. Matt. 9, p. 952, as far as the words all manner of infirmities.

Offertorium. Coloss. 1. Gaudeo in passionibus et adimpleo ea quæ desunt passionum Christi in carne mea, pro corpore ejus quod est Ecclesia, cujus factus sum ego minister.

Offertory. Coloss. 1. I rejoice in my sufferings, and fill up those things that are wanting of the sufferings of Christ, in my flesh for his body which is the church: whereof I am made a minister.

Secret.

ALMIGHTY everlasting God, let the invisible fulness of the Holy Ghost come down mystically on this victim which we offer up: and by the intercession of Saint John Mary, vouchsafe that we may ever come to so great a mystery with a clean heart. Through . . . in the unity of the same.

Communio. Luc. 6. Multitudo languentium, et qui vexabantur a spiritibus immundis veniebant ad Jesum, quia virtus de illo exibat et sanabat omnes.

Communion. Luke 6. A multitude of sick folk, and of those that were troubled with unclean spirits, came to Jesus, for virtue went out from him, and he healed them all.

Postcommunion.

WE who are refreshed by the banquet of the angels entreat thee, O Lord, that as in the strength of this bread Saint John Mary bore all kinds of adversity with unflagging constancy, so by his merits and

example we may advance from virtue to virtue and be brought happily unto thee. Through our Lord.

SS. JOHN of MATHA and FELIX of VALOIS, Confessors (February 8. In Benedictine Churches).

All as for the feast of SS. Peter and Raymund, p. 1211, except:

Prayer.

O GOD, who by heavenly power and by means of SS. John and Felix didst found the order of the most holy Trinity for ransoming prisoners from the power of the Saracens: grant, we beseech thee, that by virtue of their merits pleading for us we may by thy help be delivered from all bondage whether of body or soul. Through our Lord.

ST JOHN NEPOMUCEN, Martyr (May 16. In Jesuit Churches)

Mass Protexisti, p. 746, except as follows:

Prayer.

O GOD, who through blessed John's unconquered sacramental silence didst adorn thy Church with a fresh martyr's crown: by his intercession grant, we beseech thee, that we, following his example, may keep a careful watch on our tongues, and rather suffer all evils in this world than the loss of our souls. Through.

Gospel. Matt. 10, Nihil est opertum, p. 733.

Secret.

BY these thy sacred mysteries, may we, O Lord, be kindled with that fire of charity, wherewith the noble Martyr John was inflamed when celebrating the same. Through.

Postcommunion.

GRANT, O Lord, that from this heavenly table a spirit of fortitude may be imparted to us: that table from which thy blessed Martyr John, when his constancy was tried for the honour of the Sacrament, derived the strength of victory. Through.

ST JOSEPH OF ARIMATHEA, Confessor (March 20. In Passionist Churches)

Mass Os justi, p. 760, except:

Gospel. Matt. 27.

AND when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body wrapt it up in a clean linen cloth, and laid it in his own new monument, which he had hewn out in a rock; and he rolled a great stone to the door of the monument, and went his way.

ST JOSEPH OF LEONISSA, Confessor (February 4. In Franciscan Churches)

Mass Justus, p. 762, with prayer as follows:

Prayer.

O GOD, the rewarder of faithful servants, who didst make blessed Joseph a distinguished worker in the preaching of the Gospel: do thou, through his intercession, grant that we may at no time cease from rendering thee a pleasing service on earth, and so receive a full reward from thee in heaven. Through.

Gospel. Luke 10, p. 552.

ST JULIANA FALCONIERI, Virgin (June 19. In Servite Churches)

Introitus. Prov. 31.

ACcinxit fortitudine lumbos suos et roboravit brachium suum: fortitudo et decor indumentum ejus, et ridebit in die novissimo. Ps. 83. Quam dilecta tabernacula tua, Domine virtutum! Concupiscit et deficit anima mea in atria Domini. Gloria Patri.

Introit. Prov. 31.

SHe girded her loins with strength and strengthened her arm: strength and beauty are her clothing, and she shall laugh in the latter day. Ps. 83. How beloved are thy tabernacles, O Lord of hosts: my soul longeth and fainteth for the courts of the Lord. Glory be.

Prayer, p. 596.

Lesson. Ecclus 1.

TO whom hath the discipline of wisdom been revealed and made manifest? and who hath understood the multiplicity of her steps? There is one

most high Creator Almighty, and a powerful king, and greatly to be feared, who sitteth upon his throne, and is the God of dominion. He created her in the Holy Ghost, and saw, and numbered, and measured her. And he poured her out upon all his works, and upon all flesh according to his gift, and he hath given her to them that love him. The fear of the Lord is honour, and glory, and gladness, and a crown of joy. The fear of the Lord shall delight the heart, and give joy, and gladness, and length of days. With him that feareth the Lord, it shall go well in the latter end and in the day of his death he shall be blessed.

Graduale. Ps. 15. Dominus pars hereditatis meæ et calicis mei, tu es qui restitues hereditatem meam mihi. ℣. Propter hoc lætatum est cor meum et exultavit lingua mea: et caro mea requiescit in spe. Alleluia, alleluia. ℣. Ps. 41. Sitivit anima mea ad Deum fortem vivum, quando veniam et apparebo ante faciem Dei? Alleluia.

Gradual. Ps. 15. The Lord is the part of my inheritance and of my cup, it is thou who shalt restore my inheritance to me. ℣ Wherefore hath my heart rejoiced and my tongue exulted: and my flesh shall rest in hope. Alleluia, alleluia. ℣. Ps. 41. My soul hath thirsted after the strong living God: when shall I come and appear before the face of God? Alleluia.

Gospel. Matt. 25, p. 770.

Offertorium. Ps. 16. Probasti cor meum et visitasti nocte, igne me examinasti et non est inventa in me iniquitas.

Offertory. Ps. 16. Thou hast proved my heart and hast visited it by night, thou hast tried me by fire and wickedness was not found in me.

Secret.

MAY the intercession of blessed Juliana, we beseech thee, O Lord, make us worthy to partake of the bread of angels; she to whom it was given to be fed therefrom in a wondrous manner. Through.

Communio. Ps. 15. Adimplebis me lætitia cum vultu tuo: delectationes in dextera tua usque in finem.

Communion. Ps. 15. Thou shalt fill me with joy with thy countenance: delights are in thy right hand even to the end.

Postcommunion.

WE beseech thee, O Lord, that through the intercession of blessed Juliana thy Virgin, this heavenly bread which we have received may be to us life, the bread of understanding, and the cup of the saving water of wisdom. Through.

BLESSED JULIE BILLIART, Virgin (April 8. In Convents of the Sisters of Notre Dame)

Mass Dilexisti, p. 775, with prayers as follows:

Prayer.

O GOD, who wert pleased that, through her unconquered love of thy Cross, blessed Julia should become the fruitful mother of a new family for the bringing up of indigent girls: do thou through her intercession grant that, by a steadfast endurance of our sufferings, we may attain unto the joys of everlasting life: Who livest.

Secret.

MAY the Holy Ghost, we beseech thee, O Lord, fill with the light of faith us who take part in these divine mysteries: that light by which he illumined blessed Julia for the propagation of thy glory. Through . . . in the unity of the same Holy Ghost.

Postcommunion.

DO thou, O Lord, through the intercession of blessed Julia, grant that we who have been refreshed in this heavenly banquet may, amid the vicissitudes of this world, ever firmly trust in thee. Through.

ST LAWRENCE OF BRINDISI, Confessor (July 7. In Franciscan Churches)

Introitus. Ecclı 42. IN sermonibus Domini opera ejus: sol illuminans per omnia respexit, et gloria Domini plenum est opus ejus. Ps. 67. Exsurgat Deus et dissipentur inimici ejus, et fugiant qui oderunt eum a facie ejus. Gloria Patri.

Introit. Ecclus 42 IN the words of the Lord are his works: as the shining sun he beheld all things, and his work is full of the glory of the Lord. Ps. 67. Let God arise and let his enemies be scattered: and let them that hate him flee from before his face. Glory be.

Prayer.

O GOD, who didst endow blessed Lawrence thy Confessor with the spirit of counsel and fortitude in hard labours for the glory of thy name and the salvation of souls: grant us in the same spirit both to know those things which are to be done and to perform them when known through his intercession. Through our Lord.

Lesson. 2 Cor. 5.

BRETHREN: The charity of Christ urgeth us: considering this, that if one died for all, therefore all are dead: and Christ died for all: that those also who live may live now not to themselves, but to him who for them died and rose again. Therefore henceforth we know no man according to the flesh. And if we knew Christ according to the flesh; yet now we know him so no longer. If therefore in Christ there be a new creature, the old things have passed away: lo, all things are become new. But all things of God, who hath reconciled us to himself through Christ: and hath given to us the ministry of reconciliation. For indeed God was in Christ reconciling the world to himself, not accounting their sins to them, and he hath set in us the word of reconciliation. Therefore for Christ we perform an office, as if God were exhorting through us. We beseech you for Christ's sake, be reconciled to God. Him who knew not sin he made to be sin for us, that we might be made the justice of God in him.

Graduale. Exod. 15. Fortitudo mea et laus mea Dominus, et factus est mihi in salutem. Iste Deus meus, et glorificabo eum. ℣. Dominus quasi vir pugnator: Omnipotens nomen ejus. Alleluia, alleluia. ℣. Eccli 46. Invocavit Altissimum potentem in oppugnando inimicos undique: et audivit illum magnus et sanctus Dominus. Alleluia.

Gradual. Exod. 15. The Lord is my strength and my praise, and he is made to me for salvation: he is my God, and I will glorify him. ℣. The Lord is as a man of war: the Almighty is his name. Alleluia, alleluia. ℣. Ecclus 46. He invoked the most High, the mighty, to fight against enemies on every side: and the great and holy Lord heard him. Alleluia.

Gospel. Luke 9, p. 539.

Offertorium. Isa. 49. Posuit os meum quasi gladium acutum: in umbra manus suæ protexit me, et posuit me sicut sagittam electam.

Offertory. Isa. 49. He hath set my mouth as a sharp sword: in the shadow of his hand hath he protected me, and set me as a chosen arrow.

Secret.

MAKE us, O Lord, to draw nigh worthily to the heavenly banquet with healthful tears of penance: which the purity of his life made most sweet to blessed Lawrence. Through.

Communio. Sap. 8. In conspectu potentium admirabilis ero, et facies principum mirabuntur me.

Communion. Wisd. 8. In the sight of the powerful shall I be wonderful, and the faces of princes shall wonder at me.

Postcommunion.

MAY we be satiated, O Lord, with the everlasting enjoyment of thy divinity: whereof blessed Lawrence had a foretaste in the holy mystery of the altar. Through our Lord.

ST LAZARUS, Raised from the Dead, Bishop and Confessor (December 17. In Passionist Churches)

Introitus. Ps. 15. NOn derelinques animam meam in inferno, nec dabis Sanctum tuum videre corruptionem. Ps. ibid. Conserva me, Domine, quoniam speravi in te: dixi Domino: Deus meus es tu, quoniam bonorum meorum non eges. Gloria Patri.

Introit. Ps. 15. THou wilt not leave my soul in hell, neither wilt thou give thine holy one to see corruption. Ps. ibid. Preserve me, O Lord, for I have hoped in thee: I have said to the Lord: Thou art my God, for thou hast no need of my goods. Glory.

Prayer, Epistle, Secret and Postcommunion from the Mass Sacerdotes, p. 753.

Graduale. Ps. 16. Mirifica misericordias tuas, qui salvos facis sperantes in te. ℣. Ps. 15. Funes ce-

Gradual. Ps. 16. Make wonderful thy mercies, thou who savest those who hope in thee. ℣. Ps. 15.

ciderunt mihi in præclaris : etenim hæreditas mea præclara est mihi. Alleluia, alleluia. ℣. Coloss. 2. Cum Christus apparuerit, vita vestra, tunc et vos apparebitis cum ipso in gloria. Alleluia.

The ropes have fallen out to me in good places : for indeed mine inheritance is glorious to me. Alleluia, alleluia. ℣. Coloss. 2. When Christ your life shall appear, then you also shall appear with him in glory. Alleluia.

℣. Gospel. John 11, p. 217.

Offertorium. Job 29. Rursum circumdabor pelle mea, et in carne mea videbo Deum Salvatorem meum : quem visurus sum ego ipse, et oculi mei conspecturi sunt.

Offertory. Job 29. I shall be clothed again with my skin, and in my flesh shall I see God my Saviour : whom I myself shall see, and mine eyes shall behold.

Communio. Joan. 3. Omnes qui in monumentis sunt, audient vocem Fili Dei.

Communion. John 3. All who are in the tombs shall hear the voice of the Son of God.

ST LEO IV, Pope and Confessor
(July 17. In Benedictine Churches)

Mass Statuit, p. 750, except the following :

Prayer.

WE beseech thee, O Lord, look mercifully upon the prayers of thy suppliant people : and by the intercession of blessed Leo thy Confessor and Bishop, whose solemnity we are keeping to-day, turn away from us the scourges of thine anger which we deserve for our sins. Through.

BLESSED LEONARD KIMURA and his Companions, Martyrs (November 27. In Jesuit Churches)

Mass Clamaverunt, as on the Feast of the Forty Martyrs, p. 527, with prayers as below.

Prayer.

WE suppliantly entreat thy majesty, O Lord, that even as thou dost gladden us by this festival of those blessed Martyrs, Leonard and his Com-

panions, so also thou wouldest give us the defence of their prayers. Through.

After the Gradual, instead of the Tract, is said Alleluia, alleluia. ℣. Te martyrum, etc., as on p. 741.

Secret.

LOOK upon the offerings of thy people, O Lord, and let them feel in effect that the sacrifice which with devout minds they celebrate in honour of thy blessed Martyrs, Leonard and his Companions, doth profit them unto salvation. Through.

Postcommunion.

FILLED with these sacred gifts, we beseech thee, O Lord, that by the intercession of the blessed Martyrs, Leonard and his Companions, our thanksgiving may never cease. Through.

ST LEONARD OF PORT MAURICE, Confessor
(November 26. In Franciscan Churches)

Introit. Dominus implebit, as on the Feast of St John Eudes, p. 1171*a*, but the Ps. is 80, Exsultate Deo adjutori nostro: jubilate Deo Jacob. Exult ye to God our helper: rejoice to the God of Jacob.

Prayer.

O GOD, who didst render blessed Leonard thy Confessor mighty in word and in deed to bend unto repentance the obstinate hearts of sinners: grant, we beseech thee, that through his prayers and merits we may be able to call up out of our hearts the tears of contrition. Through.

Lesson. Eph. 1, as on the Feast of the Most Holy Redeemer, p. 1017, continuing: In the dispensation of the fulness of times, to re-establish all things in Christ that are in heaven and on earth in him: in whom we also are called by lot, being predestinated according to the purpose of him who worketh all things according to the counsel of his will: that we may be unto the praise of his glory, we who before hoped in Christ. In whom ye also after ye had heard the word of truth (the Gospel of your salvation), in whom also believing, ye were signed with the holy Spirit of promise: who is the pledge of our inheritance, unto the redemption of acquisition, unto the praise of his glory.

Gradual. Justus, p. 760, with third ℣., Quam pulchri, as on the Feast of Blessed John of Avila, p. 1163.

Gospel. Luke 10, p. 552.

Offertorium. 2 Cor. 3. Non sumus sufficientes cogitare aliquid a nobis, quasi ex nobis: sed sufficientia nostra ex Deo est, qui et idoneos nos fecit ministros novi Testamenti.

Offertory. 2 Cor. 3. We are not sufficient to think anything of ourselves, as of ourselves: but our sufficiency is of God, who also hath made us fitting ministers of the New Testament.

Secret.

WE offer unto thee, O Lord, the spotless sacrifice: praying that, through the helpful intercession of the holy Confessor Leonard, the memory and the fruit of the Passion of thy beloved Son may ever steadfastly endure in us. Through the same.

Communio. 2 Cor. 5. Pro Christo legatione fungimur, tamquam Deo exhortante per nos. Obsecramus pro Christo, reconciliamini Deo.

Communion. 2 Cor. 5. We are ambassadors for Christ, God as it were exhorting by us. For Christ we beseech you, be ye reconciled to God.

Postcommunion.

MAY thy tender mercies speedily prevent us, we beseech thee, O Lord, through the intercession of thy holy Confessor Leonard: that cleansed from our offences we may be made worthy to be numbered among the elect. Through.

ST LIOBA, Virgin
(September 28. In Benedictine Churches)

Mass Dilexisti, p. 775.

ST LONGINUS, Martyr
(March 15. In Passionist Churches)

Mass Lætabitur, p. 732, except the Gospel, which is Matt. 16, Si quis vult, p. 729.

BLESSED LOUIS JOSEPH FRANÇOIS and JOHN HENRY GRUYER, Martyrs (see page 1248)

BLESSED LOUISE DE MARILLAC, Widow
(March 15. In Lazarist Churches)

Introitus. Job 30, 31. Flebam super eum qui afflictus erat, et compatiebatur anima mea

Introit. Job 30, 31. I Wept over him who was afflicted, and my soul was in sympathy with

pauperi: quia ab infantia mea crevit mecum miseratio, et de utero matris meæ egressa est mecum. Ps. 40. Beatus qui intelligit super egenum et pauperem: in die mala liberabit eum Dominus. Gloria Patri.

the poor man: for from mine infancy mercy grew up with me, and it came forth with me from my mother's womb. Ps. 40. Blessed is he that understandeth concerning the needy and poor: the Lord shall deliver him in the evil day. Glory be to the Father.

Prayer.

O GOD, the author and reward of charity, who didst raise up a new family in thy Church, and didst will that blessed Louise should be its mother: grant, we beseech thee, that we may so perform the works of charity as to deserve to obtain their promised reward in heaven. Through our Lord.

Lesson. Isa. 58, as on p. 632.

Graduale. Eccli 29. Conclude eleemosynam in corde pauperis, et hæc pro te exorabit ab omni malo. ℣. Tob. 4. Panem tuum cum esurientibus et egenis comede, et de vestimentis tusi nubos tege.

Gradual. Ecclus 29. Shut up thine alms in the heart of the poor man, and they shall intercede for thee against all evil. ℣. Tob. 4. Break thy bread with the hungered and needy, and cover the naked with thy garments.

Tractus. Job 29. Auris audiens beatificabat me, et oculus videns testimonium reddebat mihi. ℣. Eo quod liberassem pauperem vociferantem, et pupillum cui non esset adjutor. ℣. Benedictio perituri super me veniebat et cor viduæ consolatus sum.

Tract. Job 29. The ear that heard blessed me, and the eye that beheld gave me testimony. ℣ Because I set free the poor man that cried, and the orphan that had no helper. ℣. The blessing of him that was about to perish came upon me, and I consoled the heart of the widow.

℣. Gospel. Matt. 25, p. 143, as far as the words as long as you did it to one of these my least brethren, you did it to me.

Offertorium. Act. 10. Orationes tuæ et eleemo-

Offertory. Acts 10. Thy prayers and thine alms

synæ tuæ ascenderunt in memoriam in conspectu Domini.

have gone up for a memorial in the sight of God.

Secret.

LOOK down, O Lord, upon the oblations which are reverently set before thee in honour of blessed Louise: and through her intercession make us ever to be safe from danger and continually ready for the performance of virtuous deeds in all the ways of life. Through.

Communio. Isa. 54. Dilata locum tentorii tui: longos fac funiculos tuos; ad dexteram enim et ad lævam penetrabis; et semen tuum gentes hereditabit.

Communion. Isa. 54. Enlarge the place of thy tent: lengthen thy ropes: for thou shalt go forth even to thy right hand and to thy left, and thy seed shall inherit the nations.

Postcommunion.

MAY our devotion, O Lord, receive continual help from this heavenly refreshing at the intercession of blessed Louise: that the divine faith which we nourish inwardly in our hearts we may also show outwardly in our deeds. Through our Lord.

ST MAGDALEN SOPHIE BARAT, Virgin
(see page 1246)

ST MAGNUS, Martyr (April 16. In Benedictine Churches)

Mass as on p. 991. except
Secret, Muneribus, and Postcommunion, Da, quæas on p. 732.

SS. MARCELLINUS AND PETER, Martyrs
(June 2. In Benedictine Churches)

All as on p. 582. omitting mention of St Erasmus.

ST MARGARET OF CORTONA, Penitent (February 22. In Franciscan Churches)

Introitus. Ps. 76. NUmquid obliviscetur misereri Deus, aut continebit in ira sua misericordias suas? Et dixi: nunc cœpi: hæc mutatio dexteræ Excelsi. Ps. ibid. Voce mea ad Dominum clamavi: voce mea ad Deum, et intendit mihi. Gloria.

Introit. Ps. 76. WIll God forget to show mercy, or will he shut up his mercies in his anger? And I said: Now have I begun: this change is of the right hand of the most High. Ps. ibid. With my voice have I cried to the Lord: with my voice to God, and he heard me. Glory be.

Prayer.

OGOD, who didst mercifully lead back thy servant Margaret from the way of perdition to the path of salvation: grant us, of that same mercy, that we who, in the past, have not blushed to follow her in her straying away, may now seek our glory in a zealous imitation of her repentance. Through.

Lesson. Cant. 3, p. 634.

Graduale. Eccli. 51. Liberasti me de perditione: et eripuisti me de tempore iniquo. ℣. Propterea confitebor et laudem dicam tibi: et benedicam nomini Domini.

Gradual. Ecclus. 51. Thou hast delivered me from destruction: and hast saved me from the evil time. ℣. Wherefore I will confess and tell thy praise: and bless the name of the Lord.

Tractus. Cant. 2. Jam hiems transiit, imber abiit, et recessit. ℣. Flores apparuerunt in terra nostra, tempus putationis advenit: vox turturis audita est in terra nostra. ℣. Jer. 31. In caritate perpetua dilexi te: ideo attraxi te, miserans tui.

Tract. Cant. 2. Now the winter is past, the rain is departed and gone. ℣. Flowers have appeared in our land, the time of pruning is come, the voice of the turtle is heard in our land. ℣. Jer. 31. With charity everlasting have I loved thee: therefore have I drawn thee, having mercy on thee.

Gospel. Luke 15, p. 411.

Offertorium. Rom. 5. Ubi abundavit delictum,

Offertory. Rom. 5. Where sin hath abounded, grace

superabundavit gratia; ut sicut regnavit peccatum in mortem, ita et gratia regnet per justitiam in vitam æternam.

hath abounded the more: that as sin reigned unto death, so also grace might reign through justice unto life eternal.

Secret.

MAY this sacrifice of atonement which we offer unto thee, O Lord, obtain for us, through the intercession of blessed Margaret, the longed-for fulness of thine indulgent favour. Through.

Communio. Luc. 15.

Gaudium erit coram Angelis Dei super uno peccatore pœnitentiam agente.

Communion. Luke 15.

There shall be joy before the Angels of God over one sinner doing penance.

Postcommunion.

MAY the fruitful tears of blessed Margaret soften the hardness of our hearts, O Lord; that, by the virtue of this Sacrament, we may, by incessant grief, extinguish the flames which we have deserved for our sins. Through.

In Capuchin Churches all is as above except the first prayer, which is as follows:

Prayer.

O GOD, who willest not the death of a sinner but rather that he be converted and live: mercifully grant that as thou didst deliver blessed Margaret from the snares of sin to serve thee devoutly: so we by her prayers and imitation delivered from the bonds of sin, may be strong to serve thee with pure mind. Through.

Gospel as above, but preceded by the words At that time: There were drawing nigh to Jesus publicans and sinners, to hear him. And the pharisees, etc.

ST MARGARET MARY ALACOQUE, Virgin
(October 17. In Jesuit and other Churches)

Introitus. Cant. 2.

SUb umbra illius quem desideraveram sedi, et fructus ejus dulcis gutturi meo. ℣. 1. Reg. 2.

Introit. Cant. 2.

UNder the shadow of him whom I had desired did I sit, and his fruit was sweet to my mouth.

Exsultavit cor meum in Domino, et exaltatum est cor meum in Deo meo: quia lætata sum in salutari tuo. Gloria.

℣. 1. Kings 2. My heart hath rejoiced in the Lord, and my heart is exalted in my God: for I have been glad in thy salvation. Glory be.

Prayer.

O LORD JESUS CHRIST, who unto the holy Virgin Margaret didst in a wondrous manner reveal the unsearchable riches of thy heart: do thou by her merits grant that we, loving thee, after her example, in all things and above all things, may obtain an everlasting abode in that heart of thine. Who livest.

Lesson. Eph. 3, as on the Feast of the Sacred Heart, p. 1019.

Graduale. Cant. 8. Aquæ multæ non potuerunt exstinguere caritatem, nec flumina obruent illam. ℣. Ps. 72. Defecit caro mea et cor meum: Deus cordis mei, et pars mea Deus in æternum. Alleluia, alleluia. ℣. Cant. 7. Ego dilecto meo, et ad me conversio ejus. Alleluia.

Gradual. Cant. 8. Many waters cannot quench love, nor can the floods drown it. ℣. Ps. 72. My heart and my flesh have fainted away, the God of my heart, and God is my portion for ever. Alleluia, alleluia. ℣. Cant. 7. I to my beloved, and his turning is to me. Alleluia.

Gospel. Matt. 11, p. 745.

Offertorium. Zach. 9. Quid bonum ejus est et quid pulchrum ejus, nisi frumentum electorum et vinum germinans virgines?

Offertory. Zach. 9. What is his good and what his beautiful thing, but the corn of the elect and the wine that buddeth forth virgins?

Secret.

MAY the gifts of thy people be accepted by thee, O Lord: and grant that we may be inflamed by that divine fire which, coming from the heart of thy Son, burnt hotly within blessed Margaret. Through the same.

Communio. Cant. 6. Ego dilecto meo, et dilectus meus mihi, qui pascitur inter lilia.

Communion. Cant. 6. I to my beloved, and my beloved to me, who feedeth among the lilies.

Postcommunion.

DO thou, we beseech thee, O Lord Jesus, by the intercession of the holy Virgin Margaret, grant that we, who have partaken of the mysteries of thy Body and Blood, may, by stripping ourselves of the proud vanities of the world, become worthy to put on the meekness and humility of thy heart. Who livest.

BLESSED MARK CRISINI, STEPHEN PONGRACZ, and MELCHIOR GRODECZ, Martyrs (September 7. In Jesuit Churches)

Mass Intret, p. 735, with prayers as follows:

Prayer.

MAY help come unto us, we beseech thee, O Lord, through the prayers of the blessed Martyrs Mark, Stephen, and Melchior: that so we may imitate the constancy in faith of those in whose triumph we glory. Through.

Secret.

MAY a plentiful blessing descend upon this offering, O Lord: a blessing that shall restore in us a love of thee like unto that of which these blessed Martyrs have given us an example. Through.

Postcommunion.

DO thou, O Lord, bring about that we, who have been refreshed by the heavenly joys of this Sacrament, may become sharers in the glory of these blessed martyrs: a glory the pledge whereof we have received in these mysteries. Through.

BLESSED MARY ANNE OF JESUS OF PAREDES, Virgin (June 2. In Jesuit Churches)

Mass Dilexisti, p. 775, with the following prayers:

Prayer.

O GOD, who wert pleased that even amid the seductions of the world blessed Mary Anne should, like a lily among thorns, flourish forth with virginal chastity and unceasing self-mortification: grant, we beseech thee, that by the help of her merits and intercession we may be drawn back from the ways of vice, and seek after the better things. Through.

Secret.

MAY the prayers which we offer up on the solemnity of blessed Mary Anne ascend unto thee, O Lord: as likewise this salutary Victim, fragrant with a virginal perfume. Through.

Postcommunion.

REFRESHED by this heavenly food, we suppliantly beseech thee, O Lord, that cleansed from all stain through the prayers of blessed Mary Anne, we may, by following her example, please thee both in mind and in body. Through.

ST MARY CLEOPHAS, Widow
(April 9. In Passionist Churches)

Mass Cognovi, p. 782.

ST MARY MAGDALENE OF PAZZI, Virgin
(May 25. In Carmelite Churches)

Introitus. Osee 2.

SPonsabo te mihi in sempiternum: et sponsabo te mihi in justitia et in judicio et in misericordia et in miserationibus. (T. P. Alleluia, alleluia.) Ps. 44. Eructavit cor meum verbum bonum: dico ego opera mea Regi. Gloria Patri.

Introit. Osee 2.

I Will espouse thee to me for ever: and I will espouse thee to me in justice and in judgment and in lovingkindness and in mercies. (In Eastertide Alleluia, alleluia.) Ps. 44. My heart hath uttered a good word: I will speak of my works to the King. Glory be.

Prayer, p. 578.

Lesson. Cant. 8.

HIS left hand is under my head, and his right hand shall embrace me. I adjure you, daughters of Jerusalem, that ye rouse not my beloved, nor make her to awake until she herself please. Who is this that goeth up from the desert flowing with delights, leaning upon her beloved? Under the apple-tree I raised thee up, there thy mother was corrupted, there was she deflowered

that bore thee. Put me as a seal, etc., as in the second line of p. 634, to the end of the lesson.

Graduale. Ps. 70. Quantas ostendisti mihi tribulationes multas et malas, et conversus vivificasti me: et de abyssis terræ iterum reduxisti me. ℣. Ps. 93. Secundum multitudinem dolorum meorum in corde meo, consolationes tuæ lætificaverunt animam meam. Alleluia, alleluia. ℣. Gal. 2. Christo confixa sum cruci. Vivo autem jam non ego: vivit vero in me Christus. Alleluia.

Gradual. Ps. 70. How great and how many tribulations hast thou showed me, and thou hast turned thee again and made me to live: and thou hast called me again from the abysses of the earth. ℣. Ps. 93. According to the multitude of my sorrows in my heart, thy comforts have refreshed my soul. Alleluia, alleluia. ℣. Gal. 2. With Christ I am nailed to the Cross. But I live now no longer I: but Christ liveth in me. Alleluia.

In Eastertide, in place of the Gradual, is said:

Alleluia, alleluia. ℣. De ore prudentis procedit mel: dulcedo mellis est sub lingua ejus: favus distillans labia ejus. Alleluia. ℣. Sapientia requiescit in corde ejus, et prudentia in sermone oris illius. Alleluia.

Alleluia, alleluia. ℣. From the mouth of the prudent goeth forth honey: the sweetness of honey is under his tongue: his lips distil honeycomb. Alleluia. ℣. Wisdom resteth in his heart, and prudence in the word of his mouth. Alleluia.

Gospel. Matt. 11, p. 745.

Offertorium. Ps. 17. Misit de summo et accepit me: et assumpsit me de aquis multis. Eripuit me de inimicis meis fortissimis. (Alleluia.)

Offertory. Ps. 17. He sent from on high and received me: and took me up out of many waters. He delivered me from my strongest enemies. (Alleluia.)

Secret.

O GOD, who didst wonderfully endue blessed Mary Magdalene the Virgin with the gifts of the Holy Spirit: grant that, she interceding for

us, the same secret of this sacrifice may be revealed to us, and may open to us all truth. Through . . . in the unity of the same.

Communio. Ps. 17. Retribuit mihi Dominus secundum justitiam meam: et secundum puritatem manuum mearum in conspectu oculorum ejus. (Alleluia.)

Communion. Ps. 17. The Lord shall render to me according to my justice: according to the purity of my hands in the sight of his eyes. (Alleluia.)

Postcommunion.

WE have received, O Lord, the gifts of the holy mystery, humbly beseeching thee that as we declare thy wonders in blessed Mary Magdalene the Virgin, so by her loving prayers we may obtain the bounty of thy lovingkindness. Through.

BLESSED MARY MAGDALEN FONTAINE and her Companions, Virgins and Martyrs (June 27. In Lazarist Churches)

Mass Me exspectaverunt, p. 771, except:

Prayer.

O GOD, who didst deign to crown with the glory of martyrdom the exceeding charity of thy blessed Virgins Mary Magdalen and her companions in assisting the poor: grant, we beseech thee, that at their intercession we may be likewise firmly set in thy charity, and that no adversity may sever us from thee. Through.

Secret.

LOOK down, O Lord, we beseech thee, upon the gifts set out upon thine altars in honour of thy blessed Virgins and Martyrs Mary Magdalen and her companions: that as through these holy mysteries thou didst bestow glory upon them, so thou mayest grant us thy pardon. Through our Lord.

Postcommunion.

WE beseech thee, O Lord, that at the prayers of thy blessed Virgins and Martyrs, Mary Magdalen and her companions, these heavenly sacraments

may work their proper effect in us: that as we duly venerate the victory of these thy virgins in the profession of the faith, so we may imitate their constancy in purity of living. Through our Lord.

ST MARY SALOME, Widow

(October 22. In Passionist Churches)

Introitus.

GAudeamus omnes in Domino, diem festum celebrantes sub honore beatæ Mariæ Salome, de cujus festivitate gaudent Angeli, et collaudant Filium Dei. Ps. 44. Eructavit cor meum verbum bonum: dico ego opera mea Regi. Gloria Patri.

Introit.

LEt us all rejoice in the Lord, celebrating a feast-day in honour of blessed Mary Salome, on whose festival the Angels rejoice, and praise together the Son of God. Ps. 44. My heart hath uttered a good word: I speak of my works to the King. Glory.

Prayer.

GRANT, we beseech thee, almighty God, that the intercession of blessed Mary Salome may everywhere protect and defend us, that what the failing of our weakness is unable to obtain from thee be granted unto us of thy lovingkindness at her prayer. Through.

Lesson, Gradual, Offertory and Communion from the Mass Cognovi, p. 782.

☩ Gospel. Matt. 20, p. 638.

Secret.

DO thou, O God, sanctify the host which we offer to thy majesty in honour of blessed Mary the Mother of the Apostles John and James: and render us thy servants worthy to partake thereof. Through.

Postcommunion.

WE beseech thee, O Lord, that the gifts which have been offered unto thee may cleanse us from every stain of sin, and by the intercession of blessed Mary, mother of the Apostles John and James, may procure for us everlasting life. Through.

ST MAUR, Abbot (January 15. In Benedictine Churches)

Introitus. Ps. 76.

IN mari via tua, et semitæ tuæ in aquis multis, et vestigia tua non cognoscentur: deduxisti sicut oves populum tuum. Ps. ibid. Viderunt te aquæ Deus, viderunt te aquæ: et timuerunt et turbatæ sunt abyssi. Gloria.

Introit. Ps. 76.

THy way is in the sea, and thy paths in the mighty waters: and thy footsteps are not known: thou hast led thy people as sheep. Ps. ibid. The waters saw thee, O God, the waters saw thee: and the depths trembled and were disturbed. Glory.

Prayer.

O GOD, who to encourage us in imitating the example of ready obedience set us by the blessed Abbot Maurus, didst cause him to walk with dry feet on the waters: grant that we may both put into practice the lessons taught us by his virtues, and be made worthy to obtain a share of the same rewards. Through.

Lesson. Ecclus 51.

WHEN I was yet young, before I wandered about, I sought for wisdom openly in my prayer. I prayed for her before the temple: and unto the very end I will seek after her. And she flourished as a grape soon ripe: my heart delighted in her. My foot walked in the right way, from my youth up I sought after her. I bowed down my ear a little, and received her. I found much wisdom in myself, and I profited much therein. Unto him that giveth me wisdom, will I give glory. For I have determined to follow her; I have had a zeal for good, and shall not be confounded. My soul hath wrestled for her, and in doing it I have been confirmed: I stretched forth my hands on high, and I bewailed mine ignorance of her. I directed my soul to her, and in knowledge I found her. I possessed my heart with her from the beginning, therefore I shall not be forsaken. My entrails were troubled in seeking her: therefore shall I possess a good possession. The Lord hath given me a tongue for my reward, and with it I will

praise him. Draw near to me, ye unlearned, and gather yourselves together into the house of discipline. Why are ye slow? and what say ye of these things? your souls are exceeding thirsty. I have opened my mouth and have spoken. Buy her for yourselves without silver, and submit your neck to the yoke, and let your soul receive discipline: for she is near at hand to be found. See with your eyes how I have laboured a little, and have found much rest to myself. Receive ye discipline as a great sum of money, and possess abundance of gold by her. Let your soul rejoice in his mercy, and you shall not be confounded in his praise. Work your work before the time, and he will give you your reward in his time.

Graduale. Isa. 43. Ab oriente adducam semen tuum, et ab occidente congregabo te. ℣. Cum transieris per aquam, tecum ero: et flumina non operient te. Alleluia, alleluia. ℣. Prov. 21. Vir obediens loquetur victorias: et in domo ejus divitiæ et gloria. Alleluia.

Gradual. Isa. 43. From the east I will bring thy seed and from the west I will gather thee together. ℣. When thou shalt pass through the water, I will be with thee: and the floods shall not hurt thee. Alleluia, alleluia. ℣. Prov. 21. An obedient man shall speak victories: and in his house are riches and glory. Alleluia.

Gospel. Matt. 14, At that time, Peter, making answer said: Lord, if it be thou, etc., as in the fourteenth line of the Gospel on p. 622.

Offertorium. Isa. 58. Ædificabuntur in te deserta sæculorum: fundamenta generationis et generationis suscitabis, avertens semitas in requiem. Et cibabo te hæreditate patris tui.

Offertory. Isa. 58. The deserts of the ages shall be built up in thee: thou shalt raise up the foundations of generation and generation, turning the paths into rest. And I will feed thee with the inheritance of thy father.

Secret.

MAY the offering of our sacrifice, O Lord, ascend unto thee with an odour of sweetness: and the prayers of the blessed Abbot Maurus interceding for us, may thy mighty propitiation descend upon us. Through.

Communio. Joan. 15. Ego elegi vos et posui vos ut eatis et fructum afferatis, et fructus vester maneat; ut quodcumque petieritis Patrem in nomine meo, det vobis.

Communion. John 15. I have chosen you out and set you that you should go and bear fruit, and that your fruit should remain: that whatever you shall ask the Father in my name, he may give you.

Postcommunion.

WE, who now render thanks for the helps unto salvation and the pledges thereof which we have received, implore of thy mercy, O Lord our God, to grant that, by our imitation of the blessed Abbot Maurus, the heavenly blessing which thou hast bestowed upon us through his patronage may ever remain and be fulfilled in us. Through.

ST MECHTILDE, Virgin
(November 19. In Benedictine Churches)

Mass Dilexisti, p. 775, except:

Prayer.

O GOD, who didst prepare for thyself a gladsome habitation in the most devout heart of blessed Mechtilde thy Virgin: grant to us, we beseech thee, while we live, at the intercession of the same virgin, ever to be raised up in spirit from earthly to heavenly things, and to triumph together with her in the resurrection of the just. Through.

Secret.

MAY the oblation of thy consecrated people in honour of thy saints be accepted by thee, O Lord: by whose merits they know that they have received help in their tribulation. Through.

Postcommunion.

THOU hast fed thy household, O Lord, with heavenly gifts; do thou, we beseech thee, ever refresh us by her prayer whose solemnity we are keeping. Through.

BLESSED MICHAEL CARVALHO and his Companions, Martyrs (August 25. In Jesuit Churches)

Mass Intret, p. 735, except the following:

Prayer.

MAY the glorious confession of thy blessed Martyrs Michael and his Companions encourage us, O Lord; and their loving intercession ever protect us. Through.

ST MILDRED, Virgin
(July 13. In Benedictine Churches)

Mass Dilexisti, p. 775.

ST MONICA, Mother of St Augustine (May 4. In Augustinian Churches)

Introitus.

GAudeamus omnes in Domino, diem festum celebrantes sub honore beatæ Monicæ, de cujus solemnitate gaudent Angeli, et collaudant Filium Dei. Alleluia, alleluia. Ps. 44. Eructavit cor meum verbum bonum: dico ego opera mea Regi. Gloria Patri.

Introit.

LEt us all rejoice in the Lord, keeping a feast-day in honour of blessed Monica: on whose solemnity the Angels rejoice, and praise together the Son of God. Alleluia, alleluia. Ps. 44. My heart hath uttered a good word: I speak of my works to the King. Glory be.

Prayer, p. 567.

Lesson. Ecclus 16.

THE grace of a careful woman will delight her husband, and will make fat his bones. Her discipline is the gift of God. A wise and silent woman, etc., as on the Feast of St Jane Frances de Chantal, p. 1156, to the end of the Lesson.

ALleluia, alleluia. ℣. Cum essent apud Ostia Tiberina Augustinus et Monica mater ejus devotissima, colloquebantur soli valde dulciter de vita æterna sanctorum, erigentes se ardentiore affectu in ipsam. Alleluia. ℣. Margarita Paradisi Monica, Augustinus quasi cælestis carbunculus, cuncta cor-

ALleluia, alleluia. ℣. When Augustine and his most devout mother Monica were at Ostia, they held converse alone exceeding sweetly concerning the eternal life of the saints, raising themselves thereto with more ardent longing. Alleluia. ℣. Monica, pearl of Paradise, Augustine who is as a jewel passing all things on

porali gradu transcendens: raptim attigerunt toto ictu cordis regionem ubertatis indeficientis fontis vitæ æternæ. Alleluia.

the earthly way: attained in rapture with all the strength of their hearts to a land of the unfailing flowing of the fount of eternal life. Alleluia.

Gospel. Luke 7, p. 214.

Offertory. Diffusa, p. 781.

Secret.

SANCTIFY, we beseech thee, O Lord, by thy plenteous benediction, these gifts which we offer to thee on the solemnity of blessed Monica, who gained for thee Patritius her husband by her prayers and tears; that the chains of our sins through her being broken, our life may ever be directed in prosperity and adversity. Through.

Communio. Ps. 118. Feci judicium et justitiam, Domine: non calumnientur mihi superbi: ad omnia mandata tua dirigebar, omnem viam iniquitatis odio habui. Alleluia.

Communion. Ps 118. I have done judgment and justice, O Lord: let not the proud calumniate me: to all thy commandments was I directed, all the way of iniquity have I held in hatred. Alleluia.

Postcommunion.

ALMIGHTY everlasting God, who, besought by the prayers of thy handmaid Monica, didst purify her son Augustine in the holy font of Baptism: grant, we beseech thee, that we may be delivered from the evils that threaten us by her patronage whose solemnity we venerate. Through.

SS. NEREUS, ACHILLEUS and PANCRAS, Martyrs (May 12. In Benedictine Churches)

Mass Ecce oculi, p. 571, omitting all mention of St Domitilla in the prayers.

ST NICHOLAS OF TOLENTINO, Confessor (September 10. In Augustinian Churches)

Introitus. Eccli 47.

DEdit Dominus confessionem sancto suo, et Excelso in verbo gloriæ. De omni corde suo laudavit Dominum,

Introit. Ecclus 47.

THe Lord gave confession to his saint, and to the most High in the word of glory. With all his heart he praised the

et dilexit Deum, qui fecit illum. Ps. 91. Bonum est confiteri Domino; et psallere nomini tuo, Altissime. Gloria.

Lord and loved God who made him. Ps. 91. It is good to confess to God, and to sing psalms to thy name, O most High. Glory be.

Prayer.

GRANT, we beseech thee, almighty God, that thy Church, which shines with the glory of the miracles and virtues of blessed Nicholas thy Confessor, may through his intercession and merits rejoice in perpetual peace and unity. Through.

Lesson. Ecclus 45, p. 766.

Graduale. Ps. 1. In lege Domini fuit voluntas ejus die ac nocte. ℣. Prædicans præceptum Domini, constitutus est in monte sancto ejus. Alleluia, alleluia. ℣. Hic Nicolaus Augustini vestigia servans, miraculis clarus, possidet cælestia regna. Alleluia.

Gradual. Ps. 1. In the law of the Lord was his will by day and by night. ℣. Preaching the precept of the Lord, he was set in his holy mountain. Alleluia, alleluia. ℣. This Nicholas, following in the footsteps of Augustine, renowned for miracles, hath obtained the realms of heaven. Alleluia.

Gospel. Matt. 19, p. 767.

Offertorium. Ps. 5. Lætentur omnes qui sperant in te, Domine: quoniam tu benedixisti justo, scuto bonæ voluntatis tuæ coronasti eum.

Offertory. Ps. 5. All they shall rejoice that hope in thee, O Lord: for thou hast blessed the just, thou hast crowned him with the shield of thy good will.

Secret.

MAY the sacrifice offered to thee, O Lord, at the intercession of blessed Nicholas thy Confessor, ever protect us and make us to live. Through.

Communio. Eccli 45. In fide et lenitate ipsius sanctum fecit illum, et circumcinxit eum zona justitiæ: et induit eum Dominus stolam gloriæ.

Communion. Ecclus 45. He made him holy in his faith and meekness, and girded him about with a girdle of justice: and the Lord clothed him with a robe of glory.

Postcommunion.

LET the sacraments which we have received guard us thy people, O Lord: and may we who continually implore the help of St Nicholas thy Confessor feel the healthful effect of his petitions. Through.

ST NICODEMUS, Martyr
(March 29. In Passionist Churches)

Mass Lætabitur, p. 732, except the Gospel, which is John 3, p. 565.

ST PASCHAL BAYLON, Confessor
(May 17. In Franciscan Churches)

Introitus. Eccli 47. IN omni opere dedit confessionem Sancto, et Excelso in verbo gloriæ. De omni corde suo laudavit Dominum: et dilexit Deum, qui fecit illum. (In Eastertide, Alleluia, alleluia.) Ps. 102. Benedic, anima mea, Domino: et omnia quæ intra me sunt, nomini sancto ejus. Gloria Patri.

Introit. Ecclus 47. IN all his deeds he gave thanks to the Holy One, and to the most High with a word of glory. With all his heart he praised the Lord, and loved God, who made him. (In Eastertide, Alleluia, alleluia.) Ps. 102. Bless the Lord, O my soul: and all that is within me, bless his holy name. Glory be.

Prayer as on p. 574.

Lesson. 1 Cor. 1, p. 514.

Alleluia, alleluia. ℣. Osee 14. Justus germinabit sicut lilium: et florebit in æternum ante Dominum. Alleluia. ℣. Eccli. 45. Amavit eum Dominus, et ornavit eum: stolam gloriæ induit eum, et ad portas paradisi coronavit eum. Alleluia.

Alleluia, alleluia. ℣. Osee 14. The just man shall blossom as a lily: and shall flourish for ever before the Lord. Alleluia. ℣. Ecclus. 45. The Lord loved him, and adorned him: he put upon him a robe of glory, and at the gates of Paradise he crowned him. Alleluia.

℣. Gospel. Matt. 11, Respondens Jesus, p. 745.

Offertory, Veritas, p. 762.

Secret.

MAY this host of appeasement and praise, O Lord, be accepted by thee: and grant that we who continually implore thine aid may by the inter-

cession of blessed Paschal efficaciously obtain that which we ask in faith. Through.

Communio. Matt. 11. Tollite jugum meum super vos, et discite a me, quia mitis sum et humilis corde: et invenietis requiem animabus vestris.

Communion. Matt. 11. Take my yoke upon you, and learn of me, for I am meek and humble of heart: and you shall find rest for your souls.

Postcommunion.

FILLED with the banquet of thy holy Body and precious Blood, we beseech thee, O Lord our God, that at the intercession of blessed Paschal thy Confessor, thou wilt grant us to be sharers of the blessedness of heaven. Who livest.

TRANSLATION OF ST PAUL OF THE CROSS, Confessor (October 17. In Passionist Churches)

All as at p. 554, omitting the Alleluias in the Introit, Offertory and Communion, with the following:

Prayer.

GRANT us, O merciful God, both to imitate the virtues and to obtain the eternal glory of St Paul, whose translation we commemorate to-day. Through our Lord.

BLESSED PAUL NAVARRO and his Companions, Martyrs (November 16. In Jesuit Churches)

Mass as on the Feast of SS. Fabian and Sebastian, p. 496, except the prayers, which are as follows:

Prayer.

MAY this holy solemnity of thy Martyrs Paul, Denis, Peter, and Clement ever encourage us, we beseech thee, O Lord, and render us worthy of thy service. Through.

Secret.

LET the confession of thy blessed Martyrs Paul, Denis, Peter, and Clement be pleasing unto thee, O Lord, we beseech thee: and both commend our gifts, and ever implore for us thy mercy. Through.

Postcommunion.

BY the prayers of thy blessed Martyrs Paul, Denis, Peter, and Clement grant, we beseech thee, O Lord, that the holy Sacrament which we have received, may obtain for us an increase of thy propitiation. Through.

SS. PAUL MICHI, JOHN DE GOTO, and JAMES CHISAI, Martyrs (February 5. In Jesuit Churches)

Introitus. Heb. 12. PEr patientiam curramus ad propositum nobis certamen: aspicientes in auctorem fidei et consummatorem Jesum, qui proposito sibi gaudio sustinuit crucem, confusione contempta. Ps. 32. Exsultate justi in Domino: rectos decet collaudatio. Gloria Patri.

Introit. Heb. 12. LEt us run by patience to the strife set before us: looking to Jesus the beginner and consummator of our Faith, who bore the Cross, having joy set before him, despising the shame. Ps. 32. Exult, ye just, in the Lord: praise becometh the upright. Glory be.

Prayer.

OGOD, who in the blood of thy holy Martyrs Paul, John, and James, didst strengthen the firstfruits of the Faith from among the people of Japan: mercifully grant that we, who are stirred by their examples, may, by their prayers, be helped to make confession of thy Name. Through.

Lesson. Gal. 6, p. 683, but only to the words in my body.

Graduale. 1 Cor. 1. Nos autem prædicamus Christum crucifixum: Judæis quidem scandalum, gentibus autem stultitiam. ℣. Ibid. 2. Non enim me judicavi scire aliud inter vis, nisi Jesum, et hunc crucifixum. Alleluia, alleluia. ℣. Heb. 13. Exeamus igitur ad eum extra castra: improperium ejus portantes. Alleluia.

Gradual. 1 Cor. 1. But we preach Christ crucified: to the Jews indeed a scandal, but to the Gentiles foolishness. ℣. Ibid. 2. For I have not judged myself to know anything among you, save Jesus, and him crucified. Alleluia, alleluia. ℣. Heb. 13. Let us go forth therefore to him without the camp: bearing his reproach. Alleluia.

After Septuagesima, instead of the Alleluia and its ℣. is said:

Tract. Qui seminant, p. 737.

Gospel. Matt. 16, p. 729.

Offertorium. Gal. 5. Qui sunt Christi carnem suam crucifixerunt, cum vitiis et concupiscentiis.

Offertory. Gal. 5. They who are of Christ have crucified the flesh with its vices and lusts.

Secret.

GRANT, we beseech thee, O Lord, that celebrating as we do the unbloody sacrifice of the Cross, we may take up our cross and follow thine only-begotten Son: whom those glorious Martyrs Paul, John, and James confessed, dying on the cross. Through the same.

Communio. Gal. 2. Christo confixus sum cruci: vivo ego jam non ego, vivit vero in me Christus.

Communion. Gal. 2. With Christ I am nailed to the cross: but I live now no longer I, but Christ liveth in me.

Postcommunion.

MAY the mystery of the Cross remain impressed on our minds, we beseech thee, O Lord: and thy holy Martyrs Paul, John, and James interceding, produce in us a salutary effect. Through.

ST PAULINUS, Bishop and Confessor
(October 10. In Benedictine Churches)

Mass Statuit, p. 750, except

Prayer.

HEAR our prayers, we beseech thee, O Lord, and at the intercession of blessed Paulinus, thy Confessor and Bishop, be appeased and bend down to our supplications. Through.

Secret.

WE beseech thee, O Lord, that the annual solemnity of St. Paulinus thy Confessor and Bishop may render us acceptable to thy loving kindness; that by these loving offices which appease thee a blessed reward may be his for ever, and he may obtain for us the gifts of thy grace. Through.

Postcommunion.

O GOD, the rewarder of faithful souls; grant that we may obtain pardon by the prayers of blessed Paulinus thy Confessor and Bishop, whose revered festival we are celebrating. Through.

ST PEREGRINE LAZIOSI, Confessor (May 2. In Servite Churches)

Introitus. Ps. 83. COr meum et caro mea exsultaverunt in Deum vivum, beati

Introit. Ps. 83. MY heart and my flesh have rejoiced in the living God, blessed are

qui habitant in domo tua Domine, in sæcula sæculorum laudabunt te. Alleluia, alleluia. Ps. ibid. Quam dilecta tabernacula tua, Domine virtutum! concupiscit et deficit anima mea in atria Domini. Gloria.

they that dwell in thy house, O Lord, they shall praise thee for ever and ever. Alleluia, alleluia. Ps. ibid. O how beloved are thy tabernacles, O Lord of hosts: my soul longeth and fainteth after the courts of the Lord. Glory be.

Prayer.

O GOD, who in a wondrous manner unto blessed Peregrine didst give an angel as guide, the Mother of God as instructor, and Jesus as the healer of a grievous sore: do thou, through his merits, we beseech thee, grant that here on earth we may sincerely love our holy Angel, the Virgin, and the Saviour: and in heaven join the saints in their praises of thee. Through.

Lesson. Ecclus 31, p. 760.

ALleluia, alleluia. ℣. De excelso misit ignem in ossibus meis et erudivit me. Alleluia. ℣. Ps. 38. Concaluit cor meum intra me, et in meditatione mea exardescet ignis. Alleluia.

ALleluia, alleluia. ℣. He sent fire from on high into my bones, and instructed me. Alleluia. ℣. Ps. 38. My heart grew hot within me, and in my meditation a fire shall flame out. Alleluia.

Gospel. Matt. 19, p. 767.

Offertorium. Ps. 93. Beatus quem tu erudieris Domine; et in lege tua docueris eum. Alleluia.

Offertory. Ps. 93. Blessed is he whom thou teachest, O Lord: and shalt have taught him out of thy law. Alleluia.

Secret.

DO thou, O merciful God, bless this spotless sacrifice: that even as blessed Peregrine, when about to celebrate its mysteries, with bitter tears, bewailed his sins, so we, repentant by thy grace, may both humbly deplore our sins and happily quench the fires which they deserve. Through.

Communion. Multitudo, p. 497, ending with Alleluia.

Postcommunion.

REFRESHED by this Sacrament we beseech thee, O God, that thou who didst set up blessed Peregrine as a great example of wonderful penance and

patience, wouldest also grant that we may repent in a like manner; that, patient also under adversity, we may on earth tread in his steps, and obtain thee as reward in our heavenly home. Who livest, etc.

ST PETER CANISIUS, Confessor and Doctor of the Church (April 27. In Jesuit Churches)

Mass In medio, of Doctors, p. 757, except as follows:

Prayer.

O GOD, who for the defence of the Catholic faith didst strengthen blessed Peter thy Confessor with courage and learning; mercifully grant that by his example and teaching the hearts of those who have strayed may turn back to the way of salvation, and the minds of the faithful may persevere in their confession of the truth. Through.

Alleluia, alleluia. ℣. Ps. 118. Loquebar de testimoniis tuis in conspectu regum, et non confundebar, alleluia. ℣. 1 Cor. 9. Omnia omnibus factus sum ut omnes facerem salvos, alleluia.

Alleluia, alleluia. ℣. Ps. 118. I spoke of thy testimonies in the sight of kings, and was not confounded, alleluia. ℣. 1 Cor. 9. I was made all things to all men, that I might save all, alleluia.

The Creed is said.

Offertorium. Ps. 33. Venite, filii, audite me, timorem Domini docebo vos, alleluia.

Offertory. Ps. 33. Come, ye children, hearken unto me, I will teach you the fear of the Lord, alleluia.

Secret.

SANCTIFY these gifts offered unto thee, O merciful God, and at the intercession of blessed Peter mercifully grant unto thy Church the gifts of unity and peace. Through.

Communio. Isa. 12. Haurietis aquas in gaudio de fontibus Salvatoris, alleluia.

Communion. Isa. 12. Ye shall draw waters with joy out of the Saviour's fountains, alleluia.

Postcommunion.

MAY the sacrifice which we have offered, O Lord, in honour of blessed Peter thy Confessor and Doctor, increase our faith, hope, and charity; and ever gladden thy Church by an increase of children. Through.

ST PETER CLAVER, Confessor (September 9. In Jesuit Churches)

Introitus. Ps. 106. SAtiavit Dominus animam inanem: sedentes in tenebris et umbra mortis, vinctos in mendicitate et ferro. Ps. ibid. Confiteantur Domino misericordiæ ejus: et mirabilia ejus filiis hominum. Gloria Patri.

Introit. Ps. 106. THe Lord hath satisfied the hungry soul: them that sit in darkness and the shadow of death, bound in misery and iron. Ps. ibid. Let the mercies of the Lord confess to him: and his wonders to the son of men. Glory be.

Prayer.

OGOD, who, when about to call the enslaved negroes unto the knowledge of thy name, didst strengthen blessed Peter with a wondrous charity and patience for their help: grant, through his intercession, that we, seeking the things of Christ Jesus, may love our neighbours in deed and in truth. Through the same.

Lesson. Isa. 58, Thus saith the Lord: Loose the bands of wickedness, etc., as in the twentieth line of the lesson on p. 134, as far as the words Here I am, in the last line of that Lesson, and continuing: When thou shalt pour forth thy soul to the hungry, and shalt fill the afflicted soul, thy light shall arise in the darkness, and thy darkness shall be as the noonday.

Graduale. Ps. 71. Liberabit pauperem a potente, et pauperem cui non erat adjutor: parcet pauperi et inopi, et animas pauperum salvas faciet. ℣. Ex usuris et iniquitate redimet animas eorum: et honorabile nomen eorum coram illo. Alleluia, alleluia. ℣. Ps. 9. Exsurge, Domine Deus, exaltetur manus tua: ne obliviscaris pauperum: tibi derelictus est pau-

Gradual. Ps. 71. He shall deliver the poor from him that is mighty, and the poor who had no helper: he shall spare the poor and needy, and the souls of the poor shall he save. ℣. From usury and iniquity shall he redeem their souls: and their name shall be honourable before him. Alleluia, alleluia. ℣. Ps. 9. Arise, O Lord God, let thy hand be lifted up: forget not the poor: unto thee is

per: orphano tu eris adjutor. Alleluia.

the poor man left: thou wilt be a helper to the orphan. Alleluia.

Gospel. Luke 10. At that time: A certain lawyer willing to justify himself, etc., as at the fifteenth line of the Gospel on p. 432, to the end.

Offertorium. Job 29. Eo quod liberassem pauperem vociferantem et pupillum cui non erat adjutor, benedictio perituri super me veniebat, et cor viduæ consolatus sum: oculus fui cæco et pes claudo: pater eram pauperum.

Offertory. Job 29. Because I delivered the poor when he cried and the fatherless that had no helper: the blessing of him that was about to perish came upon me, and I consoled the heart of the widow: I was an eye to the blind and a foot to the lame: I was the father of the poor.

Secret.

MAY the victim of love which we offer up in this sacrifice be a propitiation for us, through thy mercy, O Lord: and by the prayers and merits of blessed Peter may it be most efficacious and salutary in obtaining for us greater patience and charity. Through.

Communio. Ezech. 34. Ego pascam oves meas: et ego eas accubare faciam, dicit Dominus Deus: Quod perierat requiram, et quod abjectum erat reducam, et quod confractum fuerat alligabo, et quod infirmum fuerat consolidabo.

Communion. Ezech. 34. I will feed my sheep: and I will make them to lie down, saith the Lord God. That which perished will I seek, and that which was cast down will I bring back, and what was broken I will bind up, and what was weak I will strengthen.

Postcommunion.

MAY the salutary effect of thy lovingkindness increase in us, O Lord: that refreshed by this heavenly food we may, by the intercession of blessed Peter, happily obtain the crown of everlasting life. Through.

BLESSED PETER FABER, Confessor (August 9. In Jesuit Churches)

Mass Justus, p. 762, with prayers as follows:

Prayer.

HEARKEN, O Lord, unto our supplications: and do thou, who, in blessed Peter the Confessor, wast pleased to unite an assiduous love of prayer to an unwearying zeal for souls, grant by his merits and intercession that we, ever cleaving to thee with our whole minds, may attain to love and help our neighbours in all deed and truth. Through.

Secret.

WE, who offer unto thee the salutary sacrifice of thine only-begotten Son, who became obedient unto death, suppliantly entreat thee, O Lord: that even as from blessed Peter thou didst accept the sacrifice of his life offered up in a spirit of obedience, so also thou wouldest accept the burnt-offering of our wills. Through.

Postcommunion.

DO thou, O Lord, pour out upon us, who have been refreshed by this heavenly bread, the spirit of thy love: and grant that, shielded by the guardianship of the angels, we may, after the example of blessed Peter, ever remain devoted unto thee. Through.

SS. PETER NOLASCO AND RAYMUND OF PENNAFORT, Confessors

(January 31. In Benedictine Churches)

Introit, Judicant Sancti, p. 708.

Prayer.

O GOD, who for an example of thy charity didst divinely inspire SS. Peter and Raymund to beget a new family within thy Church for the ransom of the faithful, grant through their intercession that we may be loosed from the bonds of sin and enjoy freedom for evermore in our heavenly country. Who livest.

Lesson. 1 Cor. 4, Spectaculum facti, p. 763.

Gradual. Exsultabunt, p. 708, adding at the end:

Alleluia, alleluia. ℣. Ps. 67. Justi epulentur, et exsultent in conspectu Dei, et delectentur in lætitia. Alleluia.

Alleluia, alleluia. ℣. Ps. 67. The just shall feast, and exult in the sight of God, and be delighted in gladness. Alleluia.

After Septuagesima, instead of the Alleluia and ℣., is said the Tract Qui seminant, p. 737.

℣ Gospel. Luke 12, Nolite timere, p. 764.

Offertory. Exsultabunt sancti, p. 709.
Secret. Præsta, p. 764.
Communion. Matt. 19, Amen dico vobis, p. 502.
Postcommunion.

APPEASED by the intercession of thy Saints, O Lord, grant, we beseech thee, that what we celebrate by this temporal act we may lay hold of in eternal salvation. Through our Lord.

ST PHILIP BENIZI, Confessor (August 23. In Servite Churches)

Introitus.

SErvus meus es tu, quia in te gloriabor: ecce dedi te in fœdus populi, ideo reposita est tibi corona justitiæ. Ps. 112. Laudate nomen Domini: laudate servi Dominum. Gloria Patri.

Introit.

THou art my servant, therefore in thee will I glory: lo, I have given thee for a covenant of the people, therefore there is laid up for thee a crown of justice. Ps. 112. Praise the name of the Lord: praise the Lord, ye servants. Glory be.

Prayer.

O GOD, the ruler and guardian of thy faithful servants, thou who by means of blessed Philip hast shed lustre upon the honoured name of the servants of Mary: do thou unto us thy servants grant that, through his patronage, we may here on earth so serve thee, and so serve thy mother, as to deserve hereafter to reign with him in heaven. Who livest.

Lesson. Ecclus 45, p. 766.

Graduale. Ps. 36. Os justi meditabitur sapientiam, et lingua ejus loquetur justitiam. ℣. Osee 14. Justus germinabit sicut lilium, et florebit in æternum ante Dominum: plantatus in atriis domus Dei nostri. Alleluia, alleluia. ℣. Ecce servus meus, suscipiam eum: electus meus est:

Gradual. Ps. 36 The mouth of the just shall meditate wisdom and his tongue shall speak justice. ℣. Osee 14. The just man shall blossom as a lily: and shall flower for ever before the Lord: planted in the courts of the house of our God. Alleluia, alleluia. ℣. Behold my servant, I will uphold him:

complacuit sibi in illo anima mea. Alleluia.

he is my elect: my soul delighteth in him: I have given my spirit upon him. Alleluia.

Gospel. Matt. 11, p. 745. Respondens Jesus.

Offertorium. Servo sapienti prosperi erunt actus, dirigetur via ejus: immolabit Deo sacrificium laudis, et reddet Altissimo vota sua.

Offertory. The wise servant shall prosper in his dealings, his way shall be made straight: he will sacrifice to God the sacrifice of praise, and will render his vows to the most High.

Secret.

THROUGH the intercession of blessed Philip, may the offering of our dutiful service be pleasing unto thy majesty: thou whose gift it is if we attain to serve thee in a fitting and praiseworthy manner. Through.

Communion. Beatus servus, p. 762.

Postcommunion.

MAY that faithful servant of thine and of Mary, Philip, O Lord, sue thy Majesty on our behalf: that cleansed from earthly affections we may by devoted service attain unto the full fruition of the Sacrament of which we have partaken. Through.

ST PHILUMENA, Virgin and Martyr
(August 11. In some Churches)

Mass Loquebar, p. 768.

SS. PLACIDUS and his Companions, Martyrs
(October 5. In Benedictine Churches)

Mass Salus autem, p. 740, except the prayers and Gospel, as follows:

Prayer.

ALMIGHTY everlasting God, who makest us to rejoice in the manifold festivity of thy saints: grant that we may be defended by their protection in whose commemoration we rejoice. Through.

Gospel. John 12, p. 657.

Secret.

GRANT, O Lord, at the prayers of thy saints, that the gifts offered to thy name may profit us unto holiness. Through.

Postcommunion.

STRENGTHENED, O Lord, both by the birthday of thy saints and the gift of the Sacrament, we beseech that we may enjoy eternally those good things whereby through thy grace we are now nourished. Through.

ST RITA OF CASSIA, Widow (May 22. In Augustinian Churches)

Introitus. Ps. 117. Aperite mihi portas justitiæ, ingressus in eas confitebor Domino: lapidem quem reprobaverunt ædificantes hic factus est in caput anguli. (T. P. Alleluia, alleluia.) Ps. ibid. Confitemini Domino quoniam bonus, quoniam in sæculum misericordia ejus. Gloria Patri.

Introit. Ps. 117. OPen to me the gates of justice, I will go into them and confess to the Lord: the stone which the builders refused, this is become the head of the corner. (In Eastertide. Alleluia, alleluia.) Ps. ibid. Confess ye to the Lord, for he is good: for his mercy is for ever. Glory be.

Prayer.

O GOD, who didst deign to confer on blessed Rita the great glory of loving her enemies, and of bearing in her heart and on her brow the signs of thy charity and Passion: do thou, we beseech thee, through her intercession and merits, grant that we may so forgive our enemies and so contemplate the sufferings of thy Passion as to attain unto the rewards promised to the meek and sorrowing. Through.

Lesson. Cant. 2.

I AM a flower of the field, and a lily of the valleys. As the lily among thorns, so is my beloved among the daughters. As the apple-tree among the trees of the woods, so is my beloved among the sons. Under the shadow of him whom I have desired did I sit: and his fruit is sweet to my mouth. He brought me into the cellar of wine: he set in order charity in me. Stay me up with flowers, compass me about with apples: for I am sick of love. His left hand is under my head, and his right hand doth embrace me. I adjure you, daughters of Jerusalem, by the roes and the harts of the fields,

that you stir not up nor make the beloved to awake until she please. The voice of my beloved. Behold, he cometh, etc., as in the Lesson on p. 616, as far as the words Arise my love, my beautiful one, and come.

Graduale. Ps. 117. Dominus mihi adjutor: non timebo quid faciat mihi homo. ℣. Ps. 115. Dirupisti vincula mea: tibi sacrificabo hostiam laudis, et nomen Domini invocabo. Alleluia, alleluia. ℣. Ibid. Vota mea Domino reddam in conspectu omnis populi ejus: in atriis domus Domini, in medio tui Jerusalem. Alleluia.

Gradual. Ps. 117. The Lord is my helper, I will not fear what man doeth unto me. ℣. Ps. 115. Thou hast broken my bonds: to thee will I sacrifice a host of praise, and I will call upon the name of the Lord. Alleluia, alleluia. ℣. Ibid. My vows will I pay unto the Lord in the sight of all his people: in the courts of the house of the Lord, in the midst of thee, O Jerusalem. Alleluia.

In Eastertide, instead of the Gradual, is said:

Alleluia, alleluia. ℣. Eccli 24. Quasi palma exaltata sum in Cades, et quasi plantatio rosæ in Jericho. Alleluia. ℣. Ibid. 20. Sicut cinnamomum et balsamum aromatizans odorem dedi: quasi myrrha electa dedi suavitatem odoris. Alleluia.

Alleluia, alleluia. ℣. Ecclus 24. As a plane-tree am I exalted in Cades, and as a plantation of rose-trees in Jericho. Alleluia. ℣. Ibid. 20. Like to cinnamon and sweet-smelling balsam I gave an odour: like chosen myrrh I gave an odour of sweetness. Alleluia.

Gospel. Matt. 13, p. 772.

Offertorium. Gen. 40. Videbam coram me vitem, in qua erant tres propagines, crescere paulatim in gemmas, et post flores uvas maturescere. (Alleluia.)

Offertory. Gen. 40. I saw before me a vine, whereon were three shoots, to grow slowly into buds, and after the flowers grapes grew ripe. (Alleluia.)

Secret.

THROUGH the merits of blessed Rita, do thou, we beseech thee, O Lord, pierce our hearts with the thorns of thy divine suffering: that set free by thy grace from all our sins, we may be able, with pure minds, to offer the sacrifice of praise. Who livest.

Communion. Prævenisti, as on the Feast of St Clare of Montefalco, p. 1116.

Postcommunion.

REFRESHED with the food that is the delight of heaven, we suppliantly beseech thee, O Lord, that, by the intercession of blessed Rita, we may bear in our minds the signs of thy charity and Passion, and ever be gladdened with the fruits of perpetua peace. Through.

BLESSED ROBERT BELLARMINE, Bishop and Confessor (May 13. In Jesuit Churches)

Introitus. Ps. 72. MIhi autem adhærere Deo bonum est, ponere in Domino Deo spem meam; ut annuntiem omnes prædicationes tuas. (In Eastertide, Alleluia, alleluia.) Ps. ibid. Quam bonus Israel Deus, his qui recto sunt corde! Gloria.

Introit. Ps. 72. BUt for me it is good to hold fast unto God, to put my hope in the Lord God; that I may declare thy sayings. (In Eastertide, Alleluia, alleluia.) Ps. ibid. How good is God to Israel, to them that are right of heart! Glory be.

Prayer.

O GOD, who for the defence of the Catholic faith and of the rights of the Apostolic See didst endow blessed Robert thy Confessor and Bishop with wondrous wisdom and virtue: grant, through his merits and intercession, that we may grow in the knowledge of the truth, and that the hearts of those who are in error may return to the unity of thy Church. Through.

Lesson. Wisd. 7, I wished, as on p. 526.

Alleluia, alleluia. Dan. 12. Qui ad justitiam eruditiunt multos, fulgebunt quasi stellæ in perpetuas æternitates. Alleluia. ℣. Ps. 109. Tu es sacerdos in æternum secundum ordinem Melchisedech. Alleluia.

Alleluia, alleluia. Dan. 12. They who instruct many unto justice shall shine as stars for ever and ever. Alleluia. ℣. Ps. 109. Thou art a priest for ever after the order of Melchisedech. Alleluia.

✠ Gospel. Luke 11, Nemo lucernam, p. 756.

Offertorium. Ps. 50. Do-

Offertory. Ps. 50. I will

cebo iniquos vias tuas et impii ad te convertentur. Domine, labia mea aperies, et os meum annuntiabit laudem tuam. Alleluia.

teach the unjust thy ways, and the wicked shall be converted unto thee. O Lord, open thou my lips, and my mouth shall declare thy praise. Alleluia.

Secret.

DEIGN, O Lord, to receive for an odour of sweetness the Hosts which we offer unto thee: and make us, following after the example of blessed Robert, to sacrifice for ever a faithful holocaust in thy service. Through.

Communio. Ps. 54. Quis dabit mihi pennas sicut columbæ et volabo et requiescam? Ecce elongavi fugiens et mansi in solitudine. Alleluia.

Communion. Ps. 54. Who shall give me wings as a dove's, and I will fly, and be at rest? Lo, I fled and gat me afar off, and remained in the wilderness. Alleluia.

Postcommunion.

MAY the sacraments which we have received, O Lord, nourish in us that ardent charity wherewith blessed Robert thy Confessor and Bishop was wondrously enflamed, so that he walked always in simplicity of heart before thee. Through our Lord.

ST ROCH, Confessor
(August 16. In some Churches)

Mass Justus, p. 762, with the following:

Prayer.

WE beseech thee, O Lord, guard thy people with continual lovingkindness: and by the interceding merits of blessed Roch, make them safe from all evil of mind and body. Through our Lord.

COMMEMORATION of the PROTOMARTYRS of the HOLY ROMAN CHURCH (June 27)

Introitus. Rom. 8.

PROpter te, Domine, mortificamur tota die, æstimati sumus sicut oves occisionis: sed in his omnibus superamus propter eum, qui dilexit

Introit. Rom. 8.

FOr thy sake, O Lord, we are slain all the day long: we are accounted as sheep for the slaughter: but in all these things we conquer for the sake of him

nos. Ps. 45. Deus noster refugium, et virtus: adjutor in tribulationibus, quæ invenerunt nos nimis. Gloria Patri.

who hath loved us. Ps. 45. God is our refuge and our strength: our helper in tribulations, which have found us out exceedingly. Glory be.

Prayer.

O GOD, who didst consecrate the firstfruits of the faith in Rome with the bloodshedding of many martyrs: grant, we beseech thee: that by the strong constancy they displayed in so terrible a contest we may be strengthened, and in their holy victory we may rejoice. Through.

Lesson, Heb. 11, Sancti per fidem, p. 743, but ending with the words: Being approved by the testimony of faith, received not the promise, God providing some better thing for us, that they might not be perfected without us.

Graduai, Clamaverunt, p. 741.

Gospel, Matt. 24. Sedente Jesu, p. 744.

Offertory, Posuerunt, as the Communion on p. 690.

Secret.

RECEIVE, O Lord, the gifts dedicated to the passions of thy saints: and as they afforded them strength amid the fires of their passions, so may they procure for us constancy in adversity. Through.

Communio. Matt. 24. Tradent vos in tribulationem, et occident vos, dicit Dominus: et eritis odio omnibus gentibus propter nomen meum: qui autem perseveraverit usque in finem, hic salvus erit.

Communion. Matt. 24. They shall deliver up you to tribulation, and shall slay you, saith the Lord: and ye shall be hated by all nations for my name's sake; but he that shall persevere even to the end, he shall be saved.

Postcommunion.

GRANT unto us, O Lord, who have been refreshed with the heavenly bread, the spirit of that fortitude wherewith thy glorious martyrs, torn by the teeth of beasts, were found a pure bread in Christ. Through the same.

ST ROSE OF VITERBO, Virgin
(September 4. In some Churches)

Mass Dilexisti, p. 775, with the following:

Prayer.

O GOD, who hast deigned to number blessed Rose among the company of thy holy Virgins; grant us, we beseech thee, to be delivered by her prayers and merits from all our offences, and to enjoy the eternal fellowship of thy majesty. Through our Lord.

BLESSED RUDOLPH ACQUAVIVA and his Companions, Martyrs (July 27. In Jesuit Churches)

Mass Intret, p. 735, except as follows:

Prayer.

MAY the glorious self-offering of thy blessed Martyrs Rudolph, Alphonsus, Peter, Antony, and Francis commend our prayers, we beseech thee, O Lord; that after their example, and by their intercession, we may offer ourselves a living sacrifice, pleasing unto thee, in homage to thy holy Name. Through.

Lesson. Apoc. 7, p. 744.

Secret.

MAY the heavenly food of this altar give us strength against thine enemies, O Lord God; that food which so well prepared for their contest thy blessed Martyrs Rudolph and his Companions that they proved stronger for victory than their adversaries. Through.

Postcommunion.

GRANT, O Lord Jesus Christ, that we who have been strengthened by participation in this salutary sacrifice, may imitate the unconquered constancy in faith and charity of thy blessed Martyrs Rudolph and his Companions. Who livest.

ST SCHOLASTICA, Virgin (February 10. In Benedictine Churches)

Introitus. Cant. 2.

SUrge, propera, amica mea, columba mea et veni; jam enim hiems transiit, imber abiit et recessit. Ps. 54. Quis dabit mihi pennas sicut columbæ, et volabo et requiescam. Gloria.

Introit. Cant. 2.

ARise, make haste, my love, my dove, and come: for now winter is past, the rain is over and gone. Ps. 54. Who will give to me wings like the dove's? Then will I fly and be at rest. Glory.

Prayer.

O GOD, who, to show us the innocence of her life, wert pleased that the soul of blessed Scholastica thy Virgin should enter heaven under the appearance of a dove: grant, through her merits and prayers, that we may live with such innocence as to be worthy to reach the everlasting joys. Through.

Lesson. Cant. 8.

WHO shall give thee to me for my brother, sucking the breasts of my mother? that I may find thee without, and kiss thee, and now no man may despise me! I will lay hold of thee, and bring thee into my mother's house. There shalt thou teach me: and I will give thee a cup of spiced wine, and new wine of my pomegranates. His left hand is under my head, and his right hand shall embrace me. I adjure you, O daughters of Jerusalem, that ye stir not up, nor awake my love until she herself please.

Graduale. Cant. 8. Aquæ multæ non potuerunt extinguere caritatem, nec flumina obruent illam. ℣. Si dederit homo omnem substantiam domus suæ pro dilectione, quasi nihil despiciet eam. Alleluia, alleluia. ℣. Dilectus meus mihi et ego illi, qui pascitur inter lilia: donec adspiret dies et inclinentur umbræ.

Gradual. Cant. 8. Many waters cannot quench love, neither can the floods drown it. ℣. If a man shall give all the substance of his house for love, he shall despise it as nothing. Alleluia, alleluia. ℣. My beloved to me and I to him, who feedeth among the lilies, until the day break and the shadows draw away.

After Septuagesima, in place of the Alleluia and ℣., is said:

Tractus. Cant. 3. Inveni quem diligit anima mea, tenui eum, nec dimittam. ℣. Cant. 1. Oleum effusum nomen tuum: ideo adolescentulæ dilexerunt te. ℣. Trahe me post te, curremus in odorem unguentorum tuorum. ℣. Exultabimus et lætabimur in te, memores

Tract. Cant. 3. I have found him whom my soul loveth, I have held him, and will not let him go. ℣ Cant. 1. Thy name is oil poured forth: therefore the young maidens have loved thee. ℣. Draw me, we will run after thee in the odour of thine ointments. ℣. We will exult and rejoice in

uberum tuorum super vinum: recti diligunt te.

thee, being mindful of thy breasts above wine: the upright love thee.

Sequentia.

EMicat meridies
Et beata requies
Virgini Scholasticæ.
Intrat in cubicula:
Sponsi petit oscula,
Quem amavit unice.

Sequence.

NOw from heaven's resplendent height
Blessed rest and noonday light
Fair Scholastica adorn.
Maid, she goes her spouse to meet,
Seeks the Bridegroom's kisses sweet,
Other love she holds in scorn.

Quantis cum gemitibus
Cordis et ardoribus
Hæc dilectum quæsiit.

Ah, with what appealing sighs,
Longing heart and yearning cries,
Her beloved hath she sought!

Movit cælos lacrimis,
Imbribusque plurimis
Pectus fratris molliit.

With her tears the skies are rent,
Plenteous showers in answer sent
On her brother's heart have wrought.

O grata colloquia!
Cum cælorum gaudia
Benedictus explicat.
Ardent desideria
Mentis et suspiria
Virgo sponsus excitat.

Ah, how sweet the converse sounds,
As St Benedict expounds
Heaven's joys to her desire!
Her chaste heart a longing flame,
Ere her Virgin Bridegroom came,
Making all her soul one fire.

Veni formosissima,
Sponsa dilectissima,

Come, O Virgin beauteous bright,

Veni, coronaberis.
Dormies in liliis,
Afflues deliciis,
Et inebriaberis.

Bride beloved, mine own delight,
Come, and thou thy crown shalt gain.
Mid the lilies thou shalt browse,
Drink the pleasures of my house,
And shalt never thirst again.

O columba virginum,
Quæ de ripis fluminum
Adis aulam gloriæ.
Trahe nos odoribus,
Pasce et uberibus
Immortalis gratiæ.
Amen.
(Before Septuagesima), Alleluia.

Maiden who dost soar above
River-banks of earth, a dove,
To thy glorious resting-place:
Draw us in thy fragrance sweet,
Feed us with the unfailing meat
Of thy Lord's supernal grace. Amen.
(Before Septuagesima), Alleluia.

Gospel. Matt. 25, p. 770.

Offertorium. Ps. 17. Intonuit Dominus de cælo, et Altissimus dedit vocem suam: grando et carbones ignis: fulgura multiplicavit, et conturbavit eos, et apparuerunt fontes aquarum. Alleluia. (After Septuagesima Alleluia is omitted.)

Offertory. Ps. 17. The Lord thundered from heaven, and the most High uttered his voice: hail and coals of fire: he multiplied lightnings, and troubled them, and the fountains of waters appeared. Alleluia. (The Alleluia is omitted after Septuagesima.)

Secret.

RECEIVE, we beseech thee, O Lord, the vows of thy suppliants with these offerings of sacrifice: that by the intercession of blessed Scholastica thy Virgin, who loved thee with a sincere devotion, both faith and love may increase within us. Through.

Communio. Joan. 15. Si manseritis in me, et

Communion. John 15. If ye remain in me, and my

verba mea in vobis manserint, quodcumque volueritis petetis, et fiet vobis, dicit Dominus.

words remain in you, you shall ask whatsoever you will, and it shall be done to you, saith the Lord.

Postcommunion.

UPON this thy family that hath been fed with spiritual food, do thou, we beseech thee, O Lord, through the merits of blessed Scholastica thy Virgin, mercifully look down: that even as, in order that she might obtain that which she desired, thou didst at her prayer cause rain to fall from heaven: so, through her intercession, thou wouldest be pleased to moisten the dryness of our hearts with the dew of thy heavenly grace. Through.

THE SEVEN HOLY FOUNDERS OF THE SERVITE ORDER, Confessors

(February 12. In Servite Churches)

All as at p. 519, to-day and throughout the Octave, except,

The Creed is said, and the following proper

Præfatio.

ÆTerne Deus. Et te in Solemnitate beatorum Patrum nostrorum collaudare, benedicere et prædicare. Qui ad gloriosum Deiparæ famulatum eos mirabiliter adduxisti, ut, cum ipsa juxta Crucem Jesu fideliter astantes, christiano populo ex vulneribus Christi copiosam salutis venam aperirent. Quique illos, insigni caritate conjunctos, unitatis et pacis ministros elegisti, ut litis vinculis solutis, fideles populos pacis fœdere sociarent. Et ideo.

Preface.

ETernal God. And to praise, bless and glorify thee on the Solemnity of our blessed Fathers. For thou didst wondrously draw them to the glorious service of the Mother of God, that standing faithfully with her by the Cross of Jesus, they might open to the Christian people a plenteous spring of salvation from the wounds of Christ. And thou didst choose them, joined as they were by a bond of exceeding great charity, as ministers of unity and peace, that the chains of strife being broken, they might join together thy faithful people in the bonds of peace. And therefore.

ST STANISLAS KOSTKA, Confessor (November 13. In Jesuit Churches)

Introitus. Sap. 4. CONsummatus in brevi explevit tempora multa: placita enim erat Deo anima illius: propter hoc properavit educere illum de medio iniquitatum. Ps. 112. Laudate pueri Dominum: laudate nomen Domini. Gloria Patri.

Introit. Wisd. 4. BEing fulfilled in a short time he fulfilled a long time, for his soul pleased God: wherefore he hastened to bring him out of the midst of iniquities. Ps. 112. Praise the Lord, ye children: praise the name of the Lord. Glory be.

Prayer.

O GOD, who among the wonders of thy wisdom, dost vouchsafe the grace of a matured sanctity even to such as are still of a tender age: grant, we beseech thee, that we, following the example of blessed Stanislas, and redeeming the time by earnest work, may make haste to enter into everlasting rest. Through.

Lesson. Wisd. 4, p. 583, with the addition of the following: But the people see this and understand not, nor lay up such things in their hearts, that the grace of God and his mercy is with his saints, and that he hath respect to his elect. But the just man that is dead condemneth the wicked that are living: and youth soon ended, the long life of the unjust.

Graduale. Ps. 20. Desiderium cordis ejus tribuisti ei: et voluntate labiorum ejus non fraudasti eum. ℣. Quoniam prævenisti eum in benedictionibus dulcedinis. Alleluia, alleluia. ℣. Ps. 118. Initio cognovi de testimoniis tuis, quia in æternum fundasti ea. Alleluia.

Graduale. Ps. 20. Thou hast given him his heart's desire: and hast not defrauded him of the will of his lips. ℣. For thou hast prevented him with the blessings of sweetness. Alleluia, alleluia. ℣. Ps. 118. From the beginning have I known concerning thy testimonies, that thou hast founded them for ever. Alleluia.

Gospel. Matt. 19, p. 632.

Offertorium. Ps. 42. In-

Offertory. Ps. 42. I will go

troibo ad altare Dei: ad Deum, qui lætificat juventutem meam.

in to the altar of God: to God, who rejoiceth my youth.

Secret.

WE beseech thee, O Lord, that we may be rendered worthy of the bread of angels by the intercession of blessed Stanislas: he to whom it was given to be refreshed therewith by the hand of an angel. Through.

Communio. Eccli 15.

Cibavit illum Dominus pane vitæ et intellectus, et aqua sapientiæ salutaris potavit illum.

Communion. Ecclus 15.

The Lord fed him with the bread of life and understanding, and with the water of saving wisdom did he satisfy him.

Postcommunion.

WE beseech thee, O Lord, that by the intercession of blessed Stanislas the bread of heaven which we have received may be unto us also the bread of life and of understanding: and the cup which we have drunk the water of salutary wisdom. Through.

ST TERESA, Virgin (October 15. In Carmelite Churches)

Introitus. 3 Reg. 4.

DEdit ei Dominus sapientiam et prudentiam multam nimis: et latitudinem cordis, quasi arenam, quæ est in littore maris. ℣. Ps. 97. Cantate Domino canticum novum: quia mirabilia fecit. Gloria.

Introit. 3 Kings 4.

THe Lord gave her wisdom and understanding exceeding much: and largeness of heart, as the sand that is by the seashore. ℣. Ps. 97. Sing ye to the Lord a new canticle: for he hath done wonders. Glory be.

Prayer.

HEAR us, O God of our salvation, that as we rejoice in the festivity of blessed Teresa thy Virgin and our Mother, so we may be nourished by the food of her heavenly doctrine, and taught by the affection of her loving devotion. Through.

Lesson. Wisd. 7, p. 526.

Graduale. Eccli 51.

Gradual. Ecclus 51. To

Danti mihi sapientiam, dabo gloriam: zelata sum bonum, et non confundar. ℣. Colluctata est anima mea in illa, et in faciendo eam confirmata sum. Alleluia, alleluia. ℣. Ps. 118. Declaratio sermonum tuorum Domine illuminat: et intellectum dat parvulis. Alleluia.

him that giveth me wisdom I will give glory: I have had a zeal for good, and shall not be confounded. ℣. My soul hath wrestled for her, and in doing it I have been strengthened. Alleluia, alleluia. ℣. Ps. 118. The declaration of thy words giveth light, O Lord: and to babes it giveth understanding. Alleluia.

Gospel. Matt. 11, Respondens, p. 745.

Offertorium. Jerem. 20. Factus est in corde meo quasi ignis exæstuans, claususque in ossibus meis; et defeci, ferre non sustinens.

Offertory. Jerem. 20. There became in my heart as it were a burning fire, and it was shut up in my bones: and I fainted, being not able to bear it.

Secret.

WE beseech thee, O Lord, that our devotion may be acceptable unto thy Majesty, through the prayers of blessed Teresa: the whole burnt-offering of whose inmost heart was so pleasing unto thee. Through.

Præfatio.

PEr Christum Dominum nostrum. Qui beatam Teresiam sanctorum scientia ac divinæ caritatis ardore munerare: et Angeli visione, ignito jaculo præcordia ejus transverberantis, vehementius inflammare: eamque sibi spirituali connubio sociatam, data dextera, significare dignatus est. Quo caritatis incendio dum beatæ Teresiæ vita consumitur: spiritus ejus, columbæ specie egredi visus sub-

Preface.

THrough Christ our Lord. Who was pleased to endow blessed Teresa with the knowledge of the saints and the ardour of a divine charity: and also to inflame her yet more ardently, while, under the appearance of an angel, he pierceth her heart with a fiery dart, and giveth her his right hand in token of her spiritual union unto him. And whilst blessed Teresa's body is consumed by this fire of charity, her spirit,

limem cælestis gloriæ gradum conscendit. Et ideo, etc.

escaping under the form of a dove, soareth to the lofty heights of heavenly glory. And therefore, etc.

Communio. Ps. 88. Misericordias Domini in æternum cantabo. Alleluia.

Communion. Ps. 88. The mercies of the Lord will I sing for ever. Alleluia.

Postcommunion.

WE beseech thee, O Lord our God, that thy subject household, which thou hast satisfied with a heavenly Bread, may, by the intercession and example of blessed Teresa, attain to sing thy mercies for ever. Through.

TRANSVERBERATION OF THE HEART OF ST TERESA, Virgin (August 27. In Carmelite Churches)

Introitus. Hab. 3.

SUscitans suscitabis, Domine, arcum tuum in luce sagittarum tuarum, et cum splendore fulgurantis hastæ tuæ. Ps. 107. Paratum cor meum, Deus, paratum cor meum: cantabo et psallam in gloria mea. Gloria.

Introit. Hab. 3.

RAising thou wilt raise thy bow, O Lord, in the light of thine arrows, and with the splendour of thy shining spear. Ps. 107. My heart is prepared, O Lord, my heart is prepared: I will sing and praise in my glory. Glory be.

Prayer.

O GOD, who didst transfix with a burning dart the unstained heart of thy Spouse our Mother the Virgin Teresa, and didst dedicate her as a victim of charity: grant at her intervention that our hearts may burn with the flame of the Holy Spirit, and love thee in all and above all. Who livest . . . in the unity of the same.

Lesson. Heb. 4.

BRETHREN, the word of God is living, and sharp, and more piercing than any two-edged sword: and piercing even to the parting of the soul and spirit, yea, of the joints and marrow, and is a discerner of the thoughts and intents of the heart. And no creature is invisible in his sight: but all things are naked and open to his eyes.

Gradual. Quemadmodum, as on the Vigil of St Francis, p. 1135, continuing as follows:

Alleluia, alleluia. V. Ps. 16. Probasti cor meum, et visitasti nocte: igne me examinasti, alleluia.

Alleluia, alleluia. V. Ps. 16. Thou hast proved my heart, and visited it by night: thou hast tried me by fire. Alleluia.

Gospel. Luke 12.

AT that time: Jesus said to his disciples: From every man to whom much is given, from him shall much be required: and to whom men have entrusted much, from him they ask more. I have come to send fire on the earth, and what will I but that it be kindled? And I have a baptism wherewith to be baptized: and how am I hindered until it be perfected?

Offertorium. Lev. 3. Universa vitalia adolebit in pabulum ignis et oblationis Domini.

Offertory. Lev. 3. All the vitals shall he burn for food for the fire and for an oblation to the Lord.

Secret.

WE beseech thee, O Lord, that our devotion may be accepted of thy majesty through the prayers of blessed Teresa: whose holocaust of a transfixed and enflamed heart was well-pleasing to thee. Through.

Preface of St Teresa, p. 1226.

Communio. Deut. 4. Quoniam Dominus ipse est Deus, et de cælo te fecit audire vocem suam, ut doceret te, et in terra ostendit tibi ignem suum maximum.

Communion. Deut. 4. For the Lord he is God, and he hath made thee to hear his voice from heaven, that he might teach thee, and on earth he showeth his great fire.

Postcommunion.

O GOD, who didst cause thy Son to come that he might cast fire on the earth: grant us unceasingly to be burnt up by that which so happily enkindled blessed Teresa, and wounded her inwardly to love thee. Through the same.

ST TERESA OF THE CHILD JESUS,
Virgin (October 1. In Carmelite Churches)

Introitus. Cant. 4. VEni de Libano, sponsa mea, veni de Libano, veni: vulnerasti cor meum, soror mea sponsa, vulnerasti cor meum. Ps. 112. Laudate, pueri, Dominum: laudate nomen Domini. Gloria.

Introit. Cant. 4. COme from Libanus, my spouse, come from Libanus, come: thou hast wounded my heart, my sister, my spouse, thou hast wounded my heart. Ps. 112. Praise the Lord, ye children, praise the name of the Lord. Glory be.

Prayer.

O LORD, who hast said: Unless ye become as little children, ye shall not enter into the kingdom of heaven: grant, we beseech thee, that we may so follow the footsteps of St Teresa thy Virgin in humility and simplicity of heart, that we may obtain rewards everlasting. Who livest.

Lesson. Isa. 66.

THUS saith the Lord: Behold I will bring upon her as it were a river of peace, and as an overflowing torrent the glory of the Gentiles, which you shall suck: you shall be carried at the breasts, and upon the knees they shall caress you. As one whom the mother caresseth, so will I comfort you: and you shall be comforted in Jerusalem. You shall see and your heart shall rejoice, and your bones shall flourish like an herb, and the hand of the Lord shall be known to his servants.

Graduale. Matt. 11. Confitebor tibi, Pater, Domine cæli et terræ, quia abscondisti hæc a sapientibus et prudentibus, et revelasti ea parvulis. ℣. Ps. 70. Domine, spes mea a juventute mea. Alleluia, alleluia. ℣. Eccli. 39. Quasi rosa plantata super rivos aquarum fructificate: quasi Libanus odorem suavitatis habete: florete, flores, quasi lilium,

Gradual. Matt. 11. I will confess to thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them unto little ones. ℣. Ps. 70. O Lord, my hope from my youth. Alleluia, alleluia. ℣. Ecclus. 39. Bud forth as the rose planted by the brooks of waters: give ye a sweet odour as frankincense.

et date odorem, et frondete in gratiam, et collaudate canticum, et benedicite Dominum in operibus suis. Alleluia.

Send forth flowers as the lily, and yield a smell, and bring forth leaves in grace, and praise with canticles, and bless the Lord in his works. Alleluia.

☩ Gospel. Matt. 18.

AT that time: The disciples drew nigh unto Jesus, saying: Whom, thinkest thou, is the greater in the kingdom of heaven? And Jesus calling a little child set him in the midst of them, and said: Amen I say unto you, unless ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven.

Offertorium. Luc. 1. Magnificat anima mea Dominum; et exsultavit spiritus meus in Deo salutari meo: quia respexit humilitatem ancillæ suæ: fecit mihi magna qui potens est.

Offertory. Luke 1. My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour. For he hath regarded the humility of his handmaid: he that is mighty hath done great things to me.

Secret.

WE beseech thee, O Lord, that the holy prayer of St Teresa may render our sacrifice pleasing unto thee: that as it is solemnly offered in her honour, so by her merits it may be made acceptable. Through.

Communio. Deut. 32. Circumduxit eam. et docuit: et custodivit quasi pupilla oculi sui. Sicut aquila expandit alas suas, et assumpsit eam, atque portavit in humeris suis. Dominus solus dux ejus fuit.

Communion. Deut. 32. He led her about, and taught her: and he kept her as the apple of his eye. As the eagle he spread his wings, and took her up and carried her on his shoulders. The Lord alone was her leader.

Postcommunion.

MAY the heavenly mystery set us on fire, O Lord, with that flame of love wherein St Teresa thy virgin vowed herself to thee as a victim of charity for mankind. Through our Lord.

BLESSED TERESA OF ST AUGUSTINE and her companions, Virgins and Martyrs (July 17. In Benedictine Churches)

Mass Me exspectaverunt, p. 771, except as follows:

Prayer.

O GOD, who for their unconquered constancy in thy love didst call blessed Teresa and her companions from the summit of Carmel to the crown of martyrdom: grant, we beseech thee, that faithfully loving thee, we may be brought to the contemplation of the beauty of thy majesty. Who livest.

Gospel, Matt. 25, p. 770.

Secret.

WE offer unto thee, O Lord, that sacrifice wherefrom all martyrdom took its beginning, humbly beseeching that we may have that strength in the confession of thy name which blessed Teresa and her companions drew from his holy banquet. Through our Lord.

Postcommunion.

GRANT unto us who are strengthened with the heavenly bread, O Lord, that overcoming the snares of all our enemies we may merit to be sharers of thine eternal glory. Who livest.

BLESSED THOMAS TZUGI, MICHAEL NACAXIMA, and their Companions, Martyrs (September 6. In Jesuit Churches)

Mass Sapientiam, p. 738.

ST THOMAS OF VILLANOVA, Bishop and Confessor (September 17. In Augustinian Churches)

Introitus. Ps. 40. BEatus qui intelligit super egenum et pauperem: in die mala liberabit eum Dominus. Ps. 111. Dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi. Gloria Patri.

Introit. Ps. 40. BLessed is he that understandeth concerning the needy and poor: the Lord will deliver him in the evil day. Ps. 111. He hath dispersed, he hath given to the poor: his justice remaineth for ever and ever. Glory be.

Prayer, p. 688.

Lesson. 1 Tim. 6, p. 629, continuing as follows: Whereto thou art called, and hast confessed a good confession before many witnesses. Exhort the rich of this world not to think proudly, nor to hope in the uncertainty of riches, but in the living God, (who affordeth us all things abundantly to enjoy), to do well, to become rich in good works, easily to impart, to communicate, and to lay up as treasure for themselves a good foundation to the future, that they may gain eternal life.

Graduale. Luc. 11. Date eleemosynam, et ecce omnia munda sunt vobis. ℣. Matth. 5. Beati misericordes, quoniam ipsi misericordiam consequentur. Alleluia, alleluia. ℣. Beate Pater pauperum, ora pro nobis Deum. Alleluia.

Gradual. Luke 11. Give alms, and behold all things are clean unto you. ℣. Matt. 5. Blessed are the merciful, for they shall obtain mercy. Alleluia, alleluia. ℣. Blessed Father of the poor, pray thou to God for us. Alleluia.

Gospel, Luke 12. At that time: Jesus said to his disciples: Sell what you possess, etc., as in the third line of the Gospel on p. 764.

Offertorium. Tob. 12. Orationes tuæ et eleemosynæ tuæ ascenderunt in memoriam in conspectu Dei: Ego obtuli eas Domino.

Offertory. Tob. 12. Thy prayers and thine alms have gone up as a memorial in the sight of God: I have offered them to the Lord.

Secret.

ALMIGHTY and merciful God, grant, we beseech thee, that as the hands of the poor bore to heaven the merits of blessed Thomas: so by his loving prayers our oblation may be borne up to thee. Through.

Communio. Ps. 111. Jucundus homo qui miseretur et commodat, disponet sermones suos in judicio, quia in æternum non commovebitur

Communion. Ps. 111. Pleasant is the man who is merciful and lendeth, he shall order his words in judgment, for he shall not be moved for ever.

Postcommunion.

MAY the groaning of our poverty ascend to thee, O Lord: that by the food of thy Body and drink of thy Blood the hunger and thirst of our souls may be satisfied. Who livest.

SS. TIMOTHY AND SYMPHORIAN, Martyrs

(August 22. In Benedictine Churches)

All as on p. 666, omitting all mention of St Hippolytus.

SS. URSULA and her Companions, Virgins and Martyrs.

(October 21. In Ursuline Convents)

Introitus.

GAudeamus omnes in Domino, diem festum celebrantes sub honore sanctarum Virginum, de quorum passione gaudent angeli et collaudant Filium Dei. Ps. 32. Exsultate justi in Domino: rectos decet collaudatio. Gloria.

Introit.

LET us all rejoice in the Lord, celebrating a feast-day in honour of the holy Virgins: at whose passion the Angels rejoice, and praise together the Son of God. Ps. 32. Exult, ye just, in the Lord: praise becometh the upright. Glory be.

Prayer.

O GOD, who didst worthily endue the Virgins consecrated to thee under the leadership of Ursula with strength to attain by the palm of martyrdom to the glory of heavenly contemplation; grant, we beseech thee, that we may be aided by their intercession, whom upon this day thou didst cause to overcome in the contest of death and to triumph in heaven. Through.

Lesson. De virginibus, 1 Cor. 7, p. 778.

Graduale. Ps. 33. Timete Dominum omnes sancti ejus, quoniam nihil deest timentibus eum. ℣. Inquirentes autem Dominum non deficient omni bono. Alleluia, alleluia. ℣. Ps. 44. Adducentur Regi virgines post eam; proximæ ejus afferentur tibi in lætitia. Alleluia.

Gradual. Ps. 33. Fear the Lord all ye his saints, for there is no lack to them that fear him. ℣. But they that seek the Lord shall not want for any good thing. Alleluia, alleluia. ℣. Ps. 44. Virgins shall be brought to the King after her; her neighbours shall be brought unto thee with gladness. Alleluia.

Gospel, Matt. 25, p. 770.

Secret.

MAY the votive gifts of the mystical banquet, offered to thy majesty in veneration of thy holy Virgins Ursula and her companions, purge our sins; and render us, who are purified by the performing of so great mysteries, acceptable to thee. Through our Lord.

Offertory, Afferentur, p. 770.
Communion, Quinque prudentes virgines, p. 777.
Postcommunion.

REFRESHED by the sacrament of the heavenly banquet, we beseech thee, O Lord, that through the intercession of thy holy Virgins Ursula and her companions, those mysteries which we celebrate for their glory may avail to us for an increase of salvation. Through.

ST VEDAST, Bishop and Confessor (February 6. In Benedictine Churches)

Mass Statuit, p. 750.

ST VERONICA GIULIANI, Virgin
(July 9. In some Churches)

Mass Dilexisti, p. 775, with the following prayers:
Prayer.

O LORD JESUS CHRIST, who didst make blessed Veronica the Virgin noteworthy by giving her the marks of thy Passion: mercifully grant that we may merit by crucifying the flesh to attain eternal joys. Who livest and reignest.
Secret.

RECEIVE, O merciful God, the hosts of praise which we humbly offer to thee; and by the intercession of blessed Veronica thy Virgin make them to afford us perpetual help. Through our Lord.
Postcommunion.

MAKE us who are strengthened by the heavenly gift, we beseech thee, O Lord our God, to be instructed by the examples of blessed Veronica thy Virgin, and aided by her patronage. Through our Lord.

ST VIBIANA, Virgin and Martyr (September 1. In some Churches)

Mass Loquebar, p. 768.

ST VIGOR, Bishop and Confessor
(November 3. In Benedictine Churches)

Mass Statuit, p. 750.

ST VINCENT, Martyr
(January 22. In Benedictine Churches)

Introit. Lætabitur, p. 732.
Prayer and Postcommunion, as in the Mass of SS. Vincent and Anastasius, p. 498, omitting all mention of St Anastasius.

Lesson. Isa. 43.

THUS saith the Lord that created thee, O Jacob, and formed thee, O Israel: Fear not, for I have redeemed thee, and have called thee by thy name: thou art mine. When thou shalt pass through the waters I will be with thee, and the floods shall not overwhelm thee: when thou shalt walk through the fire, thou shalt not be burned, and the flame shall not rage against thee: for I the Lord thy God, the Holy One of Israel, thy saviour, have given for thy price Egypt, Ethiopia and Saba for thee. Wherefore thou art made honourable in mine eyes, and glorious: I have loved thee, and I will give men for thee, and peoples for thy soul. Fear not, for I am with thee: the Lord thy God.

Graduale. Ps. 20. Posuisti, Domine, in capite ejus coronam de lapide pretioso. ℣. Desiderium animæ ejus tribuisti ei, et voluntate labiorum ejus non fraudasti eum. Alleluia, alleluia. ℣. Ps. 111. Beatus vir qui timet Dominum: in mandatis ejus cupit nimis. Alleluia.

Gradual. Ps. 20. Thou hast set, O Lord, upon his head a crown of precious stones. ℣. Thou hast granted him the desire of his heart, and hast not defrauded him of the will of his lips. Alleluia, alleluia. ℣. Ps. 111 Blessed is the man who feareth the Lord: in his commandments he delighteth exceedingly. Alleluia.

After Septuagesima, instead of Alleluia and ℣., is said the Tract Desiderium, p. 731.

✠ Gospel. John 12, Nisi granum frumenti, p. 735. Offertory, Ps. 8, Gloria et honore, Secret, Muneribus, and Communion, Matt. 16, Qui vult, as on p. 732.

ST VINCENT DE PAUL, Confessor (July 19. In Lazarist Churches)

Introitus. Ps. 131. PAuperes Sion saturabo panibus: sacerdotes ejus induam salutari: et sancti ejus exsultatione exsultabunt. Ps. ibid. Memento Domine David: et omnis mansuetudinis ejus. Gloria Patri.

Introit. Ps. 131. THe poor of Sion will I satisfy with bread: I will clothe her priests with salvation: and her saints shall rejoice with exultation. Ps. ibid. Lord, remember David: and all his meekness. Glory be.

Prayer.

O GOD, who for the benefit of the poor, and the better discipline of the clergy, didst by means of blessed Vincent gather together a new family in thy Church: grant, we beseech thee, that we, likewise burning with the same spirit, may both love that which he cherished, and also put into practice that which he taught. Through.

Lesson. 1 Cor. 1, p. 514, with the following addition: And I, brethren, when I came unto you, came not in loftiness of speech or of wisdom, declaring unto you the gospel of Christ. For I judged not myself to know anything among you save Jesus Christ, and him crucified.

Graduale. Luc. 4. Evangelizare pauperibus misit me, sanare contritos corde. ℣. Ps. 67. Parasti in dulcedine tua pauperi, Deus. Dominus dabit verbum evangelizantibus virtute multa. Alleluia, alleluia. ℣. Isa. 52. Quam pulchri super montes pedes annuntiantis et prædicantis pacem, annuntiantis bonum, prædicantis salutem. Alleluia.

Gradual. Luke 4. He sent me to evangelize the poor, to heal the contrite of heart. ℣. Ps. 67. Thou hast prepared for the poor in thy sweetness, O God. The Lord gave the word to the preachers with great power. Alleluia, alleluia. ℣. Isa. 52. How beautiful upon the mountains are the feet of him that announceth and preacheth peace, that announceth good tidings, that preacheth salvation. Alleluia.

Gospel. Matt. 9.

AT that time: Jesus went about all the cities and towns teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every infirmity. And seeing the multitudes, he had compassion on them: because they were distressed, and lying like sheep that have no shepherd. Then saith he to his disciples, The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

Offertorium. 3 Reg. 8. Inclinet Dominus Deus

Offertory. 3 Kings 8. May the Lord our God incline

noster corda nostra ad se, ut ambulemus in universis viis ejus, et custodiamus mandata ejus, et cæremonias ejus, et judicia, quæcumque mandavit patribus nostris.

our hearts unto himself, that we may walk in all his ways: and that we may keep his commandments, and his ceremonies, and all the judgments which he commanded our fathers.

Secret.

O GOD, who upon blessed Vincent didst bestow the grace of putting into practice the lessons of those Mysteries which he daily celebrated in the sacrifice of the Mass: grant us by his prayers that, when offering the victim without spot, we may ourselves be transformed into a sacrifice pleasing unto thee. Through.

Præfatio.

VEre dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus: qui glorificaris in concilio sanctorum: et eorum coronando merita, coronas dona tua: qui nobis in eorum præbes et conversatione exemplum, et communione consortium, et intercessione subsidium: ut tantam habentes impositam nubem testium, per patientiam curramus ad propositum nobis certamen, et cum eis percipiamus immarcescibilem gloriæ coronam: per Jesum Christum Dominum nostrum, cujus sanguine ministratur nobis introitum in æternum regnum: per

Preface.

IT is truly meet and just, right and healthful, for us always and in all places to give thanks to thee, O Lord holy, Father Almighty, God everlasting: who art glorified in the council of the saints: and in crowning their merits dost crown thine own gifts: who dost in them afford to us both an example through their conversation, and fellowship in their communion, and help by their intercession: that having so great a cloud of witnesses set over us, we may run with patience to the contest proposed to us, and with them may gain an unfading crown of glory: through our Lord Jesus Christ, by whose blood is ministered to us an en-

quem majestatem tuam trementes adorant Angeli et omnes spirituum cælestium, chori socia exsultatione concelebrant. Cum quibus et nostras voces, etc.

trance into the eternal kingdom: through whom the angels trembling adore thy majesty, and all the choirs of heavenly spirits rejoice together with common exultation. With whom, etc.

Communio. Ps. 106. Confiteantur Domino misericordiæ ejus, et mirabilia ejus filiis hominum: quia satiavit animam inanem, et animam esurientem implevit bonis.

Communion. Ps. 106 Let the mercies of the Lord give glory to him, and his wondrous works to the children of men: for he hath satisfied the empty soul, and the hungry soul he hath filled with good things.

Postcommunion.

REFRESHED by these heavenly Sacraments, we beseech thee, O Lord, that, stirred up as we are by the example of blessed Vincent to imitate thy Son in his preaching of the Gospel to the poor, so also we may be helped by his patronage. Through the same.

DEPOSITION OF ST VINCENT DE PAUL
(September 27. In Lazarist Churches)

All as on the principal feast, p. 1234.

PATRONAGE OF ST VINCENT DE PAUL
(December 20. In Lazarist Churches)

All as on the principal feast, p. 1234, except:

Prayer.

O LORD JESUS CHRIST, who didst will to enkindle a wondrous ardour of charity in the heart of blessed Vincent, to the taking away of all the distresses of men: grant at his intercession that all we who glory in his patronage may grow day by day in love of thee and of our neighbour. Who livest.

Secret.

RECEIVE, O Lord, the saving host which we offer thee to the honour of blessed Vincent, the pledge of thine unbounded love towards men. Through.

Postcommunion.

FILLED with the saving mysteries, make us, we beseech thee, O Lord, so to imitate the charity of Vincent thy servant that we may merit to attain to heavenly glory. Through.

TRANSLATION OF ST VINCENT DE PAUL
(April 20. In Lazarist Churches)

All as in the Mass above except the prayers, which are as follows:

Prayer.

O GOD, who, that blessed Vincent, thy Confessor, might come to the aid of the many miseries of mankind, didst give him a heart full of compassion, do thou, on this feast of his Translation, graciously grant that, with a happy rivalry, we may seek to obtain that charity which his sacred ashes still breathe, and so deserve to partake more fully of its fruits. Through.

Secret.

WE beseech thee, O Lord, graciously to look down upon the gifts which we offer on the translation of blessed Vincent thy Confessor, that, by his merits and prayers, we may feel an increase of that spirit of thy love which unceasingly burnt within him. Through.

Postcommunion.

BE propitious unto thy people, O Lord, and, by the intercession of blessed Vincent thy Confessor, grant that we may ever pursue with eager steps that path of perfection into which he so sweetly set himself. Through.

BLESSED VINCENT STRAMBI, Bishop and Confessor (see page 1246)

ST WALBURGA, Virgin
(February 25. In Benedictine Churches)

Mass Dilexisti, p. 755, with Prayer as at p. 1012, and the following:

Secret.

WE beseech thee, O Lord, that the prayer of blessed Walburga thy Virgin may render the sacrifice which we offer acceptable to thy majesty: in the revered commemoration of whom it is offered to thee with devout service. Through our Lord.

Postcommunion.

O LORD, at the intercession of blessed Walburga thy Virgin, may we merit to obtain the grace of thy blessing: that as we declare her venerable glory, so we may perceive her help in all our necessities. Through.

VOTIVE MASS for the day of SOLEMN PROFESSION of a RELIGIOUS in the ORDER of ST BENEDICT

Introit, Cum sanctificatus, as on p. 380, omitting the Alleluias, except in Eastertide.

Prayer.

ALMIGHTY, eternal God, who hast commanded men to walk by the strait and narrow way, mercifully look upon thy servant (servants) N. N. who is (are) taking flight from the dangers of the world unto thee, and in thy loving kindness break the chain of sin whereby he perceives that he is (they perceive that they are) held captive, and bestow upon him (them) perseverance in good works and rewards everlasting. Through our Lord.

Lesson, Rom. 6.

BRETHREN: We that are dead to sin, how shall we live any longer therein? Know you not that all we who are baptized in Christ Jesus are baptized in his death? For we are buried together with him by baptism unto death: that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, that we may serve sin no longer. For he that is dead is justified from sin. Now if we be dead with Christ, we believe that we shall live also together with Christ. Knowing that Christ rising again from the dead dieth now no more, death hath no more dominion over him. For in that he died to sin, he died once; but in that he liveth, he liveth unto God. So do you also reckon that you are dead indeed unto sin, but alive unto God in Christ Jesus our Lord.

Graduale. Ps. 33. Venite filii, audite me: timorem Domini docebo vos. ℣. Accedite ad eum, et il-

Gradual. Ps. 33. Come, ye children, hearken unto me, the fear of the Lord will I teach you. ℣. Draw nigh to

luminamini: et facies vestræ non confundentur. Alleluia, alleluia. ℣. Ps. 89. Domine refugium factus es nobis a generatione et progenie. Alleluia.

him, and be enlightened, and your faces shall not be confounded. Alleluia, alleluia. ℣. Ps. 89. O Lord, thou art made to us a refuge from generation to generation. Alleluia.

After Septuagesima, instead of Alleluia and ℣. is said:

Tractus. Ps. 124. Qui confidunt in Domino, sicut mons Sion: non commovebitur in æternum, qui habitat in Jerusalem. ℣. Montes in circuitu ejus: et Dominus in circuitu populi sui, ex hoc nunc et usque in sæculum.

Tract. Ps. 124. They who trust in the Lord shall be as mount Sion: he shall not be moved for ever that dwelleth in Jerusalem. ℣. Mountains are round about him: and the Lord is round about his people, from henceforth, now and for evermore.

At Eastertide, instead of the Gradual, is said Alleluia, Alleluia. Justus ut palma, etc., as on p. 767.

Gospel, Matt. 19, p. 767.

Offert. Dan. 3. Sicut in holocaustis arietum et taurorum, et sicut in millibus agnorum pinguium: sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi: quia non est confusio confidentibus in te, Domine.

Offertory. Dan. 3. As in holocausts of rams and bulls, and as in thousands of fat sheep: so may our sacrifice be on this day, that it may please thee: for there is no confusion to them that trust in thee, O Lord.

Secret.

DEIGN, O Lord, we beseech thee, to receive the gifts of thy servant(s), and do thou mightily deliver from carnal trafficking and from all the snares of the ancient enemy him whom (those whom) thou hast drawn aside from worldly conversation by the desire of eternal blessedness. Through.

Communion, Servite Domino, p. 138.

Postcommunion.

MAY the receiving of this divine sacrament cleanse us from our offences, we beseech thee, O Lord, and in mercy deliver thy servant(s) N. N. from worldly wantonness and all wayward delights. Through our Lord.

MASS of REPARATION for INSULTS OFFERED to the MOST HOLY SACRAMENT of the EUCHARIST

Introitus. Ps. 73.

EXSURGE, Deus, judica causam tuam: memor esto improperiorum tuorum, eorum quæ ab insipiente sunt tota die. Ps. ibid. Ut quid Deus repulisti in finem? Iratus est furor tuus super oves pascuæ tuæ? Gloria Patri.

Introit. Ps. 73.

ARISE, O God, judge thine own cause: remember thy reproaches with which the foolish man hath blasphemed thee all the day. Ps. ibid. Why, O God, hast thou cast us off unto the end? Why is thy wrath enkindled against the sheep of thy pasture? Glory.

Prayer.

DO thou mercifully bend down and hear those who draw nigh unto the throne of thy grace, O Lord Jesus: that thy glory, which is attacked in the sacrament of thy love by the continual insults of the wicked, may be consoled by the perpetual adoration of them that serve thee. Who livest.

Lesson. Heb. 10.

BRETHREN: Having a confidence in the entering into the holies by the blood of Christ, a new and living way which he hath dedicated for us through the veil, that is to say, his flesh, and a high priest over the house of God, let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with clean water. Let us hold fast the confession of our hope without wavering (for he is faithful that hath promised), and let us consider one another to provoke unto charity and to good works: not forsaking our assembly, as some are accustomed, but comforting one another, and so much the more as you see the day approaching. For if we sin wilfully after having received the knowledge of the truth, there is now left no sanction for sins, but a certain dreadful expectation of judgment, and the rage of a fire which shall consume the adversaries. A man making void the law of Moses, dieth without any mercy under two or three witnesses. How much more do you think he deserveth worse punishments, who hath trodden

under foot the Son of God, and hath esteemed the blood of the testament unclean by which he was sanctified, and hath offered an affront to the spirit of grace? For we know him that hath said, Vengeance belongeth to me, and I will repay. And again: The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

Graduale. Ps. 73. Quanta malignatus est inimicus in sancto! incenderunt igni sanctuarium tuum: in terra polluerunt tabernaculum nominis tui. ℣. Usquequo Deus improperabit inimicus: irritat adversarius nomen tuum in finem? Alleluia, alleluia. ℣. Apoc. 1. Dignus es, Domine, accipere virtutem et divinitatem et sapientiam et fortitudinem et honorem et gloriam et benedictionem.

Gradual. Ps. 73. What things hath the enemy done wickedly in the sanctuary! They have set fire to thy sanctuary: they have defiled the dwelling-place of thy name upon the earth. ℣. How long, O God, shall the enemy reproach? is the adversary to provoke thy name for ever? Alleluia, alleluia. ℣. Apoc. 1. Thou art worthy, O Lord, to receive power and divinity and wisdom and strength and honour and glory and benediction.

Sequentia.

JESU mitis, expiatum
Mundi tollis qui peccatum:
Quo te flemus conculcatum,
Tolle nefas impium.

Os occlude blasphemanti:
Sana mentem nauseanti:
Ne des sanctum usurpanti:
Ne te credas non amanti:
Fac te cuncti paveant.

Scelus adhuc dum videmus,
Fletus præter quid nos demus?

Sequence.

MEEKEST Jesus, who atonest for and takest away the sin of the world: take away the fearsome impiety whereby thou art trodden underfoot, and for which we weep.

Shut the mouth of the blasphemer, heal the mind of him who is offended at thee: give not thine holy thing to him that deserveth not: trust not thyself to him who loveth thee not: make all men to fear thee.

While we still behold this evil thing, what can we do but weep? Lo, we consecrate ourselves to

En nos tibi devovemus:
Fletus ipse, quos spondemus,
Da, qui tibi placeant.
Amen. Alleluia.

thee; do thou thyself grant us the tears we pour, that they may please thee. Amen. Alleluia.

After Septuagesima, instead of the Alleluia and ℣. and Sequence, is said:

Tractus. Dan. 9. Peccavimus, iniquitatem fecimus, Domine, in omnem justitiam tuam. ℣. Avertatur, obsecro, ira tua et furor tuus a civitate tua, et a monte sancto tuo. ℣. Tibi, Domine, justitia: nobis autem confusio faciei: tibi, Domino Deo nostro, misericordia et propitiatio. ℣. Nunc ergo exaudi, Deus noster, orationem nostram, et ostende faciem tuam super sanctuarium tuum, quod desertum est, propter temetipsum. ℣. Inclina, Deus meus, aurem tuam, et audi: aperi oculos tuos, et vide desolationem nostram. ℣. Non enim in justificationibus nostris prosternimus preces ante faciem tuam, sed in miserationibus tuis multis. ℣. Exaudi, Domine: placare Domine: attende et fac: ne moreris propter temetipsum, Deus meus. ℣. Quia nomen tuum invocatum est super civitatem, et super populum tuum.

Tract. Dan. 9. We have sinned, we have committed iniquity, O Lord, against all thy justice. ℣. Let thy wrath and thine indignation be turned away, I beseech thee, from thy city Jerusalem, and from thy holy mountain. ℣. To thee, O Lord, justice; but to us confusion of face; to thee, O Lord, our God, mercy and forgiveness. ℣. Now therefore, O our God, hear our prayer, and show thy face upon thy sanctuary which is desolate, for thy own sake. ℣. Incline, O my God, thy ear, and hear: open thy eyes, and see our desolation. ℣. For it is not for our justifications that we present our prayers before thy face, but for the multitude of thy tender mercies. ℣. O Lord, hear: O Lord, be appeased: hearken and do: delay not for thy own sake, O our God. ℣. For thy name is invocated upon thy city, and upon thy people.

Gospel, Matt. 22, p. 458.

The Creed is said.

Offertorium. 2 Macc. 1. Domine Deus, omnium

Offertory. 2 Macc. 1. O Lord God, Creator of all

creator, terribilis et fortis, justus et misericors, qui solus es bonus Rex, solus præstans, solus justus et omnipotens et æternus, qui liberas Israel de omni malo, accipe sacrificium pro universo populo tuo, et custodi partem tuam et sanctifica: contemptos et abominatos respice, ut sciant gentes quia tu es Deus noster.

things, terrible and strong, just and merciful, who alone art the good king, who alone art gracious, who alone art just, and almighty, and eternal, who deliverest Israel from all evil, receive the sacrifice for all thy people, and preserve thy own portion, and sanctify it: look upon them that are despised and abhorred, that the peoples may know that thou art our God.

Secret.

RECEIVE, we beseech thee, O Lord, from the hand of our humility the sacrifice of propitiation, and grant that by what we suppliantly offer to thy majesty in honour of thy Son our Lord, we may repair the infinite reproaches which he sustained by reason of his exceeding love for us. Who liveth.

Præfatio.

ÆTERNE Deus. Per Christum Dominum nostrum, verum æternumque pontificem et solum sine peccati macula sacerdotem, cujus sanguine fidelium corda mundantur: cujus institutione, placationis tibi hostias non solum pro delictis populi, sed etiam pro nostris offensionibus, immolamus. Per quem, etc.

Preface.

ETernal God. Through Christ our Lord, the true and eternal pontiff and only priest without stain of sin, by whose blood the hearts of the faithful are cleansed: by whose institution we immolate unto thee well-pleasing sacrifices not only for the sins of the people, but also for our own offences. Through whom, etc.

Communio. 1 Cor. 11.

Probet autem seipsum homo: et sic de pane illo edat, et de calice bibat. Qui enim manducat et bibit indigne, judicium sibi manducat et bibit,

Communion. 1 Cor. 11.

But let a man prove himself, and so let him eat of that bread, and drink of that chalice. For he that eateth and drinketh unworthily, eateth and drink-

non dijudicans corpus Domini.

eth judgment to himself, not discerning the Lord's body.

Postcommunion.

MOST merciful Jesus, who repellest not from the bowels of thy mercy even those who are guilty of thy Body and Blood: mercifully grant that to those to whom the participation of this ineffable banquet was a snare it may hereafter be a remedy unto salvation and a feast of love. Who livest.

BLESSED JOHN DE BRÉBEUF, ISAAC JOGUES AND COMPANIONS, Martyrs

(March 16. In Jesuit Churches, and in Canada)

Mass Intret, as on the feast of SS. Fabian and Sebastian, p. 497, except the following:

Prayer.

O GOD, who didst consecrate the firstfruits of the faith in the wide lands of North America by the preaching and the blood of thy blessed martyrs John, Isaac and their companions; mercifully grant that through their intercession the plentiful harvest of Christians may increase everywhere from day to day. Through our Lord.

Secret.

GRANT, O Lord, that with pure minds we may offer the immaculate Host which their unsullied purity of life and continual zeal for mortification rendered a most sweet banquet to thy blessed martyrs. Through our Lord.

Postcommunion.

GRANT unto us who have been refreshed with the bread of the strong, O God Almighty, that as thy blessed martyrs John, Isaac and their companions, likewise strengthened thereby, hesitated not to lay down their life for their brethren, so we, bearing one another's burdens, may love our neighbours in deed and in truth. Through our Lord.

BLESSED BERNADETTE SOUBIROUS, Virgin

(February 18)

Mass Dilexisti, p. 775, except:

Prayer.

O GOD, protector and lover of humble souls, who didst refresh thy handmaid Mary Bernadette with the vision and converse of the Immaculate

Virgin Mary; grant, we beseech thee, that by the simple paths of faith we may merit to attain to the vision of thee in heaven. Through our Lord.

BLESSED VINCENT STRAMBI, Bishop and Confessor
(September 25. In Passionist Churches)

Mass Sacerdotes, p. 753, except:

Prayer.

O GOD, who didst render thy blessed Confessor and Bishop Vincent Mary wonderful in his preaching of the passion of thine only begotten Son and in the overcoming of many adversities; grant unto us through his intercession that we, being defended against the constant attacks of all our enemies, may obtain abundantly the fruit of the divine Blood. Through the same our Lord.

Secret.

RECEIVE, O Lord, this sacrifice, which we offer in memory of blessed Vincent Mary the Bishop, and grant that by his merits and example we may have a zeal to offer unto thee a living, holy, and pleasing Host for the Church of Christ, thy Son. Through the same.

Postcommunion.

MAY the devout reception of thy Body and Blood, O Lord Jesus, enable us ever to increase in thy love: which bestowed on the blessed Bishop Vincent Mary such great refreshment of soul. Who livest.

ST MAGDALEN SOPHIE BARAT, Virgin
(May 25. In some Churches)

Introitus. Cant. 8.

POne me ut signaculum super cor tuum, ut signaculum super brachium tuum: quia fortis est ut mors dilectio. [T.P. Alleluia, alleluia.] Ps. 107. Paratum cor meum, Deus, paratum cor meum: cantabo et psallam in gloria mea.

Introit. Cant. 8.

SEt me a seal upon thine heart, as a seal upon thine arm: for love is strong as death. [In Eastertide, Alleluia, alleluia.] Ps. 107. My heart is ready, O God, my heart is ready; I will sing and give praise in my glory.

Prayer.

O LORD Jesus Christ, who didst marvellously adorn blessed Magdalen Sophie with a humility and charity that had thine own heart as pattern, and who wast pleased that through her there should flower forth a new company of virgins; do thou make us ever to cleave to thy most Sacred Heart, and by invitation of that Heart to enjoy fellowship with thee. Who livest and reignest.

Lesson, Col. 3, as on page 112.

Alleluia, alleluia. Ps. 72. Mihi autem adhærere Deo bonum est; ponere in Domino Deo spem meam. Alleluia. ℣. 1 Reg. 2. Exsultavit cor meum in Domino, et exaltatum est cornu meum in Deo meo. Alleluia.

Alleluia, alleluia. Ps. 72. But for me it is good to adhere to God, to put my hope in the Lord God. Alleluia. ℣. 1 Kings 2. My heart hath rejoiced in the Lord, and my horn is exalted in my God. Alleluia.

Outside Eastertide, instead of the Alleluia, is said:

Graduale, Eccl. 51. Quæsivi sapientiam palam in oratione mea: ambulavit pes meus iter rectum, a juventute mea investigabam eam. ℣. Danti mihi sapientiam, dabo gloriam. Alleluia, alleluia. ℣. Hab. 3. Ego autem in Domino gaudebo: et exsultabo in Deo Jesu meo. Alleluia.

Gradual. Eccl. 51. I sought for wisdom openly in my prayer; my foot hath walked in the straight way, from my youth I sought her out. ℣. To him that giveth me wisdom I will give glory. Alleluia, alleluia. ℣. Hab. 3. But I will rejoice in the Lord, and will exult in God my Jesus. Alleluia.

Gospel, John 15, p. 747, continuing as follows: In this is my Father glorified, that you bring forth very much fruit, and become my disciples. As the Father hath loved me, I also have loved you. Abide in my love. If you keep my commandments, you shall abide in my love; as I also have kept my Father's commandments, and do abide in his love. These things have I spoken to you, that my joy may be in you, and your joy may be filled. This is my

commandment, that you love one another, as I have loved you.

Offertory, Ps. 44, Afferentur, as on p. 779.

Secret.

GIVE ear unto our prayers, O Lord: look down upon our gifts; that, by the intercession of blessed Magdalen Sophie, they may prove profitable unto our salvation, through the humility and charity of thy Heart: who livest.

Communio. Matt. 18.

Qui susceperit unum parvulum talem in nomine meo, me suscepit. Alleluia.

Communion. Matt. 18.

Whoso shall receive one such little child in my name, receiveth me. Alleluia.

Postcommunion.

GRANT, O Lord Jesus Christ, that we who have been refreshed at this heavenly banquet may grow in the humility and charity of thy heart; that humility and charity by means of which blessed Magdalen Sophie was drawn upward to the everlasting glory of heaven by thee, who livest and reignest.

BLESSED GHEBRE MICHAEL, Martyr
(September 1. In Lazarist Churches)

Mass In virtute, page 730, except:

Prayer.

O GOD, who in thy mercy didst bring blessed Ghebre Michael thy Martyr to the knowledge of the true faith, and didst wondrously strengthen him in his confession: grant through his merits and prayers that all nations may know thee the only true God, and Jesus Christ our Lord, whom thou hast sent. Who liveth and reigneth.

BLESSED LOUIS JOSEPH FRANÇOIS and JOHN HENRY GRUYER, Martyrs
(September 3. In Lazarist Churches)

Mass Intret, page 735, except:

Prayer.

O GOD, who didst strengthen thy blessed martyrs Louis and John with unconquerable constancy in defending the rights of the Church: mercifully

grant that defended by their protection we may so strive on earth as to deserve also to be crowned with them in heaven. Through.

Secret.

WE beseech thee, O Lord, that the prayer of thy blessed martyrs Louis and John may commend our offerings, even as the blessed offering of the same saving host prepared them for victory. Through.

Postcommunion.

WE have been fortified, O Lord, by the reception of thy sacraments; grant also that, at the intercession of thy blessed martyrs Louis and John, we may so imitate their faith and constancy as to enjoy everlasting peace and glory. Through.

THE SACRED HEART OF JESUS

Double of the First Class with Privileged Octave of the Third Order.

Introitus. Psalm 32. COGITATIONES Cordis ejus in generatione et generationem: ut eruat a morte animas eorum et alat eos in fame. *Ps. ibid.* Exsultate justi in Domino, rectos decet collaudatio. ℣. Gloria Patri.

Introit. Psalm 32. THE thoughts of his Heart to all generations: to deliver their souls from death and feed them in famine. *Ps. ibid.* Rejoice in the Lord, O ye just: praise becometh the upright. ℣. Glory be.

Prayer.

O GOD, who in mercy deignest to bestow upon us, in the Heart of thy Son, wounded by our sins, the infinite treasures of love: grant, we beseech thee, that we may offer to him the devout service of our piety, and manifest a fitting oblation of satisfaction. Through the same.

Lesson. Ephes. 3.

BRETHREN, unto me the least of all the saints is given this grace, to preach among the Gentiles the unsearchable riches of Christ, and to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God, who created all things. For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and on earth is named, that he would grant you, according to the riches of his glory, to be strengthened by his spirit with might unto the inward man; that Christ may dwell by faith in your hearts; that being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth; to know also the charity of Christ, which surpasseth all knowledge; that you may be filled unto all the fulness of God.

Graduale. Ps. 24. Dulcis et rectus Dominus: *Gradual. Ps. 24.* The Lord is sweet and righteous;

propter hoc legem dabit delinquentibus in via. ℣. Diriget mansuetos in judicio, docebit mites vias suas. Alleluia, alleluia. ℣. *Matt.* 11. Tollite jugum meum super vos et discite a me, quia mitis sum et humilis corde, et invenietis requiem animabus vestris. Alleluia.

therefore he will give a law to sinners in the way. ℣. He will guide the mild in judgement: he will teach the meek his ways. Alleluia, alleluia. ℣. *Matt.* 11. Learn of me, for I am meek and humble of heart; and ye shall find rest to your souls. Alleluia.

In Votive Masses after Septuagesima, instead of Alleluia *and* ℣., *is said :*

Tractus. Ps. 102. Misericors et miserator Dominus, longanimis et multum misericors. ℣. Non in perpetuum irascetur, neque in æternum comminabitur. ℣. Non secundum peccata nostra fecit nobis, neque secundum iniquitates nostras retribuit nobis.

Tract. Ps. 102. The Lord is compassionate and merciful, longsuffering and plenteous in mercy. ℣. He will not always be angry; nor will he threaten for ever. ℣. He hath not dealt with us according to our sins, nor rewarded us according to our iniquities.

At Eastertide, instead of the Gradual, is said :

Alleluia, alleluia. ℣. *Matt.* 11. Tollite jugum meum super vos et discite a me, quia mitis sum et humilis corde, et invenietis requiem animabus vestris. Alleluia. ℣. Venite ad me omnes qui laboratis et onerati estis, et ego reficiam vos. Alleluia.

Alleluia, alleluia. ℣. *Matt.* 11. Take up my yoke upon you, and learn of me, because I am meek, and humble of heart; and you shall find rest to your souls. Alleluia. ℣. Come to me, all you that labour and are burdened, and I will refresh you. Alleluia.

✠ *Gospel. John* 19.

AT that time: The Jews, because it was the Parasceve, that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs

might be broken, and that they might be taken away. The soldiers, therefore, came; and they broke the legs of the first, and of the other that was crucified with him. But when they came to Jesus, and saw that he was already dead, they did not break his legs; but one of the soldiers opened his side with a spear; and immediately there came out blood and water. And he that saw it, gave testimony; and his testimony is true. And he knoweth that he saith true, that you also may believe. For these things were done that the scripture might be fulfilled, You shall not break a bone of him. And again another scripture saith, they shall look on him whom they pierced. *Creed.*

Offert. Ps. 68. Improperium exspectavit cor meum, et miseriam; et sustinui qui simul mecum contristaretur et non fuit, consolantem me quæsivi et non inveni.

Offert. Ps. 68. My heart hath expected reproach and misery, and I looked for one that would grieve together with me, but there was none; and for one that would comfort me, and I found none.

In Eastertide, in Votive Masses, the following is said instead :

Offert. Ps. 39. Holocaustum et pro peccato non postulasti: tunc dixi: Ecce venio. In capite libri scriptum est de me ut facerem voluntatem tuam: Deus meus volui et legem tuam in medio cordis mei. Alleluia.

Offert. Ps. 39. Burnt-offering and sin-offering thou didst not require; then said I, Behold I come. In the head of the book it is written of me that I should do thy will; O my God, I have desired it, and thy law is in the midst of my heart. Alleluia.

Secret.

LOOK down, we beseech thee, O Lord, upon the unspeakable charity of the Heart of thy beloved Son: that what we are offering may be an acceptable gift to thee, and the expiation for our sins. Through the same.

Preface.

VERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus: qui Unigenitum tuum in cruce pendentem lancea militis transfigi voluisti, ut apertum Cor, divinæ largitatis sacrarium, torrentes nobis funderet miserationis et gratiæ, et quod amore nostri flagrare nunquam destitit, piis esset requies et pœnitentibus pateret salutis refugium. Et ideo . . .

IT is truly meet and just, right and availing unto salvation, that we should always and in all places give thanks unto thee, holy, Lord, Father almighty, everlasting God; who didst will that thine only-begotten Son as he hung upon the cross should be pierced by a soldier's spear, that his opened Heart, the treasury of the divine bounty, might pour forth upon us streams of mercy and grace, and as it hath never ceased to burn with love for us, so it might be a resting-place for the pious and afford a refuge of salvation for the penitent. And therefore . . .

Communio. *Joan.* 19. Unus militum lancea latus ejus aperuit, et continuo exivit sanguis et aqua.

Communion. *John* 19. One of the soldiers opened his side with a spear, and forthwith there came out blood and water.

At Eastertide, instead of the above, is said :

Comm. *Joan.* 7. Si quis sitit, veniat ad me et bibat. Alleluia, alleluia.

Comm. *John* 7. If any man thirst, let him come unto me and drink. Alleluia, alleluia.

Postcommunion.

MAY thy holy gifts, O Lord Jesus, endue us with a divine fervour; so that thereby, having tasted the delights of thy most sweet Heart, we may learn to despise the things of earth, and love those of heaven. Who livest.

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AND ST THOMAS OF CANTERBURY
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